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A COMPARISON OF THEIR SEVERAL KINDS OE COMPOSITION.

IN TVELVE BOOKS.

TO VVIICHAREADDED,
EPISTLES and EXTRACTS, EROMSOMEOFTHE MOST
EARLY OF THE CHRISTIAN FATHERS.

TH2 WHOLE
Intended not only to recommend the BIBLE as fuperior to all other Books, but as a moral and cheological Repolitory for Chriftians of every Rank and Degree.
IN FOUR VOLUMES.

By the Reve. DAVID SIMPSON, M. A.

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V O L. III.
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B I R M I N G H A M:
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## P R E F A C E.

TH ERE are two kinds of Writings which have come down from the Ancients to our times: they are ufually diftinguifhed by the names of Sacred and Profane. Various have been the opinions of men concerning them. Some have preferred the former, others the latter. The Editor has here brought the choiceft parts of both into one view, that the Reader may judge for himfelf concerning their refpective excellencies. His own opinion is, that, ftrictly and properly fpeaking, they will not bear a Comparifon. There may be, indeed, an inferior kind of fimilitude, which will admit of it; as the moon may be compared with the fun, and a far of the feventh magnitude with one of the firft: but the Pagan writers feem fo much inferior to the Jewifh and Chriftian, in a variety of important refpects, as not to merit the honour of a Comparifon. He would, however, do good old Homer the juftice to fay, that he is really wonderful for fire and invention : and he acknowledges the fire and invention of an Homer, the fublime flights of a Pindar and Horace, the correct judgment of a Virgil, and the eloquent ftrains of a Demofthenes Vol. iii.
and Cicero, in a certain qualified fenfe, to be as much from God, the undoubted original of all real excellence, whether natural, moral, or religious, as the various diftinguifhing perfections of the divine writers are. And while we are doing juftice to the latter, he can fee no reafon why we fhould unduly depreciate the former. The etherial fire, amidft much drofs and corruption, breaks out upon many occafions in the one, but fhines with a conftant, pure, and unclouded blaze in the other. In both, however, it is the Di vine afflatus, exerted in different ways and degrees, and for different purpofes. And though the greateft beauties in the Pagan morals are mixed with confiderable blemifhes, and they have no fyftem fo pure, but fome taint cleaves to it it yet read thefe Authors whenever we will, we fhall be always pleafed with fomething or other; and read them never fo often, or with never fo much experience and knowledge, we lave fomething to learn, and fomething to know, we never learned or knew before.

It is no romantic commendation of Homer to acknowledge, that no man underfood perfons and things better than he; or had a deeper infight inte the humours and paffions of human nature. He reprefents great things with fuch fublimity, and little ones with fuch propricty, that he always nakes the one admirable, and the other pleafant.*

To know this Poet in all his parts requires almoft an infinite knowledge. Many have indeed endeavoured to imitate him, but no one as yet could ever equal him. He had all the gifts mature could give, and all the art that could be derived from the greateft experience and the deepelt judgment. Whoever reads him with the moft knowledge, will be the mof pleafed, and mof improved, and whenever we read him, we flall

+ Sce Manwaring's Hiforical and Csitical Account of Claffic Authors.
* Sce Blackwall's Introduction to the Claffics.
fhall be recompenfed for all our pains; for it is from this incomparable poet, the poets and orators of all ages, have borrowed their topics and ftrength of eloquence, and all their art and excellent beauties.

Such is the opinion of thefe two learned men. And every candid Reader muft allow, that the art and ability of fome others of the Pagan authors are very extraordinary. This more efpecially appeurs when it is confidered how infinitely fupid and abfurd the very beft of them were in all matters which concern religion. This, in the language of the pious and excellent Mr. Hervey, gives us the moft deplorable and horrid idea of the blindnefs of our fallen nature. The Heathens, even amidft all the politenefs of their tafte, and notwithfanding their fuperior advancement in the fciences, were haters of the true God, and robbed him of his honour: nay, what is unfpeakably worfe, they paid it to monfters ; monfters of lewducfs and treachery, vice and immorality. Egregious, fotilh, almoft incredible ftupidity ! to worfhip thofe Beings, which deferved univerfal abhorrence! to deify thofe characters, which could never be fufficiently detefted!

Various advantages, however, are to be derived, even to us Chriftians, and as Chriftians, from a careful perufal of their Works. They are admirably calculated to improve our tafte and polifh our fyle. But this is not all: they may ferve as fo many fhades, to fet off, with heightened luftre, the beauty and glory of the Sacred Oracles.

While I perufe Plato's ornamented page, or lifien to Cicero's flowing periods, continues the fame amiable Author, I am fomewhat like the perfon who amufes himfelf in a gallery of painted flowers. He is pleafed with the curious creation of the pencil; but finds none of that delicious fragrance, none of thofe breathing fweets, which meet him in the garden, and regale his fenfe from the blooming parterre.-So here are brilliant fentiments, and a florid diction; delicate touches of wit, and bold ftrokes of defcription: but no dis-
covery of Chrift Jefus-no difplays of his ineffable love-no overtures of reconciliation with the bleffed God. Nothing to yield us folid comfort in our prefent ftate, or any joyful expectations with regard to the approaching eternity.

Befides, fays he, when I converfe with thefe celebrated geniufes of antiquity, who were at once the moft erroneous, and the moft judicious; - the moft judicious in their tafte of polite literature; the moft erroneous in their apprehenfions of invifible things; they fhew me, what they never intended, the inexpreffible need of Revelation. 'They teach me to fet a higher value on that ineftimable gift. I blefs the diftinguifhing goodnefs of Providence, which has caft my lot, not at Athens, but in Emmanuel's land. I fay, with wonder and gratitude-Why did not my exiftence commence in thofe reras of religious dotage? Why was not my portion confined to thofe regions of barbarifm and delufion? Why am not I burning incenfe to idols; paying fenfelefs adoration to fculptured fone; or worfhipping, with deteftable ceremonies, a fet of lafcivious, debauched, and fcandalous deities?Surely, from every perufal of thefe Pagan writings, attended with fuch a reflection, we thall fee the utmoft reafon to magmify the tender mercies of our God, whereby the day-fpring from on high hath vifited $u s$, and brought us ont of darknefs into the marvellous light of the gofpel.

Permit me, continues he, to mention another benefit, which may refult from a correfpondence with thofe mafterly writers.-The fireams mav lead us to the inexhauftible fomntain; lead us to admire the only wife God our Saviour, who has given fuch a flining vein of ingenuity to his rational creatures. As I read their works, and ain charmed with their beauties, I would frequently reflect - If the effays of a finite mind, and the compofitions of a mortal pen, yield fuch high fatisfaction; what rapturous, what unknown delight muft arife from an uninterrupted commumion with infinite wifdom?
wifdom? To ftand-not at the feet of Homer, and attend the flights of his elevated imagination-not in the prefence of Socrates, and hear the dictates of his fagacious foul;-but to fand in the courts of the Lord, and before the throne of the Lamb; there to contemplate, without any interpofing veil, the counfels of his unerring Providence ; to have the myfteries of his redeeming love laid fully open to our view; and receive the brighteft manifeftation of all his amiable, his adorable, his unfpeakable attributes!-

But befides thefe advantages to be derived from a knowledge of the Claffics, it may be obferved, that the Sacred and profane writers throw much light one upon another, and that there are abundance of paffages in the Holy Scriptures, which cannot be thoroughly underftood but by an acquaintance with the Greek and Roman authors: and, on the other hand, that there are many things in the writings of the Heathens, which cannot be fully comprehended without a confiderable knowledge of the Hiftories of the Old and New Teftaments. This will be made evident by a few inftances, and may not be difagreeable to the lefs experienced claffical Reader.

If we examine the third Ode in the firft book of Horace, we fhall fee him confirming the Scriptures in fome particulars not unworthy of our notice, which could be derived to the Heathens only from the fountains of divine Revelation, or from tradition proceeding from the fame original. What can we underftand by the

Audax Japeti genus,
but the pofterity of Japhet, that fon of Noah, from whom the European nations are defcended? Then, what is that

## Ignem fraude malà

of Prometheus, but that offence, whatever it was, which brought death into the world? Here we have a
theft acknowledged againft heaven, and all manner of evils and difeafes are fent upon earth in confequence of it :

Pof ignem rethereà domo Subductum, macies et nova febrium Terris incubuit cohors.

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reafon of it ;

Semotique prius tarda neceffitas
Lethi corripuit gradum.
Here it is affirmed by implication, that death was originally at a greater diftance, and that the divine juftice thortened human life flowly and unwillingly, not till the increafing corruption of the world had made it neceffary to leffen the opportunities of fin. The lives of men, before the flood, were of many hundred vears; but when all flefh had corrupted his way, then the curfe took place at the flood, and man's life was contracted nearly to the prefent fpan. How fhould Horace know this? Or how fhould Hefiod know it, from whom he borrowed it? for it is precifely the doctrine of the Mofaic hiftory? And as it carries us back to the times before the flood, of which no human hiftory was ever written, it mut have been taken either from the Scripture itfelf, or from forne tradition, which, if it could be traced, would carry us back to the fame original.

Thefe things then, though they are in Horace, are not of Horace; nor are they of the Greeks or the Romans; but of Divine revelation: and it is remarkable, that we fhould meet with fo many facred docfrines in fo finall a compafs.

It is worth our attention to confider fome of the extraordinary particulars contained in Virgil's Pollio. He calls the time in which the wonderful child is to be born, ultima clas, after the manner of the Scripture: God, faith the apofte, hath in thefe laft days fpoken
unto us by his Son. According to the prophet Daniel, the Meffialı was to finifh the tranfgreffion, and to make an end of fins, and to make reconciliation for iniquity. So faith the poet;

Te duce fi qua manent feeleris veftigia noftri, Irrita perpetuâ folvent formidine terras.

The prophet Ifaiah faith, Unto us a child is born; unto us a fon is given; and his name Jhall be called, The mighty God, the Prince of Peace: the fenfe of all which is thus expreffed in the eclogue;

Ille Deum vitam accipict, divifque videbit Permixtos heroas, et ipfe videbitur illis, Pacatumque reget patriis virtutibus orbem.Cara Deùm foboles, magnum Jovis incrementum.

The fcenery by which the prophet hath figuratively fignified the times of the Gofpel is minutely adopted, being extremely beautiful and poetical. The wildernefs and the folitary place Jhall be glad; the defart fhall rejoice, and bloffom as the rofe; the wolf ghall dwell with the lamb, §'c.

At tibi prima puer nullo munufcula cultu
Errantes hederas pafim cum baccare tellus
Mixtaque ridenti colocafia fundet acantho.

- Nec magnos metuent armenta leones.

Incultifque rubens pendebit fentibus uva.
Afpice venturo lietentur ut omnia feeclo.
If the prophet informs us, that ferpents fhould no longer hurt nor deftroy, the poet faith the fane;

Occidet et ferpens, et fallax herba veneni
Occidet.
Infead of expatiating any farther on this beautiful little poem, let me recommend to the Reader's peru fal Mr. Pope's Imitation of it, entitled, The Meffiah, and bifhop Lowth's Remarks in his Prælectiones.

If we examine the fory of Ariftrus, in the fourth book of Virgil's Georgics, we thall fee the poet opening
ing a paffage for him through the waters by a miracle; and he defcribes the fact in terms as much like thole in the book of Exodus, as if they had been profeffedly taken from it :

> Simul alta jubet difcedere late Flumina, qua juvenis greffus inferret; at illum Curvata in montis faciem circumftetit unda, Accepitque finu vafto-

This paffage brings to mind another of Callimachus, which defcribes a miraculous af, parallel to that of Mores in the wildernefs, when he fmote the rock with his rod, and brought forth water for the people in abundance. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; the lifts up her arm on high, ftrikes a mountain with her fceptre, which is inftantly parted afunder, and pours forth water abundantly:


 Call. Mp Qu toy $\Delta$ \&\%. I. 30.

It is leis remarkable, that the poet Callimachus fhould ufe foch language, when it is confidered, that he was librarian at Alexandria to Ptolemy Philadelphis, at whole command the Bible was tranflated into Greek by the Seventy Interpreters.

If we go forward in the fame book of the Georgics, we foal meet with a miraculous generation of bees out of a dead carcafe :
> - Dict: mirabile monfrum,

> Afpiciunt; liquefacta bum per vifcera toto

Stridere apes utero, et ruptis effervere coftis. Ibid. I. 554 .
What is this but the breeding of Sampfon's bees in the dead carcafe of the lion; as we have it in the book of Judges? He turned afide to fee the carcafe of the lion, and behold there was a farm of bees, and honey in the carcafe
of the lion. The animal is an ox with Virgil, becaufe lions were never offered in facrifice; but the circumfance in which the whole wonder confifts, is the fame. Would the poet have dreamed of fuch a monfrous production of bees, unlefs we fuppofe that this miracle had an alliance with fome other, which gave the firft hint? For a miracle it is, that bees, which delight in flowers, and fweet odours, fhould ever be found in a putrid ftinking carcafe.

When Troy was taken and burnt, as Virgil has related the ftory in the fecond book of the Æneid, we fee Æneas, with his family, flying from the danger, while Creufa loitered behind, and is miraculoufly loft. Here we have the father of a family efcaping with his houfhold from a city on fire, and the wife is unaccountably left behind. It may be faid, this agreement of the circumftances might be accidental ; and one cannot deny it: but the circumftances are fo extraordinary, and fo like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we fhall make the difficulty lefs, if we fuppofe, that he who wrote his Pollio in Hebrew imagery, and made a way by a miracle through the waters, and placed a fwarm of bees in a dead carcafe, was better acquainted witli the Scripture than is commonly imagined.

The ftory of Orplieus, which is related in the fourtl book of the Georgics with all the powers of poetry, mult have been formed on fome facred tradition. There is fuch a mixture of circumftances, that I dare not attempt to account for them ; but in the out-lines of this ftory we have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perifhed by a ferpent concealed in the grafs.

How could it poffibly happen, that the idea of an intercourfe between heaven and earth, and of a divine perfon, the fon of a deity, coming down to the world in a human form, fhould have been fo familiar to the Heathens, and fo univerfal, unlefs there was at firft
fome authority to ground the perfuafion upon? In the wanderings of fancy and imagination there can be no fuch uniformity. Horace, upon the ground of this doctrine, makes a compliment to Augufus, fuppofing lim to be a divine perfon, the fon of a deity, come down from heaven in a human form, and ready to afcend thither again upon the wings of the wind, becaule the world was too wicked a place for him to live in:

$$
\begin{aligned}
& \text { Sive mutatá juvenem figurá } \\
& \text { Ales in terris imitaris, almæ } \\
& \text { Filius Maise } \\
& \text { Serus in calun redeas } \\
& \text { Neve te nofrtis vitiis iniquam } \\
& \text { Ocyor aura }
\end{aligned}
$$

Tollat.
The like in ercourfe is admitted by Ovid: Jupiter tells the affembly in heaven how he liad defcended to the world in a human form, to make iuquifition concerning its wickednefs before the flood:
> - Summo delabor Olympo

> Et Deus humaná luftro fub imagine terras.

Met. lib. 1. 212.
That it was no unufual thing for the gods to vifit the earth in a human thape, was an opinion fo rooted in the minds of moft Heathens, that the people at Lyftra feeing the effect of a fupernatural power in Paul and Barnabas, concluded immediately that they were gods come down to them in the likenefs of men. 4cts 14.11.

What can be more exprefs than the teftimony of Ovid, in the beginning of his Metamorphofes, to the Mofaic hiftory of the creation, and the fubfequent deftruction of the world by a flood? The whole has fuch an affinity to the Scripture, that it looks more like a tranfoript than a compilation from traditionary fragments. Notices of the fall; and of the curfe upon man and the earth; and the depravity which prevails
in confequence of fome change which has lappened to human nature; are to be met with in feveral authors. Hefiod is the firft who tells us, that God fent evil upon earth in return for an offence committed againft heaven, in ftealing from thence the ufe of fire, which was fuppofed to have been originally concealed from man, and obtained by fraud:


$$
E_{p} \gamma \cdot 1.57 .
$$

In his Theogony he obferves more particularly, that this evil was in a great meafure derived from woman, whom Jupiter gave to man with that intention :


1. 600. 

The fame author defcribes the primitive fate of man as a golden age, in which men lived as gods, without fear or care ; when the earth brought forth all its fruits fpontaneoufly:

Ep\%. 1. 117.
After this, men grew more and more degenerate, till an age of iron took place; in which good men were perfecuted by bad men, and all manner of wickednefs and violence prevailed: then juftice and righteoufnefs forfook the earth, and fled back to their native fkies, leaving belind them all kinds of evils without any re-medy.

The fentence of man to labour, by the judgment of the gods upon him, is clearly alluded to by Virgil; and thorns and thiftles are introduced in the exprefs terms of the Scripture: the lines are very remarkable;

Mox et frumentis labor additus, ut mala culmos
Effet rubigo, fegnifque horreret in arvis
Carduus: intereunt fegetes, fubit afpera fylva
Lappæque tribulique -
Georg. 1. 150.
The neceffity of a propitiatory offering, as an atonement for fin, was recognized in moft of the Heathen facrifices; of which we find fuch circumftantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The firft born of lambs are particularly mentioned as being applied to this facred ufe:

II. $\delta .102$.

All Heathens entertained the opinion, that the wrath of the Deity againft fin might be averted by facrifice and mediation; and nothing but this perfuafion, carried to the moft extravagant height, could have prompted them to the horrible practice of offering human facrifices; a practice which obtained in almof every Heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that paffage of his fecond ode :

Cui dabit partes fcelus expiandi
Jupiter?
Now let us alk ourfelves, how fo frange a perfuafon as this could ever prevail in the world: Does our reafon inform us, that there is any relation between the pardon of fin, and the fmoke of an innocent animal , firft bled to death, and then burnt upon an altar? No fooner does a philofopher reafon upon this cafe, than he determines otherwife, and rejects the doctrine; of which we may fee an inflance in the verfes of Cato ;

[^0]Yet in this perfuafion, foolifh as human reafon pronounces it to be, all Heathens perfevered, from before the days of Homer to the eftablifhment of Chriftianity, and afterwards. What can we think of a practice fo ftrange, fo notorious, and fo univerfal, but that the voice of reafon was overpowered by the authority of a divine inftitution, which cuftom and tradition fpread abroad through all places and all ages? *
Let not the pious Chriftian, whofe mind is a franger to fpeculations of this kind, be offended with the Compiler for uniting and comparing in this manner things Sacred with things Profane. He profeffes, that however much he may prefer the Divine Writings to all others, he has frequently found much pleafure and profit from feveral of the beautiful and well writtern treatifes here collected together from the Pagan world. The Apology of Socrates, the Manual of Epictetus, the Conmentaries of Antoninus, the Picture of Life by Cebes, the Golden Verfes of Pythagoras, the Choice of Hercules by Prodicus, Hefiod's firft book of Works and Days, the Satyrs of Horace, Juvenal and Perfius, with the feveral pieces from Cicero and Seneca, are weil worthy of a frequent perufal. The Epiftes and Extracts from the Chriftian Fathers alfo, breathe fuch a fpirit as fets them indifputably above all other compofitions that are commonly called hunan.
The claffical fcholar will here indulge the Editor with a few more reflections, in which he is immediately concerned. He means not to dogmatize, but firmply to lay before him his views upon a fubject, which appears to him of fome confequence to the interefts of religion and learning. If any perfon, who is a competent judge, thinks otherwife, he blames him not, but wiflhes him to enjoy his own opinions with the fame freedom that he does. It is, he fuppofes, the duty of every man to propofe whatever he is perfuaded would

[^1]be for the public good, whether his propofal meets with a gracious reception or not.

Seeing then the Bible is a book of fuch infinite importance to the fouls of men, as well as of confummate excellence in itfelf; and feeing it abounds with all the various beauties of the Greek and Roman claffics, and in a much higher degree of perfection, would it not be for the benefit of found learning, as well as for the advancement of real religion, to have it adopted in our grammar tchools, and other places of genteel education, as the firft and beft of claflics, and read and confidered as fuch? It has often itruck the Editor as a matter much to be regretted, that while Jehovah has happily got poffeffion of our churches and religious affemblies, Jupiter, with all his filthy affociates, thould fill prefide in our feminaries of education. Surely it ought not fo to be. Reafon, as well as religion and found policy, forbid the Pre-eminence. It never can be agreeable to the Divine Being, that his own book, writien expreffly for the inftruction and falvation of mankind, and in every refpect, confeffedly, fuperior to all other books, fhould be, in a great degree neglected, both in our fchools and univerfities*, and the elegant rant and nonfenfe (pardon the expreffion) of the Greek and Roman Pocts infufed, without referve, into the tender and unfufpecting minds of youth. He means not, however, to infmuate, the moft diftant idea of having thefe fine writers fet afide and excluded from our fchools and feminaries of learning; but only, that we fhould remember we are Chriftians, and live under an higher and better difpenfation. Let Grecian and Roman literature be fudied and admired; but

[^2]then let it be with fuitable referves and caution: for that thefe excellent writers abound with doefrines and opinions inconfiftent with Chriftian principles, muft, by their warmeft admirers, be allowed. Whence too entire and devoted an application to them, unlefs an antidote, by a judicious and prudent ftudy of the Divine Writings, be adminiftered at the fame time, cannot but prove greatly fubverfive of principle, and injurious to morals. Horace's well-known maxim is not without a very fignificant meaning, and is founded on the jufteft obfervation of things:

> Quo femel eft imbuta recens fervabit odorem Tefta diu.

May not the total dedication of youth in our fchools, to the Greek and Roman claffics, and thofe warm panegyrics, and extravagant eulogiums, fo conftantly and lavifhly beftowed on them, to the almoft total neglect of the divinely infpired Writings, be one main caufe, why Infidelity gains fo much ground among our nobility and gentry? Had the enlarged capacity of a Voltaire, a Gibbon, or any other of the more diftinguifhed infidels that have flourifhed in this or any preceding age, been furnifhed in the earlier part of life, with the juft and fublime views of the Old and New Teftaments, confidered in their original languages; and had the fame endeavours been ufed in pointing out to thefe great men, and apprizing them, in ftatu pupilari, of the beauties and excellencies of the Infpired Writers, that are commonly ufed at fchools to communicate to youth a true tafte of the fpirit and eloquence of Horace, of Xenophon and Homer, with other celebrated claffics: had this been done, the ftyle and language which diftinguifh the maturer works of thefe accomplifhed fceptics, would probably not have been lefs elegant and engaging; but their fentiments far lefs poifonous to principle, and deftructive to the interefts of virtue, than they now are, from the pleafing fophiftry and
$x$ xi $\rho$ R E F A C E.
and fallacious wit, with which, it muft be confeffed, they but too unhappily abound.

Let fome plan therefore be adopted in our grammar fchools for teaching the Hebrew in conjunction with the Greek and Latin tongues; and let the Old as well as the New T'eftament be thoroughly and repeatedly read and explained; efpecially, let the literary beauties, the entertaining and inftrutive liftories, and the moft important practical precepts, be pointed out and entforced in the courfe of reading, and the happieft effects will follow upon the minds of the rifing generation. But above all, fet before them the grand and extenfive views of that wonderful book. Let them fee, as their minds open and expand, that it confifts not merely of a collection of chapters, and verfes, and diftinct aphorifms, as too many are apt to conceive ; but that it is, properly fpeaking, one grand Epic, confifting of fixty-fix Books. As the fun, moon, and planets, make one fyftem, and are each of them neceffary to the harmony and perfection of the whole ; fo the different books of the Divine Writings, though feparately confidered, and taken out of their connection, they may appear unimportant; yet as parts of one large and complicated fyftem, they are neceffary to the perfection of the whole. And though the Time is longer than is ufually admitted in compofitions of this kind, its beginning being with the birth, and its end with the clofe of Nature itfelf; yet it fhould be remembered, that even this circumfance is perfectly confiftent with the reft of the adorable plan ; a thoitfand years being with the Lord as une day, and one day as a thoufand years. The Action of it too, is one, entire, and the greateft that can be conceived. All the Beings in the univerfe, of which we have any knowledge, are concerned in the Drama.* The defign of it is to difplay the perfections of the adorable Creator, to refcue the human race from total mifery

[^3]and ruin, and to form them, by Example, to glory, honour, and immortality. The Epic opens in a mild and calm fublimity, with the Creation of the world itfelf. It is carried on with an aftonifhing variety of incidents, and umparalleled fimplicity and inajefty of language. The leaft and moft trivial epifodes, or under-actions, which are interwoven in it, are parts either neceffary, or convenient, to forward the main defign : either fo neceffary, that without them the work muft be imperfect, or fo convenient, that no others can be imagined more fuitable to the place in which they are. And it clofes with a book, the moft folemn, majeitic, and fublime, that ever was compofed by any author, human or divine.-All this fhould not be liafily and fuperficially fcanned: it fhould be judicioufly lectured on by the Tutor, and thoroughly imbibed and digefted by the Pupil. Its component parts, and literary beauties fhould be contrafied and compared with thofe of the beft Grecian and Roman claffics, and this with degrees of accuracy and precifion, fuited to the progrefs and advances each clafs hath made in its learned and liberal purfuits. And if meafures like thefe were uniformly purfued for a few years, and the Bible made the Standard Clafic, with which all others were to be compared, young gentlemen would no fooner begin to relith the beauties of an Homer and a Plato, of a Virgil and a Tully, but they would alfo difcover fimilar, and even fuperior excellencies in a Mofes and a David, in a Jeremiah and an Ifaiah, in a Luke and a Paul. Quid enim habet univerfa Poefis, quid concipere poteft mens humana grandins, excelfus, ardentius; quid etian venufius et elegantius, quam quæ in facrisHebræorum ratum fcriptis occurrunt? qui magnitudinem rerum fere ineffabilcon verborum pondere et carminis majeflate exxequant; quorum cum nonnulli vel ipfis Grecorum poetarum fabulis fint antiquiores, ita omnes tantum cos fublimitate exfuperant, quantum vetuftate antiquiffimi antecedunt.* If this be a jult and proper riew of the Hebrew lite-

[^4]Vol. iii.
rature, the learned Prelate might well afk a reafon for the prepofterous conduct of our grammar fchools: Quid eft igitur cur Homeri, Pindari, Horatii fcriptis celebrandis omnique laude cumulandis toties immoramur, Mofem interea, Davidem, Ifaiam, filentio præterimus? For thefe, as well as the other Divine writers, are as much fuperior to the moft celebrated claffics for real utility, as the fun is more beneficial to mankind than the moon. Mofes, for inftance, fhines unrivalled both as a Poet, an Orator, and Hiftorian: David as a Poet: Solomon as a Moralift, and Paftoral writer: Ifaiah, Jeremiah, Ezekiel, Nahum, and fome other of the Minor Prophets, as Orators, or Poets, or both : the four Evangelifts as Orators and Hiforians: St. Peter and St. James as Writers of no ordinary rank : and St. Paul as the moft fublime of Writers and eloquent of Orators. All thefe eulogiums, upon the facred penmen, are fpoken of them merely as Authors, without the fmalleft view to their higher order as Infpired writers, and Meffengers of the Lord of Hofts. If this laft confideration is taken into the account, and added to the former, what an infinitely excellent and important book muft the Bible be? what a bleffing to mankind? and what egregious fools nuft they be who fpend all their precious time upon the elegant and well-written abfurdities of the Pagan writers, the fungous growth of modern Novels, or the flimfy ftuff of French tranflations, to the exclufion or neglect of this wonderful, all-perfect, and all-important Book? Language indeed camnot exprefs the worth of the one, and the folly of the other. If the exhortation of a late noble author, as improperly applied to the Grecian bard, were applied to this ineftimable volume, it would be ufed with the frictelt propriety and decorum :

Read God's Word once, and you can read no more ;
For all bouks elfe appear fo mean, fo poor,
Verfe will feem profe: but fill perfift to read,
And God's W'ord will be all the books you need.
Duke of Buckingham.

It is no finall praife to the Divine writings, that the wifeft and beft men, in the wifeft and beft feafon of their lives, have actually regarded them in this all-important point of view. To inftance in two or three : The celebrated Erafmus, and the judicious Locke, having trod the circle of the fciences, and ranged through the whole extent of human literature, at length betook themfelves folely to the Bible. Leaving the Sages of antiquity, they fat inceffantly at the feet of Jefus. Wifely they withdrew from that immenfe multiplicity of learning, from thofe endlefs tracts of amufing erudition, where noxious weeds are mixed with wholefome herbs; and fpent their mof mature hours in thofe hallowed gardens which God's own wifdom planted, which God's own Spirit watereth, and in which God's own Son is continually walking. *

The tafte of Milton few will call in queftion. When blind, and confiderably advanced in years, however, we find him fweetly finging:

> Yet not the more
> Ceafe I to wander, where the Mufes haunt Clear fpring, or thady grove, or funny hill, Smit with the love of facred fong; but chief Thee, Sion, and the flow'ry brooks beneath That wafh thy hallow'd feet, and varbling flow, Nightly I vilit.

And indeed throughout the whole of that immortal poem, to ufe the words of his learned Commentator, the Author appears to have been a moft critical reader and a moft paffionate admirer of Holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil and all other books whatever. Not only his principal fable, but all his epifodes are founded upon Scripture. The Scripture hath not only furnifhed him with the nobleft hints, raifed his thoughts and fired his imagination ; but hath alfo very much

[^5]emriched his language, given a centain folemnity and majefty to his diction, and fupplied him with many of his choicef, happieft expreffions. Let men therefore learn from this inftance to reverence thofe Sacred Writings. If any man can pretend to deride or defpife them, it muft be faid of him at leaft, that he has a tafte and genius the moft different from Miiton's that can be imagined. Whoever has any true tafte and genius, we are confident, will efteem this poem the belt of modern productions, and the Scriptures the beft of all ancient ones.*

The Compiler has taken the liberty of addreffing this Work to a moft learned and refpectable body of men, on whom the profperity both of religion and fieace very much depends. He fincerely hopes they will pardon the freedom, and believe him when he declares, that he is not actuated herein by a dictatorial fpirit, but by a zealous concern that the Holy Scriptures may affume their proper place in the eftimation of mankind. This he believes can never be effectually done, unlefs thefe precious writings were taken under their cordial aufpices, and treated by them in the face of the world as they juftly deferve. If thefe large and important bodics would undertake to plead their caufe, firft, among youth at our fchools and univenfities, and other feminaries of religion and learning, and then, before the people at large, in their refpective churches and religious affemblies: if they would embank in the caufe of the Sacred Claffics with half the zeal and good fenfe which they ufually employ in favour of the profane, it would not fail but the Word of God would run and be glorified as in the days of old.

Arife then, ye Ambalfadors of the Lord of Hofis; ye Minifters of his, that declare his Will to men :Ye Candidates for the Sacred Office, be not aflamed to acknowledge your attachment to the Holy Writings:

[^6]-Ye renerable Sages of our fchools, whofe lips difil wifdom on the ingenuous minds of youth; let not your juf eflimation of the Sacred Pages be concealed from your charge. Give them their proper rank in literature. Let them know that the Bible is the Book of God, and infinitely worthy of its Author. Let them fee, that as it is the moft facred, fo it is the moft fublime, pure, perfect, and entertaining of books. Shew them at the fame time the imperfections of the Pagan page, and the innumerable and fhocking errors with which it abounds. Let them know that the elegant and mafterly manner in which thefe erroneous fentiments are treated, ought by no means to weigh much with us. The more elegant and perfect the compofition, the more fubtil and dangerous the poifon it conveys. The Compiler well remembers the pernicions effect, that reading and tranflating into Englifh verfe the beautiful fongs of Anacreon, in praife of Bacchus and Venus, had upon his mind, when a youth at fchool. He is certainly one of the prettieft, but one of the moft improper authors in the world, to put into the hands of young perfons. The fame may be faid of various parts of Horace, Tibullus, Juvenal, Ovid, Terence, and nther ancients. With refpect to the laft, the elegance of his language, and the confideration of his being a dramatic writer, are the joint occafions of his being much read and fudied by young perfons. But that his Comedies fhould be reprefented promifcuoufly by Chriftian fcholars, and before Clerical andiences, as is fometimes done at onr great fchools, is fomewhat furprifing.*. Nay even Homer and Virgil themfelves, thofe two great mafters of every excellence in fine writing, are not altogether blamelefs. Their language indeed is more chafte and pure than that of feveral other claffics, but then the cuftoms of the times were fo much more grofs, in fome refpects, than

[^7]ours, that the former founds the action of his principal poem on Seduction, and raifes the moft inatcrial Incidents of it on the quarrel of two wrathful kings about the poffeffion of a beautiful captive; and the latter makes the hero of his poem, the pious Eneas, by the counfel and contrivance of a goddefs, debauch an hofpitable and virtuous queen; and then, by the immediate direction of Jupiter, the king of the gods, leave her, thus feduced, to bewail his departure and infidelity: which prey fo powerfully upon her fpirits, as to caufe her to put a period to her own exiftence. How is it poffible for young gentlemen, whofe imaginations are lively and paffions ftrong, to read and pore over thefe infinuating and well-told tales, for weeks, and months, and years together, and not catch the poifonous and deftructive infection? Human nature muft not be what it is to efcape untainted. Even Cicero, though an advocate for the worfhip of all his abfurd divinities, was not infenfible to the pernicious tendency of the Pocts upon the minds of men: Nec enim multò abfurdiora funt ea, quæ poetarum vocibus fufa, ipfâ fuavitate nocucrunt: qui et irâ inflarnmatos, et libidine furentes, induxerunt deos: feceruntque ut eorum bella, pugnas, prolia, vulnera videremus: odia proterea, diffidia, difcordias, ortus, interitus, querelas, lamentationes, effufas in omni intemperantiâ libidines, adulteria, vincula, cum humano genere concubitus, mortalefque ex immortali procreatos.*

But on the danger and impropriety of inftilling into the minds of youth, without regerve, the depraved and blafphemous notions of the Greek and Romon claffics, the pious and excellent Pafor hath anticipated all he could wifh to fay: he takes the liberty, therefore, of farther addreffing all thofe Gentlemen, who have the charge of our graminar fchools in his words:

Jefus Chrifus, Servator, \& caput nofrum, fancto Petro dixit, Lecfor, qui Deum diligis: Simon,

[^8]fili fona, diligis me plus quam hi? Ait ille, Certé, Domine: tu nofti, quod amem te. Dicit ei, pafce agnos meos, h. e. fideles, quibus pueri quoque funt accenfendi. Et lixc non folùm Petro dixit, fed etiam reliquis Apoftolis \& omnibus deinceps verbi miniftris, tanquam veris Apoftolorum fuccefforibus.

Illi enim, veri funt doctores, qui diligunt Chriftum, et agnos ejus. Chriftus enim dixit, Simon, fili Fona, diligis me? Quibus verbis Servator oftendit, nihil effe frigidius doctoribus illis, qui tantùm mercedis caufâ perfunctoriè philofophantur, qui potiùs cupiunt lucrari aurum, quàm animas. Sic nimirum decet præceptorem affectum effe erga difcipulos, ficut pater erga filios fuos.

Et fi patriarcha Jacobus, qui pecudibus procerat, oves rationis expertes pafcens, \& hominibus rationem redditurus, noctes tranfegit infomnes, xftum, frigus \& omnem aëris inconftantiam paffus eft, ne ulla pecudum illarum periret : quanto magis ergo Scholarum \& Academiarum Doctores non animalibus ratione carentibus præfectos, \& non hominibus, fed Deo vocationis fuæ reddituros rationem, decet vigilare pro adolefcentibus? Hos enim Chriftus non pecuniis, fed proprio fanguine fibi acquifivit, Act 20. 23. quorum angeli femper intuentur faciem Patris culefis, Mattl. 18. 10.

Quid verò præceptores in Scholis, tanquam Ecclefiæ feminariis, docere debent? Servator dicit,

Matth. 28. 30. docentes cos fervare omnia, qua mandavi vobis.

Et hæe dicta funt non folùm Ecclefiarum epifcopis, fenioribus \& miniftris, fed etiam fcholaficis preceptoribus. In Scholis agni pafcuntur, in Ecclefiis vero oves.

Deuteron. 6. 6. Dominus difertè mandat eadem omnibus predagogis, patribus, matribus, \&c. dicens: Et crunt verba hac, que hodie tibi pracipio, in corde tuo $\mathfrak{b}$ in animâ tuâ, caque acutć ingcres filiis tuis, ac loqueris de
iis, quum Sedes domi tue, 'G' quun amoulas per vian, quum cubas, छ' cum furgis, \&c.

Hic mandatum Dei habemus manifefifimum, quod contemnere nefarium equiden foret facinus. Alpernantur autem illud omnes, qui in Scholis exponunt poëtarum fabulationes, Sacrarum Literarum obliti. Vah tempus, cujus fumptus debebat effe preciofiffimus, ejufinodi fabulatores perciunt !

Hos igitur à verâ puerorum \& juvenum educatione, nec non inftitutione tantum aberrare, quantum cælum diftat à terrâ, brevibus (fiquidem quxftionis hujus dignitatem confideres) demonftrare conabor. Et ut à definitione Scholarum exordiar, fi in Chriftianis Scholis oportet docere fapientiam \& virtutem, fequitur, folicitos nos effe debere de Novo Teftamento, negligendas vero effe illas Ethnicorum fabulofitates. Etenim, quænam eft vera fapientia? Ut nimirum agnofcamus Deum \& nos ipfos, \& ut Deum agnitum recté colamus. Deum rero cognofcere non poffumus ex Ethnicis libris, quos pleræque Scholæ hucúfque manibus fuis terunt.

Quicunque enim autores crediderunt multos effe deos, quicunque permulta de iis fabulati funt, falforum deorum nominibus, votum nuncupaturi \& juraturi, ufi funt, ab illis verus Deus cognofci nequit. Nimirum cæcus dux, huc \& illuc oberrans, fe et quem ducit, proxcipitat in foveam. Nihil dicturus fum de myfterio myfteriorum, nempe de facrofanctâ Trinitate, ubi Ethnici, ipfis pifcibus funt magis muti. Deus cnim fivit gentes intedere in wiis fuis (Act 14. 16.) nec dignatus eft cos vifitatione, qua per prophetas facta eft. Caro rero et fanguis tantum myfterimm non revelavit (Mathl. 16. 17.) fed Pater qui ift in coclis. Homerus, Hefiodus, Pindarus, Arifophanes, Virgilius, Horatius, \& reliqui fabulatores, quia illi ignorarunt verum Deum, non potuerunt vera dicere de hoc uno \& folo vern Den. Et profectò cò impietatis \& dementixe procefferunt, ut talia comminifcerentur de Numine peccata, quæ coram juventute recenfere me pudet.
pudet. Tales, inquam, deos, deafque finxerunt, quales cives honefta Refp. nequaquam ferret. De quibus in vivum Deum peccantibus Palingenius veriffimè fcribit lib. 1. quem Arietem vocavit, dicens:

In coclo eft meretrix, in coelo eft turpis adulter.
Poëtas vero à Satanâ actos hujufmodi confinxiffe monftra \& fic fabulatos effe, non ineptè conjectat, ut occafiones preberent hominibus ad lafciviendum, ad libidinandum, ad fcortandum, \&, ut uno verbo dicam, ad luxuriandum. Scilicet hoc erat hominem naturâ corruptum amplius corrumpere. Hoc. (inquam,) erat ignem igni addere.

Quum enim omnes naturâ ad quamlibet pravitatem nimis proclives \& propenfi fimus, facile hæ obrepferint cogitationes: fi poetæ noltri, quos meritò reneramur tanquam viros divinitùs afflatos, deorumque interpretes fcribunt, Saturnum devorare infantes, effe voracem, Jovem promifcuè fcortatum effe, Iliad 15. deos inteftinis inter fe diffediffe bellis, carnem humanam devorâffe, \& in cœno flagitiorum variorum fefe volutaffe, fequitur, non effe hrec tanta flagitia, prout Ariftarchi noftri mugantur. Licet fcortari, decipere, bello alios laceffere, bibere \& libidinari, eò quod dii haec ipfa fecerint. Vita deorum nobis eft inftar legis. Et fane nihil nagis invitare ad imitanduin, quam deorum exemplum, omnes facillimè arbitrantur. Etenim illi putantur beatiffimi, fimilemque felicitatem cuncti adipifci cupiunt.

Ifocrates, quum effet annorum nonaginta quatuor, in oratione Panathenaica fcribit, quofdam fuâ retate putâffe, neque ipfos deos peccati effe expertes: ubi ita à minori colligit : fi ipfi dii non funt peccati expertes quanto minus Athenienfes?

Virgilius maximè impiè fcripfit. Æneid. 7.
Mifta deo mulier-
Si enim promifcuâ Venere dii ufi funt, brutis animantibus non præftiterunt: imò ipfis brutis fuerunt magis bruti. Plura de hifce fordibus dicere ipfa pietas vetat,
vctat, animufque meus horrefcit. Melins foripfit Euripides, dicens, Dii fi patrarent turpia, non forent dii. Homerus \& focii ejus, qui tantas turpitudines de diis fcriptitarunt, fe atheos fuiffe, pofteris evidentiffmè demonftrârunt.

Profectò haud parum refert, ut Arifoteles fapientiffrinè docnit, à teneris fic aut aliter affucfere, quum natura altera fit prava confuetudo. Lana haud facilè primum deponit colorem. Memoria pucrorum mollis eft et cerea, quæque ferncl in ætate florente fuerunt haufta, 1 anquam incifa in perpetuum fervat.

Lege Platonem, filibet, in libro de Rebufpublicis 2. de hoc Themate ex profeffo differentem, ubi ait, Non recipienda effe in urbem fabulofa poëtarum commenta, quafi dii inter fefe gerant bella, aliique aliis ftruant infidias. Hanc neque Homeri circa deos infaniam, neque ullius alius pöetr effe recipiendam. Et nominatim non recipienda effe, quæ Homerus de deorum bello fabulatus fuerit; five accipiantur hæc allegoricè, five non. Juvenis enim (inquit) nefcit diftinguere, quid fit figuratè dictum, \& quid non : fed quafcunque ille toties hauferit opiniones, eas deinde difficulter clui, \& manere altâ mente repoftas. Deum affirmare caufam malorum, quum fit bonus omnino lume errorem refutandum. Cogendos effe poëtas ut dicant \& fcribant fancta, \&c.

Idem Plato bene dixit in Thèage, Nefcio (inquit) de quânam re, aliquis fanâ mente preditus magis debeat effe folicitus, quam de filio, quomodonam optimus evadat. Idem (ut Plutarchus de puerorum educatione commemorat) diligenter monuit, ne nutrices quafcinque fabulas puerulis enarront, ne ipforuin tencras mentes ab initio dementia \& corruptelis imbui contingat.

Idem Plato de legib 4. loec confulit, non permittcindum poëtis, ut effutiant, quicquid iis libuerit, ne legibus coniraria dicentes, urbi noceant. Si Plato non fivit, ut Poëtr qualiacunque, qux ipfis in buccam sencrini, garrirent, \& diffeminarent nugas legibus re-
pugnantes: quantó minus concedendum, ut Poëtr noftri canant aut fcribant difcrepantia à Scripturis divinitùs infpiratis?

Admonitiones hæ auro funt magis aurcæ, \& admodum memorabiles. Multi pædagogi in fuis didafcaliis (feu potiùs in fuis idoliis) majus operæ pretium fe facere arbitrantur, fi pluribus explanent, quifnam Jupiter, Vulcanus, Neptunus, Saturnus, \&c. creditus fuerit, quàm ut interpretentur, quifnam fit Jefus Chriftus ubi non multis utuntur verbis, quafi hæc fcire nihil interfit. Atque ita, qui regnum Satanæ debebant labefactare, \& deftruere, illud nefcientes fabiliunt.

Profectó, vec illi qui fcandalam dederit uni ex minimis, ficut loquitur Servator, Matth. 18. 7. Mentiri vero de Deo, annon hoc eft offendere parvulos, five adolefcentes, qui putant omnia effe oracula, qux à docentibus fuere prolata? Oportet enim difcentem credere.

Boni principes ægrè ferunt, \& irafcuntur ei, qui falfam de ipfis opinionem fparferit, eumque mendacem jubent abire in rem malam. Si de principum famâ, ut ea farta tectaque maneat, debomus effe foliciti, quanto magis dicenda funt de Deo, quæ ejus majefPati conveniunt?

Non folùm verò Deus ex Ethnicis fcriptoribis non cognofcitur, ficut hactenus dictum eft, fed etiam nos ipfos ex iis agnofcere nequimus. Nan poëtarum Bibliothecae nihil continent de lapfu Adami, nihil de inobedientiâ \& lapfu noftro, qui tum eramus in lumbis Adami, nihil de creatione \& vitâ xternâ. Et fi qux horum habeant, tantoporè fuis fabulofis commentis implicarunt \& obfcurarunt, ut fermè veritas, cujus umbram quandam à patriarchis acceperant, apud infideles mendacii reddatur fufpecta.

De hominis regeneratione \& liberatione per folum Jefum Chriftum ne gry quidem proferunt. Et Apoftolus fatetur, à fe prædicatum Chrifum, quæ doctrina Grecis vifa fuerit fultitia. Animalis cnim homo non capit ca, que funt Spiritûs Dei. Sunt ci fultitia, nec foteft ea cognoficre, quia Spiritualitér dijudicantur. 1 Cor. 2. 14.

Ex Act. 26. 24. patet, Fefum, Pauli fermonem, de refurrectione mortuorum \& jufto Dei judicio differentis, fic interrupiffe, Infanis, Paule, multa litera te ad infanian redigunt.. Hæc doctrina videbatur Fefo infania quredam. Omnes vero Ethnici, qui ante Chriftum incarnatum fripferunt, quorum libros habemus, animales fuerunt, athei, impii, ambulantes in fuis idolomaniis. Quapropter nihil miri eft, fi tanta myfteria ignoraverint, eo tempore inter gentes filentio fepulta.

Ex iis qux diximus, luculentiffime, ipfoque fole clarius apparet, veram fapientiam apud Ethnicos autores neque quærendam, neque inveniri pofe.

Quamvis vero multa de moribus haud infcite, fed fapienter dicla habeant, prout inficiari nolim, tamen fæpe vitium pro virtule, \& contra virtutem pro vitio infipientibus \& idiotis inftillant.

De pietate in Deum Arifoteles nihil commemorat. Cicero in libris de offecios fatetur, fe tantùm aliquam virtutis umbram reperiffe, \&ferperam foribit, neminem leede, mifi laceffitus \& injuriâ affectus. Servator enim nofter, æterna Patris fapientia, contrarium mandat Math. 5, 44. dicens, Diligite hofes refiros. Rom. 12. no. Ale hoftem tmun. Et Servator, aniequam moriretur, oravit proimpiis, per quos cruci fuerat affixus, \& per quos pedes \& manus ejus fandiffimx crudeliffimè fuerunt clavis pertufe. Stephanus primus matyr, quum lapidaretur, idem lecit, vociferans, Act. i, Go. Domine, ne fatuas iis toe peccatun.

Novum Teftamentum commendat ${ }_{2}$ pafim inculcat humilitatem, docens, Deum, fuperbis refflere, lumilibus iero dare gratian: iffum haxitaturum in contritis corde. lten fibi ipfi manus inferre violentas docet effe horrendum faciuns. Efä. 57. 15. Apud Gentiles verò ambire primatuin,

> Velle praincalios, \& iis pracellere femper, lino fibi ipfi confcifere mortem,

non jta pofitum fuit in vitio, fed pro figno magnanimitaris habitum. Sacra Seriptura docet, nuptias à

Deo inftitutas, à Chrifto honoratas, \& benediças. Multi vero inter Ethnicos poëtre impii (pro more quorundam etiam hac ætate viventium) voluptatibus inebriati, \& in reprobam mentem traditi, conjugiun inceffunt, contemnunt, \& pro nihilo reputant, dicentes,

Satius effe mulierem fepeiire, quam ducere.
Vitam ccelibem effe angelicam. De quibus veriffuna eft vetus illa gnoma:

Sxepe folent vates mentiri.
Quorum carmina frepe ab anilibus nugis nihil différunt, \& funt veteres ineptix.
An non Pythagoras Ethnicorum philofophorum prexftantiffimus in aureis fuis carminibus, pront ea infcribit, planè impiè dixit:

Tartareofque Deos colito?
Quemadmodum etiam Virgilius, quamvis alium loquentern introducens, commemorat hifce verbis:

Flectere fi nequeo fuperos, Acheronta movebo.
Homerus fabuloforum fcriptorum coryphrus, qux in folum Deum cadunt, Soli non fine blaiphemiâattribuit, Iliad. 3. ubi fic fabulatur:

Sol qui cuncta audis, quique omnia confpicis unus.
Sed quid prætereà loquor? Deficeret enim me tempus, fil fingula vellem enarrare.

Plurima hifce fimilia legere licet apud beatum Athanafium in oratione fuà contra gentes.

Hactenus demonftravi, veram fapientiam \& virtutem ex Ethnicorum fcriptis non effe difcendam. Qure enim quis non habet, ea nec aliis impertiri poteft. Novimus verò Scholas à Deo inftitutas, ab admodum piis principibus apertas, ad fanandos duos animi morbos. Quorum hic quidem eft in mente, nempe fultitia, hoc eft, ignorantia
apertiffimè peccâffe in decalogum. Difertè enim dicit Apoftolus.

1Cor. 1o. 20. Quae Gentes facrificant, damoniis facrificant, 'G' non Deo.

Sacrificabant vero jovi, \& cæteris diis, quorum paulo ante mentionem fecimus. Act. 14. 13.

Spiritus S. interdixit nobis Chriftianis, prout paulo ante locutifunus, ne meminerimus deorum alienorum. Digniffima enim funt idola illa, quorum nomina, quorum mentio \& monumenta prorfus deleantur, eque medio planè tollantur.

Repugnantibus verò \& objicientibus, Ethnicos fcripfiffe \& reliquiffe multa utilia ad emendandos mores, ad Remp. bene gubernandam, \&c. \& fuavitatem poëmatum non effe à philofopho alienam:

Refpondeo 1 Cor. 5, 6. Parum fermenti totam maffam fermentat. Mala bonis mifta omnia corrumpunt. In N. T. lege fancti Petri Epiftolam priorem, quain Ariftotelis \& Ciceronis Ethicis longiffime prafero. Lege reliquas fanctorum Apoftolorum epiftolas, \& fateberis illos folos perfectiffmam bene vivendi formulam nobis reliquiffe, \&: confcripfiffe. Lege proverbia Solomonis, Pfalmos, Jobum, Pentateuchum, \&ic. \& diviniffimarum gnomarum pelagum admiraberis.

Ethnici fi quid boni habuerunt, acceperunt à patriarchis, patriarchæ vero is Deo, \& prout cæco notum effe poteft, plurimi ex Mofe, tanquam antiquiffimo Scriptore, moralia fua hauferunt. Bene vero dixit poëta:

## Purius ex ipfo fonte bibuntur aqux.

Quod verò ais, fuavitatem poëmatum non effe alienam a philofopho, illud in te retorquens, refpondeo: Quid dulcius effe poteft facrâ Scripturâ? Omnium rerum in liâc terrâ tandem nos capit fatietas; \& ut Pindarus fribit, etian mellis capimur fatietate. Sacre Scripture vero deliciis pia anima faturari nequit. Nullum ejus effe poteft faftidium. Etenim quænam dulcedo major eft charitate Dei effufà in corda electorum? Rom.

Rom. 5. 5. 2ui guftarunt tantam dulcedinem, occulti illius manna, Apoc. 2. 17. exclamant cum Apoftolo.

Ex cujus ore fermo fluxit melle dulcior.
Phil. 3. 8. 2uin etiam certé duco omnia damnum effe propter eminentiam cognitionis Chrific fefu Domini mei, G'c. propter quem omnibus iftis meipfjum multavi, eaque duco pro ftercoribus, ut Chriftum lucrifaciam. Ergo Scriptura omnium rerum dulcium eft dulciffima, \& veriffimè dicitur:

> Si Chrifum difcis, fatis eft fi cxetera nefcis.
> Si Chriftum nefcis, nihil eft fi cetera difcis,
> Et quid eft quarfo philofophia fine Jefu Chrifto?

Amor ftultitiæ eft, animæque corruptela, \& ut Salmo veriffimè fcripfit, vanitas vanitatum. Præbeamus itaque bibendum adolefcentibus noftris lac facrarum literarum, fincerum, purum, \& falubre. In Ethnicis poëtis, ut plurimum, multæ funt nugæ, nihilque fani. Ante Chrifti adventum in carnem Ecclefia non egebat libris Ethnicis, fed Mofes, pfalmi \& prophetæ fuffecerunt. Quare itaque hodie nobis non fufficit Sacra Scriptura, aucta Apoftolicorum librorum additione?

Multi-Chriftiani, qui fub Ethnicis \& impiis imperatoribus vixerunt, quando dixerunt, averfanda effe Ethnicorum deorum nomina, perfecutione fuerunt preffi, \&ut videre eft ex Actis A poftolicis, ex epiftolâ ad Hebræos. c. 11. v. 37. \& ex hiftoriis Ecclefiafticis, virgis cæfi, in carceres abducti, catenis adfricti, lapidati, ferâ diffecti, in ignem præcipitati, aut à feris belluis dilaniati \& occifi fuerunt. Poëtaftri vero noftri non erubefcunt invocare Mufas, Palladem, \& nos admonentes ipfos, derident tanquam nafutulos, quafi noftram ipforum reformidemus umbram. Opræpofteros imitatores, \& fimios deriforum illorum à Chrifto alienorum, ab Ecclefiâ remotorum, \& planè inexcufabilium! Vosutique olim potuiffetis pacatè vivere inter Gentes à quibus fancti Apoftoli\& plurimi martyres fine omni commiferatione interfecti fuerunt, quod nollent invocare Jovem, Palladem, Phœbum, Sic. Sed Vol. iii.
xxxiv $\quad P \quad R \quad E \quad F \quad A \quad C \quad$ E.
poëtæ noftri, novi illi fabulatores, Homeri fimii, \& nomine tenus Chriftiani, fe excufare conantur, dicentes, fe hæc probè tenere, \& melius fe fentire quàm loqui. Se noffe idola, \& Ethnicos deos nihil effe, quo prætextu olim \& Corinthii eodem fane modo ufi funt. Refpondeo verò, oportere nos etiam ab omni Jpecie mali abfinere, 1 Theff. 5. 22. Deus abominatur omnem contaminationem exteriorem \& interiorem. 2 Corinth. 7. 1. \& vult, ut fe colamus fpiritu \& linguâ. Vult, ut fe diligamus ex omnibus viribus. Non folam animam, fed etian corpus creavit, \& vult ut utrâque parte fe honoremus. Rom. 12. 1. jubet Deus, ut fiftamus membra noftra hoftiam vivam, \&c. Profectò ego ejufinodi poëtas non Chriltianos, fed Ethnicos palam voco. Vocem enim audio, \& ex eâ judicium ferò, cofque qui gentilium more locuti funt, Ethnicos appello. Quum fim homo, quæ in corde latent, non video. De iis itaque judicare meum non eft. Sed ne quis opinetur, hæc paradoxa à me folo exarata \& conficta, alios audiamus. Henricus Stephanus in Catechefin Græcè à fe verfam, fufè de iifdem præfatur. Idem facit Michaël Ncander in præfatione fuâ in Catechefin beati Martini Lutheri Grecè verfam. Præfertim verò Henricus Stephanus in Novo Teftamento ita prefatur :
——— Illuxitque omnibus ifthec
Lux Evangelii, quos fol illuftrat ab axe ;
Hic liber eft folus, qui vera oracula pandit.
Quifnarn quafo libris his sequaretur Homerus,
Aures qui mulcet, mendacia inania fundens ?
Quis veftros animos cacudemon fafcinat eheu
Mortales, quibus arrident mendacia vana ?
Qui vero nugas has antetuliftis inanes?
Vah mifcros, infait quos vana fcientia rectum
Qui nefcitis iter, quo flammifera itur ad aftra!
Definite en tandem ventofa requirere verba,
Salvificunque Dei tantum perdifcite verbum,
A vefiris oculis tenebras quod difcutit ommes,
Quod vos deducit, piceá ceu noctc, lucern3,
Et tandem liatuit rutilo rox axc beatos:

$$
P \quad R \quad E \quad F \quad A \quad C \quad E .
$$

Ad haec nobifcum fentit etiam Auguftinus, prifcus Ecclefix doctor, in libro fuo de confeffione, pront euin infcribit, capite 15 . ubi dolet fe florenten ætatem contriviffe in hujufinodi vanis \& inutilibus rebus, atque ita fanctus ille vir exclamat : Utinam (inquit) quum juvenis effem, inftitutus fuiffem in libris utilibus! Ego adhuc adolefcens audiviịn fcholâ Joveın tonantem \& fimul adulterantem, \&c,

Huic Ecclefree lumini affentitur Ludoviçus Vives in tractatu de difciplinis, ubi Ethnicos illos autores comparat cum mulieribus Ethnicis, ab Ifraëlitis in bello captis \& abductis, de quibus legere licet Deut, 21. Manifeftè verò Deus conjugium cum exoticâ prohibet, Exod. 34. 16. Deut. 7. 3. Sententia Ludovici Vivis eft, pari ratione Ethnicos illos autores non congruere Scholis Chriftianis.

Audivifti non tantùm, Lector, qui Deum diligis, rationes multas, fed etiam Scripturæ teftimonia, \& teftimonia virorum magnorum, Theologorum, Philofophorum \& Philologorun. Hæc profectò quæftio non eget ampliori demonftratione, prout eft proverbium vulgatiffimum :

> In bonà caufâ tria verba fufficiunt.

Colligo itaque, ficut ex iis, quæ perfxpe à me funt dicta, ad oculum demonftravi, fidelium præceptorum, \& pædagogorum effe officium, ut in pofterum N. T. Jefu Chrifti Servatoris noftri adolefcentibus diligenter exponant, grammaticè dictiones refolvant, \& quantùm fieri poteft, illis dicta interpretentur, attemperantes fefe ad teneræætatis infcitiam.

Such are the fentiments and cautions of this excellent man. What effect they may produce on the minds of others he cannot fay ; but to the Compiler there appears much good fenfe, as well as piety, in his obfervations. If, indeed, he means to exclude claffic authors wholly from our fchools, he in no wife agrees with him. He fhould be extremely forry ever to fee that day. The lofs, he conceives, wulld be inefii-
xxxvi $\quad P \cdot R \quad E \quad F \quad A \quad C \quad E$.
mable both to the interefts of religion and learning. All he contends for, is, that we fhould not Paganize in fo great a degree; that, in Chriftian fchools and univerfities, the profane claffics fhall not be Principals; but, that they fhall be felected, and read with caution; that great care and pains fhall be ufed by the teacher to counteract the ill-tendency of them ; and, that the Old Teflament, in conjunction with the New, and in its own proper language, fhall be introduced into our fchools, and made, as hath been already expreffed, The Standard Classic. He wou!d have thefe unparalleled writers frequently enlarged upon, and ftrongly recommended, efpecially on a Sunday, in the prefence of young gentlemen deftined to the learned profeffions. He would wifh them to be taught to proncunce with jufnefs and propriety fome of the orations of thefe inimitable authors, infiead of dwelling for ever on Pagan themes. He would have them read as Poets, as Orators, and as Hiftorians : as the moft fublime of Poets, as the moft eloquent of Orators, and as the moft authentic and inftructive of Hiftorians. Let Homer and Virgil, and the other Gentile poets, have their juft degree of praife and eftimation; but let young people be taught, at the fame time, that they are only beautiful and ingenious triflers, comparatively fpeaking, and, as Plato fays of father Homer in particular, lie with the beft grace in the world ; that, notwithftanding all that has been, or all that can be faid in favour of them, they are fo adulterated with falfe divinity, lax morality, and lewd prefidents, that they are rather calculated to endanger the virtue, than promote the happinefs of mankind.

That the Holy Scriptures may be made perfectly familiar to the learned youth of the nation, the Compiler would, therefore, reconmend, that a Collection, on the plan of the two laft volumes of this Work (or on a better) be publilhed, with a good paper and type, for the ufe of fchools, in Latin, Greek, and

## P R E F A C E. xxxuii

Hebrew, and read along with the Heathen writers, at leaft as a Sunday Book, * and a book wherewith to clofe each day. Firlt, let it be repeatedly read, and thoroughly digefted, in Latin, then in Greek, and laftly in Hebrew. And let no young gentlemen be permitted to go to the Univerfity, or to enter into Holy Orders, till this is done. Whatever he may know befides, or whatever he may be ignorant of, let this be the Sine qua non. And if the late venerable Lowth's celebrated Prolectiones de Sacrâ Poefí Hebræorum were added to fuch a felection, and read as a claffical performance, much good mightbe expected, and the Word of God would obtain its proper authority: It wonld foon be held in the higheft honour and eftimation, as every way wortliy of God, not only among the poor and illiterate, who embrace it on the credit of others, but amongft all men of real learning and tafte, whether they fubmitted their necks to its gentle yoke or not.

It is an invariable maxim among claffical fcholars, that Plato, Xenopkon, Tully, Juvenal, and other Greek and Roman authors, cannot be read, to any conficlerable advantage, without a competent know ledge of their refpective languages. If this is juft with regard to thefe two, will it not hold equally good with regard to languages in general ? If fo, how fhall we be able to enter into the fpirit, and to tafte the beauties of the Jewifh authors, without an acquaintance with that firft and mof fimple of all languages, in which they wrote? And is it not, at leaft, as neceffary that we fhould be able to underftand the latter
*-Clofe the day's work, under the determinate fentence of David or Solomon, or the Evangelifts and Apofolic Scriptures.--Sundays alfo and every evening may be now underfandingly fpent in the higheft matters of thoology, and church hifory ancient and modern : and ere this time the Hebrew tongue at a fet hour might have been gained, that the Scriptures may be now read in their own original, whereto it would be no impofibility to add the Chaldee, and the Syrian dialect.

Milton's Tractate or Education.
accurately as much as the former ? Shall we pity and defpife the man, who, having it in his power to act otherwife, prefers reading Pope's Homer and Dryden's Virgil, to perufing thefe immortal Bards in their more noble originals? and yet applaud the claffical fcholar, who, neglecting or defpifing the Hebrew, fpends his whole life in ftudying the Book of God in one of the moft literal of all tranflations? Let thofe who know no better, and who are not able to remedy the evil, be thankful that providence has afforded them fo valuable a fubftitute ; but let not fcholars be fo preponerous, as to contend for the inutility of a knowledge of the facred tongue, while they are fuch able and ftrenuous advocates for reading the Pagan writers in their own proper languages. The ftudy of the original text, fays a judicious French author, can never be fufficiently recommended. It is the fhorteft, fureft, and moft agreeable way to all forts of learning. Draw from the fpring-head, and take not things at fecond hand. Let the writings of the great mafters be never laid afide; dwell upon them, fettle them in your mind, and cite them upon occafion ; make it your bufinefs thoroughly to underfand them in their full extent, and in all their circumfances: acquaint yourfelf fully with the principles of original authors; bring them to a confiftency, and then do you yourfelf make your deductions.*

If the Compiler might be permitted, without offence, to fuggeft one idea more, he would earneftly recommend to thofe whom it may concern, that the beft pieces of the Greek and Latin Fathers, who lived in the three firft centuries, fhould be publiflied together in an landfome volume or two, and put into the hands of Youth before they leave their refpective fchools. And if fome of the fineft parts of St. Chryfoftom and Lactantius were added from the Writers of the fourthage, the felection would be greatly inproved.

[^9]This fhould be carefully read now and then, efpecially on a fabbath-day, in conjunction with the former, not as a book to polifh their fyle, but to improve their minds, to warm their hearts, and to introduce them io an acquaintance with thefe venerable, but too much neglected, Authors. It is for want of this early acquaintance, that the generality even of the Clergy remain, in a great degree, frangers to them, all the remainder of their lives.

This early introduction to thefe Authors, ought more particularly to be encouraged by thofe who are friends to our prefent Church Eftablifhment, as its docirine and difcipline (abufes excepted) are certainly founded upon, and moft conformable to them, of any Church Eftablifhment this day in Chriftendom. It is not fufficient that a few learned men merely fhould know thefe things: the circumfances of the Primitive Church ought to be familiar to the curious and inquifitive of every rank and order of men. This would have a greater tendency, perhaps, than any other ftep that can be taken to eftablifh common Chriftians in their moft holy faith, and to keep them firm and fteady to their profeffion, when they found, that both their belief and practice are the fame as thofe of the firft Chriftians, in the beft and pureft ages of the Church. For this purpofe, if ever a new tranflation of the Holy Scriptures fhould be attempted by public authority, which is the earneft wifh of many learned men, he would recommend to them who flall be concerned in the great undertaking, to confider, whether it would not be for the advantage of real Chrifianity, to fubjoin to the end of the New Teftament a tranflation of thefe prime pieces of the Fathers, in the fume manner as the books of Apochrypha are fubjoined to the Old Teftament. The common people would hereby lave an opportunity of feeing with their own eves, and of judging for themfelves, whether the doctrine and difcipline of the Church-eftablifhed are not, in the main,
the fame as were held and practifed by the immediate followers of our bleffed Lord, and his Apofles.

Nor would any danger arife to the ftyle and language of Youth by fuch a mode of proceeding. For though the writings of the Fathers are moft eminently ufelul for that fine pious frain which characterizes them, and for that knowledge of the fate of the Primitive church which they convey to us, yet there are fome of them by no means defective either in frength or elegance of language. A good judge of compofition has favoured the public with a pleafing view of the ftyle of Minutius, Lactantius, and Chryfoftom, with which thefe obfervations on the Fathers fhall clofe: The Dialogue of Minutius, fays he, is judicious and elegant, clofe and perfpicuous. The critics have indeed charged him with want of the Roman purity in fome places; but if he has in a few paffages a little fpice of the African dialect, it is the leaft imaginable. He is full of lively and inftructive fentences, which almoft equal the number of his periods; which fentences naturally refult from his fubject, and are neatly interwoven with the thread and contexture of his difcourfe. He argues with convincing reafon, and rallies with agreeable fatire and fharpnefs. His wit is true fterling, folid and bright, of intrinfic value, and unallayed luftre. He clears Chriftianity from the vile afperfions which the Pagan difputant threw upon it, and retorts his charge upon his adverfary's religion, with fuch becoming vehemence, and evidence of truth, that he demonfrates himfelf to be the moft dangerous opponent that could be feared againft a bad caufe, as well as the nobleft advocate, and ableft champion, that could be defired for a good one.
Lactantius has fo much of the firength and beauty of the great Roman philofopherand orator, that he has gained the honourable character of the Chriftian Cicero. No man wrote with equal purity after the decay of the Latin tongue ; fcarce any man fo like Cicero in its ftate of perfection. Both the Chrifian Apologifts underfand
underfand all the rites and ceremonies of the Grecian and Roman religion ; and are perfectly acquainted with all their Authors. They happily employ the arguments of the Pagan philofophers, the accounts of their hiftorians, and the eloquence of their poets and orators, to defend and adorn the Chriftian caufe. They turn the artillery of their Heathen enemies againft them ; prove their pretended gods to be mere mortals, by the conceffions of their moft zealous worfhippers: and triumph over Roman fuperltition by the force of Roman eloquence.

St. Chryfoftom is eafy and pleafant to new beginners; and has written with a purity and eloquence which have been the admiration of all ages. This wonderous man, in a great meafure, poffeffes all the excellencies of the moft valuable Greek and Roman claflics. He has the invention, copioufnefs, and perfpicnity of Cicero; and all the elegance and accuracy of compofition which is admired in Ifocrates; with much greater variety and freedom. According as his fubject requires, he has the eafinefs and fweetnefs of Xenophon, and the pathetic force and rapid fimplicity of Demofthenes. His judgment is exquifite, his images noble, his morality fenlible and beautiful. No man underftands human nature to greater perfection, nor has a happier power of perfuafion. He is always clear and intelligible upon the loftieft and greateft fubject ; and fuolime and noble upon the leaft.* -

There are two or three other little books, of a date fomewhat later, which the Editor could wifh to have thrown into the way of young gentlemen before their minds become contaminated by mixing with the world. Though the language cannot be recommended for them to imitate, and though there are feveral things that are truly objectiomable, yet there is fuch a favour of piety and devotion as mufit touch the heart of every well difpofed perfon in a very powerful and agreeable manner。

[^10]manner. The Reader will probably judge, that the Devotional pieces of St. Auguftine, and the Imitation of Chrift by Thomas a Kempis, are here intended. Whoever wifhes to enter into the Interior of religion, may fpend a profitable hour every now and then in one or other of thefe afcetic authors. Few human writings will have fo great a tendency to raife his affections, to purify his heart, to fublime his foul, and to prepare him for the enjoyment of thofe pleafures which are laid $u p$ at God's right hand for evermore. Who, for inftance, can read the following hymn of Auguitine, and not pant after the happinefs it defcribes, even though his judgment may utterly difapprove of the monkifh rhymes, and play of words, which run through the whole?

Ad perennis vite fontem
Mens fitivit arida,
Clauftra carnis prefto frangi
Claufa quærit anima,
Glifcit, ambit, eluctatur
Exul, frui patrià.
Dum preffuris, ac ærumnis, Gemens fe obnoxium,
Quam amifit, cum deliquit, Contemplatur gloriam,
Præfens malum auget boni Perditi memoriam.

O quis promat, urbis pacis
Quanta fit latitia!
Ubi vivis margaritis
Surgunt edificia :
Auro celfa micant teeta, Radiant triclinia.

Solis gemmis pretiofis
Hac frructura nectitur :
Auro mundo, tanquain vitro,
Urbis via fernitur.
Abeft fimns, limus abef,
Lues nulla cernitur.

P R E F A C E. sliii
Hyems horrens, torrens æftas,
Illic nunquam fæviunt.
Flos perpetuus rofarum
Ver agit perpetuum.
Candent lilia, rubefcit
Crocus, fudat balfamum.
Virent prata, vernant fata, Rivi mellis influunt
Pigmentorum fpirat odor, Liquor et aromatum ;
Pendent poma floridorum Non lapfura nemorum.

Non alternat Luna vices, Sol, vel curfus fiderum,
Agnus eft fælicis urbis Lumen in occiduum :
Nox, et tempus defunt ei ; Diem fert continuum.

Illic fancti quique, velut Sol preclarus, rutilant ;
Poft triumphum coronati Mutuo conjubilant :
Et proftrati pugnas hoftis Jam fecuri numerant.

Omni labe defsecati Carnis bella ncfciunt :
Caro, facta fpiriutâlis, Et mens, unum fentiunt :
Pace multâ perfruentes Scandala non perferunt.

Mutabilibus exuti Repetunt originem ;
Et præfentem veritatis Contemplantur feeciem :
Hinc vitalem vivi fontis Hauriunt dulcedinem.

Inde ftatum, femper iident, Exeuntes capiunt :
Clari, vividi, jucundi Nullis peccant cafibus.
Abfunt morbi femper fanis ; Senequs, juvenibus.

Hinc

Hine perenne tenent effe ; Nan tranfire tranfiit.
Inde vigent, virent, florcut, Corruptela corruit.
Immortalis vigor atre Mortis jus abforbuit.
Quif frientem cuncta fciant,
Quid jam fcire nequeunt?
Nam et pestoris arcana Penetrant altcrutrum,
Unum volunt, unum nolunt.
Unitas eft mentiur.
Licet cuique fit diverfum Pro labore meritum, Charitas hoc fuum facit, Qure dum amat ableruin,
Proprium fic fingulorum Commune fit omnium.
Ubi corpus, illuc celfic
Congregantur aquilie,
Quo, cum angelis, heatie
Recreantur animac.
Uno panc vivunt cives Utriufque patrix.
Avidi, et femper pleni,
Quod habent defiderant ;
Non fatietas faftidit,
Neque fames cruciat :
Inhiantes ímper edunt, Et edentes iphiant.

Regem creli in excelfis
F.elix cernit anima,

Et fub fede fpectat altà
Orbis volvi machinam,
Solem, lunam, et globofa
Cum planetis fidera.
Illic novas harmonias
Vox meloda contitat :
Et in jubilum prolata
Mulcent aures organn,
Dum fancti, per quem triumphant. Regi dant pricconia.

## P R E F A C E. xlv

> Chrifte, palma bellatorum, Hoc in municipium Introduc me, poff folutum Militare cingulum. Fac confortem donativi Beatorum civium.

Prabe vires inexhaufto Laboranti priclio, Ut quictem poft precinctum Debeas emerito, Teque merear potiri, Sine fine promio. Amen.*

Whether thefe fentiments on Biblical and claffical learning, will comport with the ideas of the worthy Mafters of our Grammar fchools, he cannot fay. The Compiler withes not to give difpleafure to any man, much lefs to that moft ufeful and refpectable body of men. For how little foever they may be efteemed in this fuperficial and diffipated age, fome of the firft characters that ever lived have fubmitted to, and delighted in, the employment ; and the beftjudges of real merit have always held the Inftructors of youth in high eftimation. Indeed, ftrictly fpeaking, what are Parents, but inftructors of Infants ; School-maflers, but inftructors of Boys; Heads of Colleges, but inftructors of Youth ; and Clergymen, but inftructors of full-grown men? Whether this is admitted or not, let it be remembered, that Socrates, Plato, Ariftotle, Pythagoras, and Quintillian, among the ancient Heathen; Pantrnus, Origen, Dionyfus Alexandrinus, among the Fathers of the Chrifian church; and Erafmus, Wotton, Hale, Milton, and many others among the more modern ; were all employed, in a private or public way, in the education of youth. And we may juftly fay with the great Roman orator : Quid munus reipublicx adferre majus, meliufve poffumus, quam fi docemus atque erudinus juventutem?
juventutem? His præfertim moribus, atque temporibus, quibus ita prolapfa eft, ut omnium opibus refrenanda ac coercenda fit.

The Editor of this Work can well affure thofe Gentlemen, how little foever he himfelf may be capable of promoting either the one or the other, that the interefts of Religion and Learning lay much upon his heart ; and any mode of education which is beft calcuiated to promote thefe great ends, he moft fincerely wifhes fuccefs to. His own opinion he has delivered with freedorn, but without undue attachment. If he errs in an over-zealous regard to the Oracles of Truth, and the Sacred Language, he errs in good company, and he hopes it is a miftake, that will do neither him, nor his Readers, nor the Public, any real harm. If any think otherwife, he has no quarrel with them. Confcious how frail we all are, and how little the moft learned know, he confiders very few fubjects as worthy of a controverfy. The great controverfy with him, he hopes, will ever be with his own paffions. And this, together with the effential duties of his ftation, he is ready to acknowledge, engages fo much of his time and attention, that he has neither leifure nor inclination for inferior kinds of controverfy. The proper bufinefs of life feems to be of a different nature. What that bufinefs is, the following words of a wife man will not unaptlytell: * May my laft hours find me occupied in amending and improving my heart ! that I may be able to fay to God, Have I violated thy commands? have I ever accufed thee, and complained of thy government? I have been fick and infirm, becaufe it was thy appointment ; and fo have others, but I willingly. I have been poor, according to thy good pleafure, bat contented. I have had no dignities: thou haft withheld them, and I have not thought them even worthy of a wifh. Didft thon fee me fad and

[^11]and dejected on thefe accounts? Did I not appear before thee with a ferene countenance, and chearfully complying with thy facred orders? Deal with me, and difpofe of me as thou wilt; thy will is mine; and if any one fhall fay, that thou haft been unkind to me, I will defend and maintain thy caufe againft him. Wilt thou that I depart hence? I go ; and I return thee my fincereft thanks that thou haft vouchfafed to call me hither to tilis great affembly and entertainment, and haft permitted me to contemplate thy Works, to admire and adore thy Providence, and to comprehend the wifdom of thy Conduct. May death feize me writing and meditating fuch things !

Now the God of peace, that brought again from the dead our Lord Fefus, that great Jhepherd of the Jheep, through the blood of the everlafting covenant, make us perfect in every good work to do his will, working in us that which is wellpleafing in his fight, through fefus Chrift: to whom be glory for ever and cuer. Amen.

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THE firf part of this book contains the moft ufeful and frriking portions of the Divine and Apocryphal writings, which come under the idea of Proverbial Sayings, together with fome mifcellaneous matters, that could not fo well be reduced to any other head: The fecond part contains Proverbial Sayings alfo, and other mifcellaneous matters, which have been collected from feveral of the moft valuable among Pagan authors.

Every competent reader will fee reafon to admire thofe fparkling rays of light and truth, which have been emitted from the glorious Sun of Righteoufnefs, many of them long before he arofe upon our benighted world: but yet, I think, he will readily allow, that they fall very much fhort of thofe glowing proverbs and golden tayings, which will be found in the firft part, and in which the Holy Scriptures and Apocryphal books fo wonderfully abound. Let the Reader, however, judge for himfelf. I appeal to his piety and his feelings.

## SACRED LITERATURE.

## B O O K VI.

P A R T. 1 .

Proverbial Sayings, and other mifcellancous Difcourfes, from the Holy Scriptures and Apocryphal Writings.

MY fon, get wifdom, get underfanding; forget it not; forfake her not, and fhe fhal! preferve thee; love her and the fhall keep thee.
Wildom is the principal thing; therefore get wifdom; and with all thy getting, get underfanding. Exalt her and the fhall promote thee: fhe flall bring thee to honour when thou doft embrace her: the fhall give to thine head an ornament of grace; and a crown of glory fhall fine deliver to thee.

Truft in the Lord with all thine heart; and lean not unto thine own underftanding: In all thy ways acknowledge him, and he fhall direct thy paths.-Be not wife in thine own eyes ; fear the Lord, and depart from cwil ; it fhall be health to thy navel, and marrow to thy bones. - Honour the Lord with thy fubftance, and with the firf-fruits of all thine increafe; fo fhall thy barns be filled with plenty, and thy preffes fhall burf out with new wine.

My fon, defpife not the chaftening of the Lord, neither be weary of his correction: for whom the Lord loweth he correcteth, even as a father the fon in whom he delighteth. -With-hold not good from them to whom it is due, when it is in the porwer of thine hand to do it. Say not unto thy
ncighbour, Go, and come again, and to-morrow I will give ; when thou haft it by thee. - The curle of the Lord is in the houle of the wicked; but he bleffeth the habitation of the juf.-Surely the Lord fcometh forners; but he giveth grace unto the lowly.-The wife fhall inherit glory; but fhame fhall be the promotion of fools.

Enter not into the path of the wicked; and go not in the way of evil men : avoid it, pafs not by it, turn from it, and pals away: for they cat the bread of wickednefs, and drink the wine of violence: but the path of the juft is as the fhining light, that Hhineth more and more unto the perfect day.The memory of the juft is bleffed ; but the name of the wicked fhall rot.-The fear of the Lord prolongeth days; but the years of the wicked fhall be fhortened.-A falfe balance is abomination to the Lord; but a juft weight is his delight. - The liberal foul fhall be made lat ; and he that watereth, fhall be watered alfo himfelf.-They that are of a froward heart are abomination to the Lord; but fuch as are upright in their way are his delight.

Treafures of wickednefs profit nothing. - The Lord will not fuffer the foul of the righteous to famifh. -The hand of the diligent maketh rich.-Bleffings are upon the head of the juft. - In the multitude of words there wanteth not fin. The bleffing of the Lord it maketh rich. - The expectation of the wicked fhall perifh.-The righteous fhall never be moved.

He that with-holdeth corn, the people fhall curle him ; but bleffing fhall be upon the head of him that felleth it.A righteous man regardeth the life of his beaft; but the tender mercies of the wicked are cruel.-Lying lips are abomination to the Lord; but they that deal truly are his delight. -He that walketh with wife merr fhall be wife; but a companion of fools thall be deftroyed. - He that fpureth his rod hateth his fon ; but he that loveth him chafteneth him betimes.- The heart knoweth his own bitternefs; and a ffranger doth not interneddle with his joy.-The houfe of the wicked fhall be overthrown; but the tabernacle of the upright thall flourifh.

There is a way which feemeth right unto a man; but the end thercof are the ways of death. - Even in laughter the heart is forrowful; and the end of that mirth is heavinels. A wife man feareth and departeth from evil; but the fool rageth and is confident. - In the fear of the Lord is ftrong confidence, and his children fhall have a place of refuge. -He that is llow to wrath is of great underfanding; but he
that is hafty of fpirit exalteth folly.-He that oppreffeth the poor reproacheth his Maker; but he that honourcth him hath mercy on the poor.-Righteoufnefs exaltetl a mation ; but fin is a reproach to any people.-A folt anfiver turneth away wrath ; but grievous words fir up anger.--The eyes of the Lord are in every place, beholding the evil and the good.

The facrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. -The way of the wicked is an abomination to the Lord; but he loveth, him that followeth after righteoufnefs. - The thoughts of the wicked are an abomination to the Lord; but the word; of the pure are pleafant words.-The facrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?-The Lord is far from the wicked; but he heareth the prayer of the righteous.

Hell and deftruction are before the Lord; how much more then the hearts of the children of men? -The preparation of the heart in man; and the anfwer of the tongue is from the Lord.-The Lord hath made all things for himfelf; yea, even the wicked for the day of evil.-Every one that is prond in heart is an abomination to the Lord ; though hand join in hand he fhall not be unpunifhed.-When a man's way's pleafe the Lord; he maketh even his enemies to be at peace with him.-A man's heart devifeth his way; but the Lord directeth his feps.- The lot is caft into the lap; but the whole difpoling thereof is of the Lord.

Better is a little with the fear of the Lord, than great treafures and trouble therewith.-Better is a dinner of herbs where love is, than a falled ox and hatred therewith. - Better is a little with righteoufnels, than great revenues without right.-Better is a dry morfel, and quietnefs therewith, than a houfe full of facrifices with ftrife. - Better it is to be of an humble fpirit with the lowly, than to divide the fpoil with the proud.-Better is the poor, that walketh in his uprightnefs, than he that is perverfe in his way's, though he be rich. -It is better to dwell in the wildernels, than with a contentious and angry woman.-A foolifh fon is the calamity of his father; and the contentions of a wife are a continual dropping.-It is better to dwell in a corner of the houfe top, than with a brawling woman in a wide houfe.

Pride goeth before deffuction; and an haughty fpirit before a fall.-How much better is it to get wifdom than gold? and to get underfanding rather to be chofen than filver? There is a way that feemeth right unto a man ; but the end thereof are the ways of death. - The hoary head is a crown
of glory, if it be found in the way of righteoufnefs. - He that is flow to anger is better than the mighty; and he that ruleth his fpirit than he that taketh a city.-Whofo mocketh the poor reproacheth his maker; and he that is glad at calamities fhall not be unpunilhed. - Whofo rewardeth evil for good, evil flall not depart from his houfe.

The beginning of frife is as when one letteth out waters; therefore leave off contention before it be meddled with.He that juftilieth the wicked, and he that condenneth the juf, even they both are an abomination to the Lord.-Even a fool, when he holdeth his peace, is counted wife ; and he that fhutteth his lips is efteemed a man of underftanding. He that is flothful in his work, is brother to him that is a great wafter.- He that anfwereth a matter before he heareth it, it is folly and thame unto him. - The difcretion of a man deferreth his anger; and it is his glory to pafs over a tranfgrefion.-He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.-There are many devices in a man's heart ; neverthelefs the couniel of the Lord, that fhall fand.

The name of the Lord is a frong tower ; the rightcous rumneth into it and is fafe.-Say not I will recompenfe evil; but wait on the Lord and he will fave thee.-The king's heart is in the hand of the Lord; as the rivers of water he turneth it whitherfoever he will.-Every way of a man is right in his own eyes; but the Lord pondereth the hearts.To do juftice and judgment is more acceptable to the Lord than lacrifice.-Judgments are prepared for foomers; and ftripes for the back of fools. - The fluggard wiil not plow by reafon of the cold; therefore fhall he beg in harveft and have nothing. - The juft man walketh in his integrity; his children are bleffed after him.-Divers weights and divers ineafures, both of them alike are abomination to the Lord.The hearing ear, and the feeing eye, the Lord hath made even both of them.-Lore not fleep, left thou come to poverty; open thine eyes, and thou fhalt be fatisfied with bread.

Whofo curfeth his father or his mother, his lamp fhall be put out in oblcure darknefs. - It is naught, it is naught, dith the buyer; but when he is gone his way, then he boafeth.-An inheritance may be gotten haftily at the begiming; but the end thereof thall not be blefled. - The Spirit of a man is the candle of the Lord, fearching all the inward parts of the belly.-Whofo foppeth his ear at : he cry of the poor, he alfo thall ory himfelf, but fiall not be
heard.-He that loveth pleafure fhall be a poor man; he that loveth wine and oil fhall not be rich.-He that followeth after righteoufnefs and mercy, findeth life, righteoufnefs, and honour.

There is no wifdom, nor counfel, nor underfanding, againft the Lord. - The horfe is prepared againft the day of battle ; but fafety is of the Lord.-By humility and the fear of the Lord, are riches, and l:onour, and life.-Train up a child in the way he fhould go; and when he is old he will not depart from it.-He that hath a bountiful eye thall be bleffed; for he giveth of his bread to the poor.-He that oppreffeth the poor to increafe his riches, and he that giveth to the rich, flall furely come to want.-Rob not the poor becaufe he is poor; meither opprefs the afflicted in the gate; for the Lord will plead their caufe, and fpoil the foul of thofe that fpoiled them.-Seeft thou a man diligent in his bufinels? He thall fiand before kings, he flall not fand before mean men.-Let not thine heart envy finners; but be thou in the fear of the Lord all the day long.- Be not among wine-bibbers; among riotous eaters of flelh; for the drunkard and the glutton thall come to poverty ; and drowfinefs fhail cloath a man with rags.

Hearken unto thy father that begat thee; and clefpife not thy mother when the is old.-If thou forbear to deliver them that are drawn unto death; and thofe that are ready to be flain: if thon fayeft, Behold we knew it not: - foth not he that pondereth the heart confider it? And he that keepcth thy foul doth he not know it? And fhall not he render to every man according to his works?. Fret not thyifelf becanfe of evil men, neither be thou envious at the wicked: for there fhall be no reward to the evil man; the candle of the wicked thall be put out.- If thine enemy be hungry, give him bread to eat; and if he be thinfty, give him water to drink; for thou fhalt heap coals of fire upon his head, and the Lord thall reward thee.

He that hath no rule over his own fpirit is like a city that is broken down, and without walls.-Seeft thou a man wilc in his own conceit? There is more hope of a fool than of him.-The fluggard is wifer in his own conceit, than feven men that can render a reafon.-He that paffeth by and meddleth with frife, belonging not to him, is like one that taketh a dog by the ears.-Let another man praife thee and not thine own mouth ; a franger, and not thine own lips.Boaf not thylelf of to-morrow; for thou knowef not what a doy may bring forth.-Iron fharpencth iron; fo a man Aharpeneth
fharpeneth the countenance of his friend.-As in water face anfwereth to face; fo the heart of man to man.-Though thou fhouldeft bray a fool in a mortar among wheat with a peftil, yet will not his foolifhnefs depart ficm him.

The wicked flee when no man purfueth; but the rightcous are bold as a lion. - They that forfake the law praife the wicked; but fuch as keep the law contend with them.-He that turneth away his ear from hearing the law ; even his prayers fhall be abomination.- He that covereth his fins fhall not profper ; but whofo confeffeth and forfaketh them fhall have mercy.-He that tilieth his land fhall have plenty of bread ; but he that followeth after vain perfons fhall have poverty enough. -He that rebuketh a man, afterwards fhall find more favour, than he that flattereth with his tongue.-Whofo robbeth his father or his mother, and faith, It is no tranfgreffion, the fame is a companion of a deftroyer.-He that giveth unto the poor fhall not lack; but he that hideth his eyes fhall have many a curfe.

He that being often reproved, hardeneth his neck, fhall fuddenly be deftroyed, and that without remedy. - The righteous confidereth the caufe of the poor; but the wicked regardeth not to know it.-The rod and reproof give wifdom ; but a child left to himfelf, bringeth his mother to fhame.Correct thy fon and he fhall give thee reft; yea, he flall give delight unto thy foul. - An unjuft man is an abomination to the juft; and he that is upright in his way is abomination to the wicked.-Every word of God is pure; he is a fhield to them that put their truf in him. - The eye that mocketh at his father, and defpifeth to obey his mother, the ravens of the valley fhall pick it out, and the young eagles fhall eat it. -Open thy mouth, judge righteoufly, and plead the caufe of the poor and needy.

Becaufe fentence againft an evil work is not executed fpeedily, therefore the heart of the fons of men is fully fet in them to do evil. -Though a finner do evil an hundred times, and his days be prolonged, yet furely I know that it fhall be vell with them that fear God, which fear before him: but it thall not be well with the wicked, neither fhall he prolong his days, which are as a fhadow, becaufe he feareth not before God.-Whatfoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wildon in the grave, whither thou goeft.

Dead flies caufe the ointment of the apothecary to fend forth a finking favour; fo doth a little folly him that is in reputation
reputation for wifdom and honour.-By much flothfulnefs the building decayeth; and through idlenefs of the hands the houfe droppeth through.- Caft thy feed upon the moift ground; for thou fhalt find it after many days.-As thou knoweft not what is the way of the fpirit, nor how the bones do grow in the womb of her that is with-child; even fo thou knoweft not the works of God who maketh all.

In the morning fow thy feed, and in the evening with-hold not thine hand; for thou knoweft not whether fhall profper, either this or that, or whether they both fhall be alike good. -Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the fight of thine eyes; but know thou, that for all thefe things God will bring thee unto judgment. -Let us hear the conclufion of the whole nater : Fear God, and keep his commandments; for this is the whole duty of man: for God fhall bring every work into judgment, with every fecret thing, whether it be good, or whether it be evil. Pioucrbs and Ecclefiafles.

## Wise Son of Sirach.

STRIVE for the truth unto death, and the Lord fhall fight for thee.-Be not hafty in thy tongue, and in thy deeds flack and remifs.-Be not as a lion in thy houfe; nor frantic among thy fervants.-Let not thine hand be feretched out to receive, and fhut when thou thouldeft repay. - Be in peace with many; neverthelefs have but one counfellor of a thoufand.-Delight not in the thing that the ungodly have pleafure in ; but remember they fhall not go unpunifhed unto their grave.-Let thy talk be with the wife; and all thy communication in the law of the Mof High.- Whether he be rich, noble, or poor, their glory is the fear of the Lord.-Great men, and judges, and potentates, flall be honoured; yet is there none of them greater than he that feareth the Lord.

Blame not before ton haft examined the truth; underftand firf, and then rebuke.-Anfwer not before thou haft heard the caule; neither interrupt men in the midft of their talk.-Profperity and adverfty, life and deat!, poverty and riches, cone of the Lord.-Widom, knowledge, and underfanding of the hw, are of the Lord; love, and the way of good work , h.! : Fom him. - Marvel not at the works of finners, but la, in the Lord, and abide in thy labour; for it is an eay (tim. the fight of the Lord, on the fudden to make a pour man rich.-A filend cannot be known in profperity;
perity ; and an enemy cannot be hidden in adverfity.-Love the Lord all thy life, and call upon him for thy falvation.A labouring man that is given to drunkennefs fhall not be rich; and he that contemneth fmall things fhall fall by little and little.

If thou haft heard a word let it die with thee, and be bold, it will not burf thee.-He that hath fmall underftanding, and feareth God, is better than one that hath much wifdom, and tranfgreffeth the law of the Mof High.- $\Lambda$ prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh fpeedily.-Admonifh a friend, it may be he hath not done it ; and if he have done it, that he do it no more.-Admonifh thy friend, it may be he hath not faid it ; and if he have, that he fpeak it not again.-Admonif1 a friend, for many times it is a flander; and believe not every tale.

A fool lifteth up his voice with laughter; but a wife man doth farce fmile a little. - A fool will peep in at the cloor ints the houfe; but he that is well murtured will fand without. -It is the rudenefs of a man to hearken at the door ; but a wife man will be grieved with the difgrace. $-\Lambda$ man that breaketh wedlock, faying thus in his heart, Who feeth me? I am compaffed about with darknefs, the walls cover me, and mobody lecth me; what need I to fear? the Mof High will not remember my fus. Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thoufand times brighter than the fun, beholding all the ways of men, and contidering the mon fecret purts.

There is nothing better than the fear of the Lord; and thore is nothing fweeter than to take heed unto the commindments of the Lori.-It is a great glory to follow the Lord; and to be received of him is long life.-Oh, how great is he that findtets wifdom! Yet there is none above him that fareth the Lord. - Give me any plague but the plague of the hent; and any wickechelis but the wickednef's of a woman. -I had rather dwell with a lion and a dragon, than to keep houfe with a wicked woman.-All wickednel's is but little to the wickednets of a woman; let the portion of a limner fall upon her.

Blefled is the man that hath a virtuons wife, for the number of his days fhall be double.-A virtuous woman rejoiceth hor hufband; and he thall fultil the years of his life in pesce.-A good wife is a good portion, which thall be griven in the portion of them that fear the Lord.-A filent dutloving woman is a gift of the Lord; and there is nothing
fo much worth as a mind well inftructed.-A woman that honoureth her hufband fhall be judged wife of all; but fhe that dithonoureth him in her pride, thall be cointed ungodly of all.

Better is the poor, being found and frong of conftitution : than a rich man that is alflicted in his body.-Health and at good fate of body are above all gold; and a frong body above infinite wealth. There are no riches above a fonnd body; and no joy above the joy of the lieart. - Sound fleep cometh of moderate eating; he rifeth early, and his wits are with him; but the pain of watching, and the pangs of the belly, are with an infatiable man.- Shew not thy valiantnefs in wine; for wine hath cleftroyed many.-U lline meadurably drunk, and in feafon, bringeth gladnefs of the heart, and cheerfulnefs of the mind: but wine drunken with excels. maketh bitternefs of the mind, with brawling and çuarrelling.

Give not thy fon and wife, thy brotherand friend, power over thee while thou liveft; and give not thy goods to another, left it repent thee, and thou entreat for the fance again.-As long as thori liveft, and haft breath in thee, give not thyfelf over to any: for it is better that thy children fhould feck to thee, than thoulhonldeft fand to their court-fey:- The eyes of the Lord are upon then that love him ; he is their mighty protestion and frong ftay, a defence from heat, and a cover from the fun at noons; a prefervation from flumbling, and an help from falling: he raifetly up the foul and lighteneth the eves; lie giveth health, life, and blef-fing.- The Moft High is not pleafed with the offerings of the wicked; neither is he pacified for fin by the multitude of facrifices.
He that wathet? himfelf after the touching of a dead body, if he touch it again, what availeth his walhing? So it is with a man that fafteth for his tins, and goeth again, and doeth the fane; who will hearhis prayer? Or what does his humbling profit him? - He that keepth the 1.w bringerh offerings enough. He that taketh lieed wo the commandment offereth a peace-ottering. He that yequiteth a good turn oflereth fine flour ; and he that giveth alons facrificeth praife.-To depart from wickecinefs is a thing pleafing to the Lord; and to forlake unrighteoufnels is a propitiation.Give to the Moit High ascurding as he hath enriched thee; and as thou haft gotlen, give with a cheerful eye: for the Lord recompenfeth, and will give thee feven times as much.

He that ferveth the Lord fhall be accepted with favour ; and his prayer fhall reach unto the clouds.-Mercy is feafonable in the time of affliction; as clouds of rain in the time of drought. - The Lord hath created medicines out of the earth; and he-that is wife will not abhor them.-My fon, in thy ficknefs be not negligent; but pray unto the Lord, and he will make thee whole.-Woe be unto you, ungodly men, who have forfaken the law of the Moft High God! for, if ye encreafe, it fhall be to your deftruction.

When ye glorify the Lord, exalt him as much as ye can ; for even yet will he far exceed: and when ye exalt him, put forth all your ftrength, and be not weary; for ye can never go far enough.

O death, how bitter is the remembrance of thee to a man that livethat reft in his poffeffions; unto the man that hath nothing to vex him, and that hath proferity in all things, yea, unto him that is yet able to receive meat !

O death, acceptable is thy fentence unto the needy, and unto him whofe ftrength faileth, that is now in the laft age, and is vexed with all things; and to him that defpaireth, and hath loft patience!

Ecclefiaficu:.

## Thie Rcnown of Wijdom.

DOTH not widdom cry, and underftanding put forth her voice? She fandeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the fons of man. O ye fimple, underfiand wifdom; and ye fools, be ye of 211 underftanding heart. Hear; for 1 will fpeak of excellent things; and the opening of my lips thall be right things. For my mouth fhall feak truth; and wickednefs is ann abomination to my lips. All the words of my mouth are in richteoufinels; there is nothing froward or perverfe in them. They are all plain to him that underfandeth, and right to them that find knowledge. Receive my inftruction, and not filver; and knowledge, rather than choice gold. For wifdom is better than rubies; and all the things that may be defired are not to be compared to it. I wildom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth, do I hate. Cominel is mine, and found wifdom: I am underfianding; I have frength.
ftrength. By me kings reign, and princes decree juftice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and thofe that feek me early fhall find me. Riches and honour are with me; yea, durable riches and righteoufnefs. My fruit is better than gold, yea, than fine gold; and my revenue than choice filver. I lead in the way of righteoufnefs, in the inidft of the paths of judgment: that I may caufe thofe that love me to inherit fubfance: and I will fill their treafures. The Lord poffeffed me in the beginning of his way, before his works of old. I was fet up from everlafting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were fettled; before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the higheft part of the duft of the world. When he prepared the heavens, I was there: when he fet a compafs upon the face of the depth: when he eftablifhed the clouds above: when he ftrengthened the fountains of the deep: when he gave to the fea his decree, that the waters fhould not pais his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, sejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the fons of men. Now, therefore, hearken unto me, O ye children: for bleffed are they that keep my ways. Hear inftruction, and be wife, and refufe it not. Bleffed is the man that heareth me, watching daily at my gates, waiting at the pofts of my doors. For wholo findeth me, findeth life, and thall gbtain favour of the Lord. Lut he that finneth againft me, wrongeth his own foul: all they that hate me love death.

Proverls 8.

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\text { The Complaint ard Rtroof of } 11 \text { iflom. }
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WISDOM cricth without; fhe l.ttereth her woice in the ftreets. She crieth in the chief place of concourfe, in the openings of the gates: in the city flee uttereth her words, faying, how long, ye fimple ones, will ye love finplicity; and the fcorncrs delight in their fcorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my fpirit unto you, I will make known my words unto you. Becaufe I have called, and ye refufed; I have ftretchicd
fretched out my hand, and no man regarded; but ye have fet at nought all my counfel, and would none of my reproof. I alfo will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as defolation, and your deftustion cometh as a whirlwind; when diftrefs and anguith cometh upon yon. Then fhall they call upon me, but I will not anfwer; they fhall feek me early, but they fhall not find me: for that they hated knowledge, and did not chufe the fear of the Lord. They would none of my counfel ; they defpifed all my reproof. Therefore fhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the fimple fhall flay them, and the profperity of fools fhall deftroy them. But whofo hearkeneth unto me, fhall diwell fafely, and fhall be quiet from fear of evil.

Proverls 1. 20-33.

## The Praife of Wifdom.

- WISDOM fhall praife herlelf, and flall glory in the midft of her people. In the congregation of the Mof High fhall the open her mouth, and triumph before his power. I came out of the mouth of the Mof High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compaffed the circuit of heaven, and walked in the bottom of the deep. In the waves of the fea, and in all the earth, and in every people, and nation, I got a poffeffon. With all thefe I fought reft: and in whofe inheritance fhall I abide? So the Creatur of all things gave me a conmandment, and he that made me caufod my tabermacle to reff, and faid, Let thy dwelling be in Jacob, and thine inheritance in lfrael. He created me from the beginning before the world, and I thall never fail. In the holy tabernacle I ferved before him: and fo was I effablithed in Sion. Likewife in the beloved city he gave me reft, and in Joulaten was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cyprels-tree upon the momtains of Hermon. I was exalted like a palmtree in Enemddi, and as a role-plant in jericho, as a tair olive-tree in a plealant field, and grew up as a plane-tree by the water. I gave a fweet finell like cimamon and afpalathus, and I yiedded a pleafant odour like the beft myrrh, as gatbanum, and onyx, and lweet llorax, and as the fume of fiankincente in the tabernacle. As the turpentine-tree I firetched
ftretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleafant favour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and lear, and knowled ye, and holy hope; I therefore being eternal, an given to all my children which are named of him. Come unto nie, all ye that be defirous of me, and fill yourfelves with my fruits. For my memorial is fweeter than honey, and mine inheriLance than the honey-comb. They that eat me thall yet be hungry, and they that drink me fhall yet be thirfty. He that obeyeth me fhall never be confounded, and they that work by me fhall not do amifs. All thefe things are the book of the covenant of the mof high God, even the law which Mofes commanded for an heritage unto the congregations of Jacob. Faint not to be flong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and befides him there is no other Saviour. He filleth all things with his wifdom, as Phifon, and as Tigris in the time of the new fruits. He maketh the underfanding to abound like Euphrates, and as Jordan in the time of the harvef. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. The firf man knew her not periectly: no more fhall the laft find her out. For her thoughts are more than the fea, and her counfels profounder than the great deep. I alfo came out as a brook from a river, and as a conduit into a garden. I faid, I will water my beft garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a fea. I will yet make doctrine to fhine as the moming, and will fend forth her light afar off. I will yet pour out doetrine as prophecy, and leave it toall ages for ever. Behold, that I have not laboured for inyfelf only, but for all them that feek wifdom.

Ecclefiaflicus 24.

## Earnefl fechers of raifdom fhall find.

MY fon, if thou wilt receive my words, and hide my commandments with thee; fo that thou incline thine ear unto wililom, and apply thine heart to underfanding ; yea, if thou crieft after knowledge, and lifteft up thy voice for underfanding; if thou feekeft her as filver, and fearcheft for her as for hid treafures; then fhalt thon underfand the fear of the Lord, and find the knowledge of Gol. For the Lord

Vol. III. B giveth
giveth wifdom: out of his mouth cometh knowledge and underfanding. He layeth up found wifdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preferveth the way of his faints. Then thalt thou underfand righteoufnefs, and judgment, and equity; yea, every good path. Proverbs 2.1-9.

## Huppinefs of finding reifdom.

HAPPY is the man that findeth wifdom, and the man that getteth underftanding. For the merchandize of it is better than the merchandize of filver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canft defire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleafantnefs, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Proverbs 3. 13-18.

## Advice to hufbands.

DRINK waters out of thine own ciftern, and ruming waters out of thine own well. Let thy fountains be difperfed abroad, and rivers of waters in the ftreets. Let them be only thine own, and not frangers with thee. Let thy fountain be bleffed: and rejoice with the wife of thy youth. Let her be as the loving hind, and pleafant roe: let her breafts fatisfy thee at all times, and be thon ravifhed always with her lore. And why wilt thou, my fon, be ravifhed with a frange woman, and embrace the bofom of a ftranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Proverbs 5.15-31.

> Reproof of the fluggart.

GO to the ant, thou fluggard; confider her ways and be wife; which having no guide, overfeer, or ruler, provideth her meat in the fummer, and gathereth her fond in the harveft. How long wilt thou fleep, O fluggard? when wift thou arife out of thy fleep? Yet a !ittle ileep, a little flumber, a little folding of the hands to fleep: fo flall thy poverty come as one that travelleth, and thy want as an armed man. Proverb: 6.6-11.

Mifchiefs of cokoredom.
MY fon, keep thy father's commandment, and forfake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goef it fhall lead thee; when thou fleepeft it fhall keep thee; and when thou awakeft, it fhall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of inftruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a frange woman. Luft not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorifh woman a man is brought to a piece of bread: and the aduliref's will hunt for the precions life. Can a man take fire in his bofom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife ; whofoever toucheth her fhail not be innocent. Men do not delpife a thief if he fteal to fatisfy his foul when he is hungry; but if he be found, he fhall refore feven fold, he thall give all the fubfance of his houfe: but whofo committeth adultery with a woman lacketh underftanding; he that doeth it deftroyeth his own foul. A wound and difhonour thall he get; and his reproach fhall not be wiped away. For jealoufy is the rage of a man: therefore he will not fpare in the day of vengeance. He will not regard any ranfom; neither will he reft content, though thou giveft many gifts.

Prowerls 6. 20-35.

Charatter of a ichore.
A foolisi woman is clamorous: fhe is fimple, and knoweth nothing. For the fitteth at the door of her houfe, on a feat in the high places of the city, to call paffengers who go sight on their ways: whofo is fimple, let him turn in hither:and as for him that wanteth underftanding, fhe faith to him, folen waters are fweet, and bread eaten in fecret is pleafant. But he knoweth not that the dead are there; and that hen guefts are in the depths of hell.

Proverls 9. 13-18.

## A ufeful caution to young men.

M Y fon, keep my words, and lay up my commandments with thee. Keep my commandments, and live, and my law as the apple of thine eye. Bind them upon thy fingers, qurite them upon the table of thine heart. Sdy unto wifdom;
thou art my fifter, and call underfanding thy kinfwoman: That they may keep thee from the ftrange woman, from the firanger which flattereth with her words. For at the window of my houfe l looked through my cafement, and beheld among the fimple ones, 1 difcerned among the youths a young man void of underfanding, paffing through the ftreet near her corner: and he went the way to her houfe, in the twilight, in the crening, in the black and dark night: and behold, there met him a woman with the attire of an harlot, and fubtil of heart. She is loud and ftubborn; her feet abide not in her houfe: now is the without, now in the ftreets, and lieth in wait at every comer. So the caught him, and kiffed him, and with an impudent face faid unto him, I have peace offerings with me; this day have I payed my vows. Therefore dame I forth to meet thee, diligently to feek thy face, and I have found thee. I have decked my bed with coverings of tapefry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning ; let us folace ourfelves with loves. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair fpeech the caufed him to yield, with the flatering of her lips the forced him. He goeth after her fraightway, as an ox goeth to the flaughter, or as a fool to the correction of the ftocks; till a dart frike through his liver; as a bird hafteth to the finare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not aftray in her paths. For the hath caft down many wounded: yea, many ftrong men have been flain by her. Her houfe is the way to hell, going down to the chambers of death.

Proverts 7 .

## A caution to the drunkard.

WHO hath woe? who hath forrow? who hath contentions? who hath babbling? who hath wounds without caufe? who hath rednefs of eyes? they that tarry long at the wine, they that go to feek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itfelf aright. At the laft it biteth like a ferpent, and fingeth like an adder. Thine eyes fhall behold frange women, and thine heart fhall utter perverfe things.

Yea, thou fhalt be as he that lieth down in the midft of the fea, or as he that lieth upon the top of a maft. They have fricken me, finalt thou fay, and I was not fick: they have beaten me, and I felt it not: when fhall I awake? I will feek it yet again.

Proverls 23. 29-35.

## A caution to the flothful.

I went by the field of the flothful: and by the vineyard of the man void of underfanding; and lo, it was all grown over with thorns, and nettles had covered the lace thereof, and the ftone-wall thereof was broken down. Then I faw, and confidered it well: I looked upon it, and received infruction. Yet a little fleep, a little flumber, a little folding of the hands to fleep: fo fhall thy poverty come as one that travelleth, and thy want as an armed man.

Proverls 24. 30-34.

## Description and praife of a good reifc.

WHO can find a virtuous woman? for her price is farabove rubies. The heart of her hufband đoth fafely truft in her, fo that he fhall have no need of fpoil. She will do him good and not evil all the days of her life. She feeketh wool and flax, and worketh willingly with her hands. She is like the merchants' fhips: the bringeth her food from afar. She rifeth alfo while it is yet night, and giveth meat to her houfhold, and a portion to her maidens. She confidereth 2 field, and buyeth it : with the fruit of her hands fhe planteth a vineyard. She girdeth her loins with firength, and ftrengtheneth her arms. She perceiveth that her merchandile is good: her candle goeth not out by night. She layeth her hands to the fpindle, and her hands hold the diftaff. She fretcheth out her hand to the poor ; yea, the reacheth forth her hands to the needy. She is not afraid of the fnow for her houfhold: for all her houfhold are clothed with fcarlet. She maketh herfelf coverings of tapeftry: her clothing is filk and purple. Her hufband is known in the gates, when he fitteth among the elders of the land. She maketh fine linen, and felleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing: and the thall rejoice in time to come. She openeth her mouth with wifdom; and in her tongue is the law of kindnels. She looketh well to the ways of her houfhold, and eateth not the bread
of idlenefs. Her children arife up, and call her bleffed; her hufband alfo, and he praifeth her: many daughtera have done virtuoufly, bat thou excelleft them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, hie flatl be praifed. Give her of the fruit of her hands; and let her own works praile her in the gates.

Proverbs 31. 10-31.

Solomon's purfuits and confeffion.
I the Preacher was king over Ifrael in Jerufalem. And I gave iny heart to feek and fearch out by wifdom concerning all things that are done under heaven : this fore travail hath God given to the fons of man to be exercifed therewith. I have feen all the works that are done under the fun; and behold, all is vanity and vexation of fpirit. That which is crooked cannot be made ftraight : and that which is wanting cannol be numbered. I communed with mine own heart, faying, Lo, I am come to great eftate, and have gotten more wifdom than all they that have been before me in Jerufalem: yea, my heart had great experience of wifdom and knowledge. And I gave my heart to know wifdom, and to know madnefs and folly: I perceived that this allo is vexation of fpirit. For in much wildom is much grief: and he that increafeth knowledge increaleth forrow.

Ecclefiafles 1. 12-18.
I faid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleafure: and behold this alfo is vanity. I faid of langhter, it is mad: and of mirth, what doeth it? I fought in mine heart to give myfelf unto wine, yet acquainting mine heart with wifdom and to lay hold on folly, till 1 might fee what was that good for the fons of men, which they ftrall do under the heaven all the days of. their life. I made me great works; I builded me houles; I plunted me vineyards: I made me,gardens and orchards, and 1 planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth foith trees: I got me fervants and maidens, and had fervants bonn in my houfe ; allo I had great pofteflions of great and limall cattle, above all that were in Jerufilem before me: I gathered meallo filver and yold, and the peculiar treaf are of kings and of the provinces: I gat me men fingers and women fingers, and the delights of the fons of men, as mufical inftrminents : and that of all forts. So I was great, and increafed more than all that were before ine in Jerufatem: allo
my wifdom remained with me. And what foever mine eyes defired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour. Then 1 looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of fpirit, and there was no profit under the fum.

Ecclefiafiles 2. 1-11.

## Wifdom is better than firength.

THIS wifdom have I feen alfo under the fun, and it feemed great unto me: there was a little city, and few men within it ; and there came a great king againft it, and befieged it, and built great bulwarks againft it: now there was found in it a poor wife man, and he by his wifdom delivered the city ; yet no man remembered that fame poor man. Then faid I, wifdom is better than ftrength: neverthelefs the poor man's wifdom is defpifed, and his words are not heard. The words of wife men are heard in quiet, more than the cry of him that ruleth among fools. Wifdom is better than weapons of war: but one finner deftroyeth much good.

Ecclefitules 9. 13-18.

## Defcription of old age.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the jears dras nigh, when thou fhalt fay, 1 have no pleafure in them; while the finn, or the light, or the moon, or the fars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the houfe fhall trimble, and the ftrong men fhall bow themfelves, and the grinders ceale; becaufe they are few, and thofe that look out of the windows be darkened; and the doors fhall be fhut in the ftreets, when the found of the grinding is low, and he fhall rife up at the voice of the bird, and all the daughters of mufic fhall be brought low; alfo when they fhall be afraid of that which is high, and fears fhall be in the way, and the almond-tree fhall Hourifh, and the grafhopper fhall be a burden, and defire fhall fail: becaufe man goeth to his long home, and the mourners go about the freets: or ever the filver cord be loofed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciftern. Then fhall
the duft return to the earth as it was; and the fpirit fhall return unto God who gave it.

## Difference between liuman and divine truf.

THUS faith the Lord, Curfed be the man that truftetl ${ }_{1}$ in man, and maketh flefh his arm, and whofe heart departeth from the Lord. For he.fhall be like the heath in the defert, and fhall not fee when good cometh, but fhall inhabit the parched places in the wildernefs, in a falt land, and not inhabited. Bleffed is the man that trufteth in the Lord, and whofe hope the Lord is: for he flall be as a tree planted by the waters, and that freadeth out her roots by the river; and fhall not fee when heat cometh; but her leaf fhall be green; and flall not be careful in the year of drought, neither thall ceale from yielding fruit. fremiah $17 \cdot 5-8$.

## Confequence of obferving or not obferving the fabluth.

THUS faid the Lord unto me; Go and fand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerufalem; and fay unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerufalem, that enter in by thefe gates. Thus faith the Lord, Take heed to yourlelves, and bear no burden on the fabbath-day, nor bring it in by the gates of Jerufalem; neither carry forth a burden out of your houfes on the fabbath-day, neither do ye any work, but hallow ye the fabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck ftiff, that they might not hear nor receive inftruction. And it fhall come to pafs, if ye diligently hearken unto me, faith the Lord, to bring in no burden through the gates of this city on the fabbath-day, but hallow the fabbath-day, to do no work therein; then thall there enter into the gates of this city kings and princes fitting upon the throne of David, riding in chariots and on horkes, they, and their princes, the men of Judah, and the inhabitants of Jenfalem, and this city fhall remain for ever. And they fhall come from the cities of Judah, a.od from the places about Jerufalem, and from the land of Deniamin, and from the plan, and from the mountaina, and from the fonth, bringing burnt-offringe, and facrifices, and meat-ofterings, and incenfe,
cenfe, and bringing facrifices of praife unto the houfe of the Lord. But if ye will not hearken unto me to hallow the fabbath-day, and not to bear a burden, even entering in at the gates of Jerufalem on the fabbath-day: then will I kindle a fire in the gates thereof, and it fhall devour the palaces of Jerufalem, and it fhall not be quenched. feremiah 17. 19-27.

## The faints crozuned by the Redeemer.

I Esidras faw upon the mount Sion a great people, whom I could not number, and they all prailed the Lord with fongs: and in the midft of them there was a young man of a high fature, taller than all the reft, and upon cvery one of their heads he fet crowns, and was more exalted ; which I marvelled at greatiy. So I afked the angel, and faid, Sir, what are thefe? He anfwered, and faid unto me, Thefe be they that have put off the mortal clothing. and put on the immortal, and have confeffed the name of God: now are they crowned, and receive palms. Then faid I unto the angel, What young perfon is it that crowneth them, and giveth them palms in their hands? So he anfwered, and faid unto me, It is the Son of God, whom they have confeffed in the world. Then began I greatly to commend them that food fo fiffly for the name of the Lord. Then the angel faid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hatt feen. $\quad 2$ Efdrus 2. 42-48.

Falfe reafonings of reicked men.
FOR the ungodly faid, reafoning with themfelves, but not aright, Our life is fhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. For we are born at all adventure: and we fhall be hereafter, as though we had never been: for the breath in our noftrils is as finoke, and a little fpark in the moving of our heart: which being extinguifhed, our body fhall be turned into afhes, and our fpirit thall vanifh as the foft air, and our name flall be forgotten in time, and no man thall have our works in remembrance, and our life fhall pafs away as the trace of a cloud, and flall be difperfed as a mift that is driven away with the beams of the fun, and overcome with the heat thereef. For our time is a
very Ghadow that palfeth ar:ay: and after our end, there is no returning: for it is faff fealed, fo that no man cometh again. Come on therefore, let us enjoy the good things that are prefent : and let us fpeedily ufe the creatures like as in youth. Let us fill ourfelves with coffly wine and ointments: and let no flower of the fpring pafs by us. Let us crown ourfelves with rofe-buds ucfore they be withered. Let none of us go without his part of our voluptuoufnels: let us leave tokens of our joyfulnefs in every place: for this is our portion, and our lot is this. Let us opprefs the poor righteous man, let us not fpare the widow, nor reverence the ancient gray hairs of the aged. Let our ftrength be the law of juftice; for that which is feeble is found to be nothing worth. Therefore let us lie in wait for the righteous: becaufe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranfgreffings of our education. He profeffeth to have the knowledge of God: and fre calleth himfelf the child of the Lord. He was made to reprove our thourghts. He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fafhion. We are efieemed of him as counterfeits: he abfaineth from our ways as from filthinefs: he pronounceth the end of the juft to be bleffed, and maketh his boaft that God is his father. Let us fee if his words be true: and let us prove what fhall happen in the end of him. For if the juft man be the fon of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with defjitefulnefs and torture, that we may know his meeknefs, and prove his patience. Let us condemn him with a hameful death: for by his own faying he fhall be refpected. Such things they did imagine, and were deceived: for their own wickednefs hath blinded them. As for the myfteries of God, they knew them not: neither hoped they for the wages of righteoufnefs: nor difcerned a reward for blamelefs fouls. For God created man to be immortal, and made him to be an image of his own eternity. Neverthelefs, through envy of the devil came death into the world : and they that do hald of his fide do find it. Wifdom 2. 1-24.

## Privileges of good men.

BUT the fouls of the righteous are in the hand of God, and there thall no torment touch them. In the fight of the unwife they leened to die: and their departure is taken for mifery,
mifery, and their going from us to be utter deftruction: but they are in peace. For though they be punifhed in the fight of men: yet is their hope full of immortality. And having been a little chaftifed, they fhall be greatly rewarded: for God proved them, and found them worthy for himfelf. As gold in the furnace hath he tried them, and received them as a burnt-offering, and in the time of their vifitation they flall fhine, and run to and fro like fparks among the fubble. They fhall judge the nations, and have dominion over the people, and their Lord thall reign for ever. They that put their truft in him fhall underftand the truth: and fuch as be faithful in love fhall abide with him: for grace and mercy is to his faints, and he hath care for his elect. Wifdom 3. 1-9.

## True honour.

THOUGH the righteous be prevented with death; yet fhall he be in reft. For honourable age is not that which ftandeth in length of time, nor that is meafured by number of years: but wifdom is the gray hair unto men, and an unfpotted life is old age. Wifdom 4. 7-9.

## The afonifRment of the wicked when they perceive their grievous

 miffake.THEN ffrall the righteous man fand in great boldnefs, before the face of fuch as have afflicted him, and made no account of his labours. When they fee it, they mall be troubled with terrible fear, and flall be amazed at the ftrangenefs of his falvation, fo far beyond all that they looked for. And they repenting, and groaning for anguifh of fpirit, fhall fay within themfelves, This was he whom we had fometimes in derifion, and a proverb of reproach. We fools accounted his life inadnefs; and his end to be without honour. How is he numbered among the children of God, and his lot is among the laints! Therefore have we erred from the way of truth, and the light of righteoufnefs hath not fhimed unto us, and the fun of righteoufnefs rofe not upon us. We wearied ourfelves in the way of wickednefs and deftruction: yea, we have gone through deferts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us? All thofe things are palfed away like a fhadow, and as a poft that hafteth by; And as a hhip that paffeth over the waves of the water, which
which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the froke of her wings, and parted with the violent noife and motion of them, is paffed throngh, and therein afterwards no fign where fhe went is to be found; or like as when an arrow is fhot at a mark, it parteth the air, which inmediately cometh together again, fo that a man cannot know where it went through. Even fo we, in like manner, as foon as we were born, began to draw to our end and had no fign of virtue to fhew; but were confumed in our own wickednefs. - For the hope of the ungodly is like duft that is blown away with the wind; like a thin froth that is driven away with the form; like as the fmoke which is difperfed here and there with a tempeft, and paffeth away as the remembrance of a gueft that tarrieth but a day. But the righteous live for evermore ; their reward allo is with the Lord, and the care of them is with the Moft Iigh. Therefore fhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand fhall he cover them, and with. his arm thall he protect them. He fhall take to him his jealoufy for compleat armour, and make the creature his weapon for the revenge of his enemics. He fhall put on righteoufnefs as a breaft-plate, and true judgment inftead of an helmet. He fhall take holinefs for an invincible fhield. His levere wrath flall he fharpen for a fivord, and the world fhall fight with him againft the unwife. Then fhall the right-aiming thunderbolts go abroad, and from the clouds as from a well-drawn bow, fhall they fly to the mark. And lailfones full of wrath fhall be caft as out of a ftone-bow, and the water of the fea fhall rage againft them, and the floods thall cruelly drown them. Yea, a mighty wind flall frand up againf them, and like a form fhall blow them away: thus iniquity fhall bay wafte the whole earth, and ill dealing fhall overthrow the thrones of the mighty.

Wiffoun 5.

## The Servants of God muft look for troulle.

M Y fon, if thou come to ferve the Lord, prepare thy foul for temptation. Sct thy heart aright, and conftantly endure, and inake not hafe in time of trouble. Cleave minto him, and depart not away, that thou maycot be encrealed at thy lan end. What foever is brought upon thee, take chearfully,
fully, and be patient when thou art changed to a low eftate. For gold is tried in the fire ; and acceptable men in the, furnace of adverfity. Believe in him, and he will help thee, order thy way aright, and truft in him. Ye that fear the Lord, wait for his mercy, and go not afide left ye fall. Ye that fear the Lord, believe him, and your reward fhall not fail. Ye that fear the Lord, hope for good, and for everlafting joy and mercy: Look at the generations of old, and fee: did ever any truft in the Lord, and was confounded? or did any abide in his fear, and was forfaken? or whom did he ever defpife, that called upon him? For the Lord is full of compaffion and mercy, long-fuffering, and very pitiful, and forgiveth fins, and faveth in time of affiction. Woe be to fearful hearts, and faint hands, and the finner that goeth two ways! Woe unto him that is faint-hearted! for he believeth not, therefore fhall he not be defended. IWoc unto you that have loft patience! and what will ye do when the Lord thall vifit you? They that fear the Lord, will not dilobey his word; and they that love him, will keep his ways. They that fear the Lord, will feek that which is well-pleating unto him; and they that love him, fhall be filled with the law. They that fear the Lord, will prepare their hearts, and humble their fonls in his fight, faying, We will fall into the hands of the Lord, and not into the hands of men; for as his majefry is, ho is his mercy. Ecilefiaflicus 2. 1-10."

Auvice to childiren.
HEAR me your father, O children, and do thereafter, that ye may be fafe. For the Lord hath given the father honour over the children, and huth confmem the anthority of the mother oucr the fons. Whofo honoureth his fatiner, maketh an atonement for his fins. And he that honoureth his mother, is as one that laycth up treafurc. Whofo honoureth his futher, fhall have joy of his own children, and when he maketh his prayer, he thall be heard. He that honoureth his futher fhall have a long life; and he that is obedient inato the Lord thall be a comfort to his mother. He that feareth the Lord, will honour his father, and will do fervice unto his iarents, as to his mafers. Honour thy father and mother, both in word and deed, that a bleffing may come upon thee from them. For the blening of the father eftablifneth the houfes of children, but the curfe of the mother rooteth out foundations. Glory not in the dif-
honour of thy father, for thy father's difhonour is no glory unto thee. Eor the glory of a man, is from the honour of his father; and a mother in difhonour, is a reproach unto the children. My fon, help thy father in his age, and grieve him not as long as he liveth. And if his underttanding fail, have patience with him, and clefpife him not when throu art in thy full frength. For the relieving of thy father fhatl not be forgotten : and inftead of fins, it thall be added to build thee up. In the day of thine affliction it fhall be remembered; thy fins alfo thall melt away as the ice in the fair warm weather. He that forfaketh his father, is as a blafphemer, and he that angreth his mother, is curled of God. Ecclefiaflicus 3. 1 -16.

## We mujl go on in our bufinefs weith patience.

MY fon, go on with thy bufinefs in meeknefs, fo flalt . thou be beloved of him that is approved. The greater thou art, the more humble thyfelf, and thou thalt find favour before the Lord. Many are in high place, and of renown: but myfteries are revealed unto the meek. For the power of the Lord is great, and he is honoured of the lowly. Seek not out the things that are too hard for thee, neither fearch the things that are above thy frength. But what is commanded thee think thereupon with reverence: for it is not needful for thee to fee with thine eyes the things that are in fecret. Be not curious in unnecelfary matters: for more things are fhewed unto thee, than men underfand. For many are deceived by their own vain opinion, and an evil fufpicion hath overthrown their judgment.

Ecelffinfitus. 3.17-24.

## Dircitions hore to behave to the poor.

MY fon, defra:ad not the poor of his living, and make not the needy cyes to wait long. Make not an hungiy foul forrowful; neither provoke a man in his diftrefs. Add not more trouble to an heart that is vexed ; and defer not to give to him that is in need. Reject not the fupplication of the alf:cted; neither tum away thy face from a poor man. Turn not away thine eye from the needy, and give him none occafion to curfe thee: For if he curfe thee in the bitternefs of his foul, his prayer fhall be heard of him that made him. Get thyfelf the love of the congregation, and bow
thy head to a great man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anfwer with meeknefs. Deliver him that fuffereth wrong, from the hand of the oppreffor: and be not faint-hearted when thou fitteft in judgment. Be as a father unto the fatherlefs, and inftead of an hufband unto their mother: fo fhalt thou be as the fon of the moft High, and he fhall love thee more than thy mother doth,

Eiclefiaficus 4. 1 -10.

We muft not prefume on riches, firength, or the mercy of God.
SET not thy heart upon thy goods; and fay not I have enough for my life. Follow not thine own mind, and thy frength to walk in the ways of thy heart: And fay not, who fhall controul me for my works? for the Lord will furely revenge thy pride. Say not, I have finnect, and what harm hath happened unto me? for the Lord is long-fuffering, he will in no wife let thee go. Concerning propitiation, be not without fear to add fin unto fin: And lay not, His mercy is great ; he will be pacified for the multitude of my fins; for mercy and wrath come from him, and his indignation refteth upon finners. Make no tarrying to turn to the Lord, and put not off from day to day: for fuddenly fhall the wrath of the Lord come forth, and in thy fecurity thour fhalt be deftroyed, and perifli in the day of vengeance. Set not thine heart upon goods unjufly gotien, for they fhall nut profit thee in the day of calamity. Ecclefaficu; 5. 1-8.

## Direstions hore to chufe a friend.

SWEET language will multiply friends: and a fair fpeaking tongue will increafe kind greetings. Be in peace with many: neverthele's have but one connfellor of a thoufand. It thou wouldeft get a friend, prove him firf, and be not hafty to credit him. For fome man is a friend for his own occafion, and will not abide in the day of thy trouble. And there is a friend, who, being turned to enmity and frife, will difcover thy reproach. Again, fome friend is a companion at the table, and will not continue in the day of thy affliction. But in thy profperity he will be as thyfelf. and will be bold over thy lervants. If thou be brought low, he will be againft thee, and will hide hinfelf from thy face. A faithful friend is a frong defence: and he that bath found
fuch an one hath found a treafure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord thall find him. Whofo feareth the Lord fhall direct his friendfhip aright : for as he is, fo fhall his neighbour be alfo.

Ecclefiuflicus 6. 5-12, 14-1\%.

## Advice to young men.

MY fon, gather inftruction from thy youth up: fo fhalt thou find wifdom till thine old age. Come unto her as one that ploweth and foweth, and wait for her good fruits: for thou fhalt not toil much in labouring about her, but thou fhalt eat of her fruits right foon. She is very unpleafant to the unlearned: he that is without underfanding will not remain with her. She will lie upon him, as a mighty fone of trial; and he will caft her from him ere it be long. For wifdom is according to her name, and the is not manifeft unto many. Give ear, my fon, receive my advice, and refufe not my counfel, and put thy feet into her fetters, and thy neck into her chain. Bow down thy fhoulder, and bear her, and he not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search and feek, and fhe fhall be made known unto thee: and when thou haft got hold of her, let her not go. For at the laft thou fhalt find her ref, and that fhall be turned to thy joy. Then fhall her fetters be a firong defence for thee, and her chains a robe of glory: For there is a golden ornament upon her, and her bands are purple lace. Thou thalt put her on as a robe of honour: and fhalt put her about thee as a crown of joy. My fon, if thou wilt, thou fhalt be taught : and if thou wilt apply thy mind, thou thalt be prudent. If thou love to hear, thou fhalt receive underfanding: and if thou bow thine ear, thou fhalt be wife. Stand in the multitude of the elders, and cleave unto him that is wile. lie willing to hear every godly difcourfe, and let not the parables of underftanding e!cape thee. And if thou feeft a man ol underfanding, get thee betimes unto him, and let thy foot wear the fteps of his door. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he thall eftablifh thinc heart, and give thee wifdom at thine own delire.

Eictefulizius 6. 18-37.

Advice to perfons of every rank and condition in life.
D O no evil, fo flatl no harm come unto thee. Depart from the unjuft, and iniquity flall turn away from thee. My fon, fow not upon the furrows of unrighteoufnefs, and thou fhalt not reap them feven-fold. Seek not of the Lord pre-eminence, neither of the king the feat of honour. Juftify not tinyfelf before the Lord, and boaft not of thy wifdom before the king. Seek not to be judge, being not able to take away iniquity, left at any time thou fear the perfon of the mighty, and lay a fumbling-block in the way of thy uprightnels. Offend not againft the multitude of a city, and then thou flalt not caft thyfelf down among the people. Bind not one fin upon another, for in one thou fhalt not be unpunifhed. Say not, God will look upon the multitude of my oblations, and when 1 offer to the mof high God, he will accept it. Be not faint hearted, when thou makeft thy prayer, and neglect not to give alms. Laugh no man to fcom in the bitternefs of his foul: for there is one which humbleth and exalteth. Devife not a lie againft thy brother: neither do the like to thy friend. Ure not to make any manner of lie: for the cuftom thereaf is not good. Ufe not many words in a multitude of elders, and make not much babbling when thou prayef. Hate not laborious work, neither hufbandry, which the Moft High hath ordaincd. Number not thyfelf among the multitude of fimners, but remember that wrath will not tarry long. Humble thy foul greatly: for the vengeance of the ungodly is fire and worms. Change not a friend for any good by no means: neither a faithful brother for the goll of Ophir. Forego not a wife and good woman, for her grace is above gold. Whereas thy fervant worketh truly, entreat him not evil, nor the hireling that befoweth himfelf wholly for thee. Let thy foul love a good fervant, and defraud him not of liberty. I-aft thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. Haft thou children? infruct them, and bow down their neck from their youth. Haft thou daughters? have a care of their body, and thew not thyfelf chearful towards them. Marry thy daughter, and fo fhalt thou have performed a weighty matter: but give her to a man of underitanding. Haft thou a wife after thy mind? forfake her not : but give not thyfelf over to a light woman. Honour thy father with thiy whole heart, and forget not the forrows of thy mother. Remember that thou waft begot of them, and how canft thou recompenfe them

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the things that they have done for thee? Fear the Lond with all thy foul, and reverence his pricfts. Love him that made thee with all thy firength, and forfake not his minifters. Fear the Lord, and honour the prieft : and give him his portion, as it is commanded thee ; the firlt-fruits, and the trefpafs-offering, and the gift of the fhoulders, and the facrifice of fandification, and the firf-fruits of the holy things. And firetch thine hand unto the poor, that thy bleffing may be perlested. A gift hath grace in the fight of cvery man living, and for the dead detain it not. Fail nut to be with them that weep, and moum with them that mourn. Be not flow to vifit the fick: for that fhall make thee to be beloved. Whatfoever thou takef in hand, remember the end, and thou fhalt never do amifs.

Strive not with a mighty man, left thou fall into his hands. Fe not at variance with a rich man, lef he overweigh thee: for gold hath deftroyed many, and perserted the lreats of kings. Strive not with a mai that is full of tongue, and heap not wood upon his fire. Jeft not with a rude man, left thy ancefors be difgraced. Reproach mot a man that turncth from fin, but remember that we are all worthy of punithment. Difhonour not a man in his old age; for even fome of us wax old. Rejoice not over thy greateft enemy being dead, but remember that we die all. Defpife not the dileourfe of the wife, but acquaint thyfelf with their ploverbs: for of them thon halt learn inftriction, and how to lewe great men with eafe. Mifs not the difcourle of the elders; for they alfo learned of their fathers, and of them thou fianti learn underfanding, and to give anfwer as need requirelt. Gindle not the coals of a fimmer, left thou be burnt with the flame of his fire. Rife not up [in anger] at the prefence of an injurious perfon, left he lie in wait to entrap thee in thy words. Lend not unto him that is mightier than thyfolt: for if thon lendeft him, count it but lof. Re not furety above thy power; for if thou be furcts, take care to pay it. Go not to law with a judge, for they will judge for him according to his honour. Travel not by the way with a hold fellow, left he become grievous unto thee; for he will do according to his own will, and thou thate perith with him through his folly. Strive not with an angy man, and go not with him into a folitary place; for blood is as nothing in his fight, and where there is no help, he will overthrow thee. Confult not with a fool, for he cannot keep counfel. Do no fecret thing before a firanger, for thou knoweft nal
what he may bring forth. Open not thine heart to every man, left he requite thee with a fhrewd turn.

Be not jealous over the wife of thy bofom, and teach her not an evil leflon againft thyfelf. Give not thy foul unto a woman, to fet her foot upon thy fubfance. Meet not with an lianlot, left thou lill into her findes. Ufe not much the company of a woman that is a tinger, left thou be taken with her attempts. Gaze not on a maid, that thou fall not by thofe things that are precious in her. Give not thy foul unto harluts, that thou lofe not thine inheritance. Look not round about thee in the ftreets of the city, neither wander thou in the folitary places thereof. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire. Sit not at all with another man's wife, nor fit down with her in thine arms, and fpend not thy money with her at the wine; left thine heart iucline unto her, and fo throngh thy defire thou fall into deftruction. Forfake not an old friend, for the new is not comparable to him; for a new friend is as new wine; when it is old, thou fhalt drink it with pleafure. Envy not the glory of a finner; for thou knoweft not what hall be his end. Delight not in the thing that ihe ungodly have pleafure in; but remember they fhall not go unpunifhed unto their grave. Ecclefiaficus 7,8 and 9 chap, to 12 th verfe.

## We ought not to truft an enemy.

NEVER truft thine enemy: for like as iron rufteth, fo is his wickednefs. Though he humbleth himfelf and go crouching, yet take good heed, and beware of him, and thou thalt be unto him, as if thou hadtt wiped a lookingglafs, and thou fhalt know that his ruft hath not been alto\%ether wiped away. Set him not by thee, left, when he hath overthrown thee, he ftand up in thy place; neither let him fit at thy right hand, left he feek to take thy feat, and thou at the laft remember my words, and be pricked therewith. Who will pity a charmer that is bitten with a ferpent, or any fuch as come nigh wild beafts? So one that goeth to a finner, and is defiled with him in his fins, who will pity? For a while he will abide with thee, but if hou begin to fall, he will not tarry. An enemy fpeaketh fweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will
not be fatisfied with blood. If adverfity come upon thee, thou fhalt find him there firft, and though he pretend to help thee, yet fhall he undermine thee. He will fhake his head and clap his hands, and whifper much, and change his countenance.

Ecclefiaficus 12. 10-18.

## Direslions for the choice of a companion.

HE that tnucheth pitch, fhall be defiled therewith, and he that hath fellowhip with a proud man, fhall be like unto him. Burden not thyfelf above thy power, while thou liveft, and have no fellowfhip with one that is mightier and richer than thyfelf. For how agree the kettle and the earthen pot together? for if the one be fmitten againft the other, it flall be broken. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he muft intreat alro. If thou be for his profit, he will ufe thee: but if thou have nothing, he will forfake thee. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be forry for it. If he have need of thee, he will deceive thee, and fimile upon thee, and put thee in hope; he will fpeak thee fair, and fay, What wanteft thou? And he will fhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laft he will laugh thee to fcorn: afterward when he feeth thee, he will forlake thee, and fhake his head at thee. Beware that thou be not deceived, and brought down in thy jollity. If thou be invited of a mighty man, withdraw thy felf, and fo much the more will he invite thee. Prefs thou not upon him, left thou be put back; ftand not far off, left thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and fmiling upon thee will get out thy fecrets: but cruelly he will lay up thy words, and will not fpare to do thee hurt, and to put thee in prifon. Obferve, and take good heed, for thou walkeft in peril of thy overthrowing: when thou heareft thefe things, awake in thy fleep. Love the Lord all thy life, and call upon him for thy falvation.

Ecilefiaficu: 13. 1-14.

## Like cleaveth to like.

EVERY beaft loveth his like, and every man loveth his neighbour. All flefh conforteth according to kind, and a
man will cleave to his like. What fellowfhip hath the wolf with the lamb? fo the finner with the godly. What agreement is there between the hyena and a doy? and what peace betwixt the rich and the poor? As the wild afs is the lion's prey in the wildernefs, fo the rich eat up the poor. As the proud hate humility: fo doth the rich abhor the poor. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruft alfo away by his friends. When a rich man is fallen, he hath many helpers: he fpeaketh things not to be fpoken, and yet men jufify him: the poor man flipt, and yet they rebuked him too; he fpake wifely, and could have 110 place. When a rich man fpeaketh, every man holdeth his tongue, and look, what he faith, they extol it to the clouds: but if the poor man fpeak, they fay, What fellow is this? and if he fumble, they will help to overthorv him.

Ecclefialicus 13. 15-23.

## Abufe of liberty the caule of diumnation.

SAY not thou, it is through the Lord that I fell away: for thou oughteft not to do the things that he hateth. Say not thou, He hath caufed me to err: for he hath no need of the finful man. The Lord hateth all abomination; and they that fear God love it not. He himfelf made man from the beginning, and left him in the hand of his counfel; if thou wilt, to keep the commandments, and to perform acceptable faithfulnefs. He hath fet fire and water before thee: ftretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh fhall be given him. For the widdom of the Lord is great, and he is mighty in power, and beholdeth all things; and his cyes are upon them that fear him, and he knoweth every work of man. He hath commanded no man to do wickedly, neither hath he given any man licence to fin. Ecclefiaflicus 15.11-20.

## The ungrodly are fure to be mifcrable.

AND if there be one ftiff-necked among the people, it is marvel if he efcape unpunifhed: for mercy and wrath are with him ; he is mighty to forgive, and to pour out difpleafure. As his mercy is great, fo is his correction allo: he judgeth a man according to his works. The finner fhall not efcape with his fpoils; and the patience of the godly fhall not be fruftrate. Make way for every work of mercy:
for every man fhall find according to his works. The Lord hardeneth Pharaoh, that he flould not know him ; that his powerful works might be known to the world. His mercy is manifeft to every creature, and he hath feparated his light from the darknefs, with an adamant. Say not thou, I will hide myfelf from the Lord: Chall any remember me from above? I fiall not be remembered among to many people: for what is my foul among fuch an infinite number of crestures: Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ihall be moved when he fhall vifit. The mountains alfo, and foundations of the earth fhall be fhaken with tiembling, when the Lord looketh upon them. No heart an think upon thefe things worthily: and who is able to cunceive his ways? It is a tempeft which no man can fee: for the moft part of his works are hid. Ecileficficus 16. II-21.

## How to give alins.

M Y fon, blemifin not thy good deeds, neither ufe uncomfortable words when thou giveft any thing. Shall not the dcw affuage the heat? fo is a word better than a gitt. Lo, is not a word better than a gift? but both are with a gracious man. A fool will upbraid churlifhly, and a gift of the envious confumeth the eyes. Eicijejalicus 18. 15-13.

We muft not delay to prepare for death.
LEARN before thou fpeak, and ufe phytic or crer tho ${ }^{\text {u }}$ be fick. Before judgment examine thefelt; and in the day of vifitation thou fhalt find mercy. Humble thylelf before thou be fick, and in the time of fins thew repentance. Let nothing hinder thee to pay thy row in due time, and deler not until death to be juffified. Before thou pray eft, prepre thyfelf; and be not as one that tempteth the Lurd. Think upon the wrath that fhall be at the end, and the time of vengeance when he fhall turn away his face.

Eccigiupicus 18. 19-24.

Alimonition to fiwearer:
A CCUSTOM not thy mouth to lwearing: neither ufe thyfelf to the naming of the Holy One. for as a lervant that is continually beaten, fhall not be without a blue mark:
fo he that fweareth, and nameth God contimualls, Onill not be faultels. A man that ufeth inuch fiecaring, fhall he filled with iniquity, and the plague fhall never depart from his houfe: if he flall offend, his lm thatl be upon him: and if he arknowledge not his tin, he maketh a double offence: and if he fwear in vain, he thall not be innocent, but his houfe flall be full of calamities. Ecclefinglizus 23.9-11.

## Altive to money-lenders.

HE that is merciful, will lend unto his neighbour ; and he that firengtheneth his hand, keepeth the commandments. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due feafon. Keep thy word, and deal faithfully with him, and thou thalt always find the thing that is neceflary for thee. Many, when a thing was lent for them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kifs a man's hand; and for his neighbour's money he will fpeak fubmiffively: but when he fhould repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he fhall hardly receive the half, and he will count as if he had found it : if not, he hath deprived him of his money, and he hath gotten him an enemy without caufe: he payeth him with curfings and railings ; and for honour, he will pay him difgrace. Many therefore have refufed to lend for other men's ill dealing, fearing to be defrauded. Yet have thon patience with a man in poor eftate, and delay not to thew him mercy. Help the poor for the commandment's fake, and turn him not away becaufe of his poverty. Lofe thy money for thy brother and thy friend, and let it not ruft under a fone to be loft. Lay up thy treafure according to the commandments of the Moft High, and it fhall bring thee more profit than gold. Shut up alms in thy fore-houles: and it thall deliver thee from all affliction. It fhall fight for thee againft thine enemies, better than a mighty flield and ftrong fpear. An honef man is furety for his neighbour: but he that is impudent will forfake him. Forget not the friendfhip of thy furety, for he hath given his life for thee. A limner will overthrow the good eftate of his furety: and he that is of an unthankful mind, will leave him in [danger] that delivered him. Suretifhip hath undone many of good eftate, and fhaken them as a wave of the fea: mighty men hath it driven from their houfes,
houles, fo that they wandered among frange nations. A wicked man, tranfgreffing the commandments of the Lord, fhall fall info furetihip: and he that undertaketh and followeth other men's bufinefs for gain, fhall fall into fuits. Help thy neighbour azcording to thy power, and beware that thou thylelf fall not into the fame. Eiclefiaficus 29.1-20.

Mifcry of being dependent upon others.
BETTER is the life of a poor man in a mean cottage, than delicate fare in another man's houfe. Be it little or much, hold thee contented, that thou hear not the reproach of thy houle. For it is a miferable life to go from houfe to houfe: for where thua art a franger thou dareft not open thy mouth. Thou fhalt entertain, and feaft, and have no thanks: moreover, thou fhalt hear bitter words: come, thou firanger, and furnifh a table, and feed me of that thou haft ready; give place, thou franger, to an honourable man, my brother cometh to be lodged, and I have need of mine houfe. Thefe things are grievous to a man of underfanding: the upbraiding of houfe-room, and reproching of the lender. Eiclefigulicus 29. 22-28.

## Advice to parents for the management of children.

HE that loveth his fon, caufeth him oft to feel the rod, that he may have joy of him in the end. He that chaftifeth his fon, fhall have joy in him, and thall rejoice of him among his acquaintance. He that teacheth his fon, grieveth the enemy: and before his friends he fhall rejoice of him. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himfelf. While he lived, he faw and rejoiced in him : and when he died, he was not forrowful. He left behind him an avenger againft his enemies, and one that fhall requite kindnets to his friends. He that maketh too much of his fon, fhall bind up his wounds, and his bowels will be troubled at cvery ery. An horfe not broken becometh head-ftrong: and a child left to himfelf will be wilful. Cocker thy child, and he thall make thee afraid: play with hin, and he will bring thee to heavinefs. Laugh not with him, left thou have forrow with him, and left thou gnafh thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him
him on the fides while he is a child, left he wax fubborn, and be difobedient unto thee, and fo bring forrow to thine heart. Chafife thy fon, and hold him to labour, left his lewd behaviour be an offence unto thee.

Eiclefiafticus 30. 1-13.

## Our Saviour's fidelity to his followers.

I $F$ any man will come after me, let him deny himfelf, and take up his crofs, and follow me. For whofoever will fave his life thall lole it: and whofoever will lofe his life for my fake, fhall find it. For what is a man profited, if he fhall gain the whole world, and lofe his own foul? or what fhall a man give in exchange for his foul? For the Son of man flall come in the glory of his Father, with his angels; and then he fhall reward every ma:n according to his works.

Matthere 16.24-27.
Whofoever therefore fhall be aflhamed of me, and of nyy words, in this adulterous and finful generation, of him allo fhall the Son of man be afhamed, when he cometh in the glory of his father, with the holy angels.

Mark $\mathrm{B}_{3} 3^{8 .}$

## Danger of riches.

GOOD Mafter what fhall I do that I may inherit eternal life? and Jefus faid unto him, Why calleft thou me good? there is none good but one, that is, God. Thou knowef the commandments, do not commit adultery, do not kill, do not feal, do not bear falfe witnefs, defraud not, honour thy father and mother. And he anfivered, and faid unto him, Mafter, all thefe have I oblerved from my youth. Then Jefus beholding him, loved him, and laid unto him, one thing thou lackef: go thy way, fell whatfoever thou haft, and give to the poor ; and thou Ghalt have treafure in heaven; and come, take up the crols, and follow me. And he was fad at that faying, and went away grieved: for he had great poffeffions. And Jefuc looked round about, and faith unto his difciples, How hardly fhall they that have riches enter into the kingdom of God. And the difciples were aftonified at his words. But Jefus anfwereth again, and faith unto them, Children, how hard is it for them that truft in riches to enter into the kingdom of God! It is eafier for a camel to go through the eye of a needle, than for a rich
rich man to enter into the kingdom of God. And they were aftonifhed out of meafure, faying among themfelves, Who then can be faved? And Jefus looking upon them, faith, With men it is impoffible, but not with God: for with God all things are poffible. Then Peter began to fay unto him, Lo, we hase left all, and have followed thee. Aud Jefus anfwered and faid, Verily I fay unto you, there is no man that hath left houfe, or brethren, or fifters, or father, or mother, or wife, or children, or lands, for my fake and the gofpels, but he fhall receive an hundred-fold now in this time, houfes, and brethren, and fifters, and mothers, and children, and lands with perfecutions; and in the world to come eternal life. But many that are firf, Chall be laft, and the laft, firf.

Mark 10. 17-31.

## Proof of the refurrection.

THE faine day came to him the Sudducees, which fay, that there is no refurrection, and afked him, faying, Mafter, Mofes fuid, if a man die, having no children, his brother thall marry his wife, and raife up feed unto his brother. Now there were with us feven brethren, and the firf, when he had married a wife, deceafed, and having no iffue, left his wife unto his brother: Likewile the fecond alfo, and the thid, unto the feventh. And laft of all, the woman died alfo: Therefore in the refurevion, whofe wife fhall the be of the feven? for they all had her. Jefus anfwered and faid unto them, ye do err, not knowing the feriptures, nor the power of God. For in the refurrection they neither marry, nor are given in marriage, but are as the angels of Gorl in heaven. But as touching the refurreation of the dead, have ye not read that which was fpoken unto you by God, faying, I am the God of Abraham, and the God of Ifaac, and the God of Jacob? God is not the God of the dead, but of the living.

Mutherv 22. 23-32.

## If idow's mitc preforral to all the gifts of the affuent.

AND Jeflus fat over againft the treafury, and beheld how the prople caft money into the treafury: and many that were rich calt in much. And there came a certain poor widur, and the threw in two mites, which make a farthing. And he called mono him his difciples, and fath unto them, Perily I lay unto you, that this poor widow hath caft more
in, than all they which have caft into the treafury: for all they did coff in of their abmance: but fhe of her want did caft in all that the had, even all her living. Mark 12. 41-44.

## Penitence and lowe.

A N D one of the Pharifees defired him that he would eat with him; and he went into the Plorilee's houfe, and ist down to meat. And behold, a woman in the city which was a finmer, when fhe knew that Jefus lat at meat in the Pharifee's houfe, brought an alabafer-box of ointment, and food at his feet behind him weepsing, and began to wafh his feet with tears, and did wipe them with the hairs of her head, and kiffed his feet, and anointed them with the ointment. Now when the Pharifee which had bidden him, faw it, he fpake within himfelf, faying, This man, if he were a prophet, would have known who, and what manner of woman this is that toticheth him: for the is a fimmer. And Jefus anfivering, faid unto him, Simon, I have fomewhat to fay unto thee; and lie faith, Mafter, fay on. There ras a certain creditor which had two deters: the one owed him five hundred pence, and the other filty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him mof? Simon antwered and faid, I fuppofe that he to whom he forgave moft. And he faid unto him, Thou haff rightly judged. And he turncd to the woman, and laid unto Smon, Seell thou this woman? I entered into thine houfe, thou gaveit me no water for hay feet: but hee hath wathed my feet with tears, and wiped thein with the hairs of her head. Thou gaveft me no kifs: but this woman, fince the time 1 came in, liath not cealed to kilsmy feet. My head with oil thou didft not anoint: hut this woman hath anointed my feet with ointment. Wherelore I fay unto thee, Her fins, which are inany, are forgiven ; for the loved much: but to whom little is lorgiven, the fame loveth little. And he faid unto her, Thy fins are forgiven. And they that fat at meat with him began to liy withia: themfelves, Who is this that forgiveth fins alfo? And he taid to the woman, Thy faith hath lated thee, go in peace.

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\text { Si. Lute } 7 \cdot 36-0 .
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Human and divine tuifdom.
NO W it came to pafs, as they went, that he entercel intu a certain village: and a certain woinan, namod lharths.
received him into her houfe. And fhe had a fifter, called Mary, which alfo fat at Jefus' feet, and heard his word. But Martha was cumbered about much ferving, and came to him, and faid, Lord, doft thou not care that my fifter hath left me to ferve alone? bid her therefore that the heip me. And Jefus anfiwered, and faid unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chofen that good part, which fhall not be taken away from her.

St. Luke 10. 38-42.

## Neceffity of zeal and difpatch in religion.

THEN faid one unto him, Lord, are there few that be faved? and he faid unto them, Strive to enter in at the frait gate: for many, I fay unto you, will feek to enter in, and thall not be able. When once the mafter of the houfe is rifen up, and hath fhut to the door, and ye begin to fand without, and to knock at the door, faying, Lord, Lord, open unto us, and he flall anfwer and fay unto you, I know you not whence ye are: then fhall ye begin to fay, We have eaten and drunk in thy prefence, and thou haft taught in our ftreets. But he fhall fay, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There thall be weeping and gnafhing of teeth, when ye fhall fee Abraham, and lfaac, and Jacob, and all the prophets in the kingdom of God, and you yourfelves thruft out. And they fhall come from the eaft, and from the weft, and from the north, and from the fouth, and flall fit down in the kingdom of God. And behold, there are laft which fhall be firft, and there are firft which fhall be laft. St. Luke 3 3.23-30.

Chriftians to be humble, and feed and clothe the poor rather than the rich.
A ND he put forth a parable to thofe which were bidden, when he marked how they chofe out the chief rooms; faying unto them, when thou art bidden of any man to a wedding, fit not down in the higheft room, left a more honourable man than thon be bidden of him; and he that bade thee and him, come and fay to thee, Give this man place; and thou begin with flame to take the loweft romm. But when thou art bidden, goand fit down in the loweft room; that when he that bade thee cometh, he may fay unto thee, Friend, go up higher. Then fhalt thou have worthip in the prefence of them that fit at meat with thee. For whofoever exalteth him!elf
himfelf fhall be abafed; and he that humbleth himfelf flall be exalted. When thou makeft a dimner or a fupper, call not thy friends, nor thy brethren, neither thy kinlimen, nor thy rich neighbours; left they alfo bid thee again, and a recompenfe be made thee: But when thou makeft a feaf, call the poor, the maimed, the lame, the blind: and thou fhalt be bleffed; for they camot recompenfe thee; for thou fhalt be recompenfed at the refurrection of the juft.

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\text { Si. Luke } 14.7-14 .
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## Remarkable converfion.

A N D Jefus entered and paffed through Jericho: and behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he fought to fee Jefus who he was; and could not for the prefs, becaufe he was little of fature. And he ran before, and climbed up into a fycamore tree, to fee him: for he was to pafs that way. And when Jefus came to the place, he looked up and faw him, and faid unto him, Zaccheus, make hafte, and come down: for to-day I muft abide at thy houfe. And he made hafte, and came down, and reccived him joyfully: And when they faw it, they all murmured, faying, That he was gone to be gueft with a man that is a finner. And Zaccheus ftood, and faid unto the Lord; Behold, Lord, the half of iny goods I give to the poor: and if I have taken any thing from any man by fulfe accufation, I refore him four fold. And Jefus faid unto him, This day is falvation come to this houfe, for as much as he alfo is a fon of Abraham. For the Son of man is come to feck and to fave that which was loft.
St. Lukc 19. I-10.

## Bodies of Cliriflians temples of the Holy Ghoj?.

K N O W ye not that your bodies are the members of Chrift? Thall I then take the members of Chrift, and make them the members of an harlot? God forbid. What, know ye not, that he which is joined to an harlot, is one body? for two, faith he, fhall be one flefh. But he that is joined unto the Lord is one fpirit. Flee fornication: cvery fin that a man doeth is without the body; but he that committeth fornication finneth againf his own body. What, know ye not that your body is the temple of the Holy Ghof, which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glonify God in your body, and in your fpirit, which are God's.

1 Corinthixus 6. 15-20.

## Chriplian race.

K N O W ye not that they which run in a race, run all, but one receiveth: the prize? So run that $y$ e may obtain. A:id every man that ftriveth for the maftery is temperate in all things. Now, they do it to obtain a corruptible crown, but we an incornuptible. I therefore forun, not as uncertainly; fo fight I, not as one that beateth the air ; but I keep under my body, and bring it into fubjection: left that by any means when I have preached to others, I my felf fhould be a caftway. $\quad 1$ Cicriathians $9.24-27$.

## Original glory, humiliation, and exallation of Chrijp.

IN the begiming was the Word, and the Word was with Good, and the Word was Gori. The fane was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light fhineth in darkuefs; and the darknefs comprehended it not. There was a man fent from God, whofe name was John: the fame came for a witnefs, to bear witnels of the Light, that all men through him might believe. He was not that Light, but was fent to bear witnef's of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was macle by him, and the world knew him not. He came unto his osm, and his own received him not. But as many as received him, to them geve he pover to become the fons of God, even to them that believe on his name: which were born, not of bloed, nor of the will of the fleth, nor of the will of man, but of God. And the word was made flefh, and divelt among us (and we beheld his glory, the glory as of the only begotten of the Euther) full of grace and truth. So. John 1. 1-14.

For this caufe we alfo, fince the day we heard it, do not ceale to pray for yout, and to defire that ye might be filled with the knowledge of his will in all witcom and fpiritual underfanding; that je might walk wouthy of the Lord minto all-pleating, being fruitful in every good work, and Firneafing in the fruentedge of God; ferensthened with all might
might according to his glorions power, unto all patience and long-fuffering with joyfunefs; giving thanks unto the Father, which hath made us meet to be purtakers of the inheritance of the faints in light: who hath delivered us from the power of darknefs, and hath tranflated us into the kingdom,of his dear Son: In whom we have redemption throug! his blood, even the forgivenefs of lins: who is the imace of the invifible God, the firf-born of every creature. For by him were all thin $\tilde{\xi}^{5}$ created that are in heaven, and that are in earth, vifible and invilible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is belore all thinge, and by him all things confift. And he is the head of the body, the church: who is the beginning, the firt born from: the dead; that in all things he might have the pre-eminence. For it pleafed the Father, that in him hould all fulnels dwell. Colofficms 1. 9-19.
Let this mind be in you which was alfo in Chrift Jefus: who being in the form of God, thought it not robbery to be equal with God: but made himfelf of no reputation, and took upon him the form of a fervant, and was made in the likenefs of men: and being found in fantion as a man, he humbled himfelf, and became obedient unto death, even the death of the crofs. Wherefore God alfo hath highly exalted him, and given him a name which is above every name; that at the name of Jefus every knee fhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue fhould confefs that Jefus Chrift is Lord, to the glory of God the Father. Philipfiums 2.5-11.

## Inflitution of baptijin.

AND Jefus came, and fpake unto them, faying, All power is given unto me in heaven and in earth. Go se therefore and teach all nations, baptizing them, In the nume of the Father, and of the Son, and of the Holy Ghofe . teaching them to obferve all things what focver I have commanded you. And lo, I am with you alway, evea unt the end of the world.

Mat!kiv 28. 18-20.

## Inflitution of the Lord's fupper.

A ND as they were eating, Jcfus took bread, and bleffed it, and brake it, and gave it to the difciples, and faid, take, eat :
eat : this is my body. And he took the cup, and gave thanks, and gave it to them, faying, Drink ye all of it: for this is my blood of the new teflament, which is flacd for many for the remiffion of fins. But I fay unto you, I wil! not drink henceforth of this fruit of the vine until that day when I drink it nerv with you in my Father's kingdom. And when they had fung an hymn, they went out into the mount of Olives.

Matthero 26. $26-30$.
Now in this that I declarc unto you I praife you not, that ye come together not for the better, but for the worfe. For firft of all, when ye come together in the church, I hear that there be divifions among yon; and I partly believe it. For there muft be alfo herefies among you, that they which are approved may be made manifert among you. When ye come together therefore into one place, this is not to eat the Lord's fupper. For in eating every one taketh before other his own fupper: and one is hungry, and another is drunken. What, have ye not houfes to eat and to drink in? or defpife ye the church of God, and flame them that have not? What fhall I fay to you? fhall I praife you in this? I praife you not.

1 Corinthians 11. 17-22.

## Caution againgl falle philofopliy.

F OR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not leen my face in the flefh; that their hearts might be comforted, being knit together in love, and unto all riches of the full affurance of underfanding to the acknowledgement of the myftery of God, and of the Father, and of Chrift ; in whom are hid all the treafures of wildom and knowledge. And this I fay, left any man fhould beguile you with enticing words. For though I be abfent in the flefh, yet am I with you in the Spirit, joying and beholding your order, and the ftedfaftel's of your faith in Chrift. As ye have therefore received Chriff Jefus the Lord, fo walk ye in him; rooted and built up in him, and fablifled in the faith, as ye have been taught, abounding therein with thank fgiving. Berrare left any man fooil you through philofophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chrift. For in him dwelleth all the fulnefs of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom allo ye are circumeifed with the circumeition made without
without hands, in putting off the body of the fins of the flefh by the circumcifion of Chrif: buried with him in biptilin, wherein alfo ye are rifen with him through the faith of the operation of God who hath raifed him from the deat. And you, being dead in your fins and the uncircuncifion of your flefl, hath he quickened logether with him, having forgiven you all trefpaffes. Blotting out the hand-writing of ordinances that was againft us, which was contrary to us, and took it out of the way, nailing it to his crofs; and hining fpoiled principalities and powers, he made a shew of them openly, trimuphing over them in it. Let $n o$ man therefore judge you in meat, or in drink, or in refpect of an holy day, or of the new moon, or of the fabbath-dass: which are a fhadow of things to come: but the body is of Chrif.

## Refurrection and lafl judgment.

I would not have you to be ignorant, brethren, concerning them which are afleep, that ye forrow not even as others which have no hope. For if we believe that Jefus died and rofe again, even fo them alfo which fleep in Jefus will God bring with him. For this we fay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, fhall not prevent them which are afleep. For the Lord himfelf fhall defcend from heaven with a fhout, with the voice of the archangel, and with the trump of God: and the dead in Chrit fhall rife firf: then we which are alive and remain, fhall be caught up together with them in the clouds, to meet the Lord in the air: and fo fhall we ever lse with the Lord. Wherefore comfort one another with thefe words. I Thieffelonims 4.:3-18.

But of the times and the feafons, brethren, ye have no aeed that I write unto you. For yourfelses know perfectly that the day of the Lord fo cometh as a thief in the night. For when they fhall fay, Peace and fafety, then fudden deftruction cometh upon them, as travail upon a woman with child; and they fhall not efcape. But ye, brethren, are not in darknefs, that that day fhould overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darknefs. Therefore let us not fleep, as do others; but let us watch and be fober. For they that fleep, fleep in the night; and they that be drunken, are drunken in the night. But let us, who are of

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the day, be fober, putting on the breaft-plate of faith and love ; and for an helinet, the hope of falvation. For God hath not appointed us to wrath; but to obtain falvation by our Lord Jefus Chrift, who died for us; that whether we wake or fleep, we fhould live together with him. Wherefore confort yourfelves together, and edify one another, even as allo ye do.

1 Thefjalonians 5. 1-1 I.

## Areful revelation of Fefus Chrit.

THE Lord Jefus fhall be revealed from teaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gofpel of our Lord Jetus Chrift: who fhall be punifhed with everlafting deffuction from the prefence of the Lord, and from the glory of his power; when he flail come to be glorified in his faints, and to be admired in all them that believe (becaufe our teftimony among you was believed) in that day. Wherefore alfo we pray always for you, that our God would coment you wrorthy of this calling, and fulfil all the good pleafure of his goodnefs, and the work of faith with power. That the name of our Lord Jelus Chrift may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jclus Chrift.

- Thefjulonians 1. 7-12.


## Charaster of a mimiliter of the goipel.

THIS is a true faying, if a man defire the office of a bifhop, he defireth a good work. A bifhop then muft be blamelefs, the hufband of one wife, vigilant, fuber, of good bchaviour, given to hofpitality, apt to teach; not given to wine, $n o$ ftriker, not greedy of filthy lucre, Lut patient, not a brawler, not covetous; one that ruleth well his own houfe, having his children in fubjestion with all gravity; (for if a man lnow not how to rule his own houle, how fhall he take swte of the church of God?) Not a novice, left being lifted up with pride, he fall into the condemnation of the devil. Moseover, he mant have a good report of them which are without; lef he fall into reproach, and the finare of the devil.

1 Timothy 3. 1-7.
If any be blamelefs, the hufband of one wife, having faithful rhictren, net accufed of riot, or umuly. For a bithop thuift be blamele!s, as the fleward of God; not felf-willed, sut foon angry, not given to wine, no flriker, not given to
filthy lucre; but a lover of hofpitality, a lover of good men, fober, juft, holy, temperate; holding faft the taithful word as he hath been taught, that he may be able by found doctriae, both to exhort and to convince the gainlayers.

> 'ilus 1. 6-0.

## Exhortation to faith and holinefs.

SIMON Peter, a fervant and an apofle of Jefus Chrift. to them that have olotained like precious faith with us through the righteoulinefs of God and our Saviour Jelus Chrift: grace and peace be maltiplied unto you, through the knowledge of God, and of Jefus our Lord, according as his divine power hath given anto us all things that pertain unto life and godlinefs, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promifes; that by thefe ye might be partakers of the divine nature, having efcaped the corruption that is in the world through luff. And befide this, giving all diligence, add to your futh wirtue, and to virtue knowledge, and to knowledge temperance. and to temperance patience, and to patience godlinelis, and to godlinefs brotherly kindnefs, and to brotherly kindnels charity. For if thefe things be in you, and abound, they make you that ye fhall neither be barren nor unfruitful in the knowledge of our Lord Jefus Chrif. But he that lackcth thefe things is blind, and cannot fee afar off, and hath forgotten that he was purged from his old fins. Wherefore the rather, brethren, give diligence to make your calling and clection fure: for, if ye do thefe things, ye fhall never f.11: for fo an entrance thall be miniftered unto you abundant!y into the everlafting lingdom of our Lord and Saviour Jefus Chrif. Wherefore I will not be negligent to put you 1 ways in remembrance of thefe things, though ye know them, and be eftablifhed in the prefent truth. Yea, I think it meet, as long as I am in this tabernacle, to fir you up by putting you in remembrance; knowing that thortly I muft put off this my tabernacle, even as our Lord Jefus Chrift hath fhewed me. Moreover, I will endeavour that ye may be able after my deceafe to have thefe things always in renembrance. For we have not followed cunningly devifed Gables, when we mide known unto you the power and coming of our Lord Jefus Chrift, but were eye-witnelfes of his majefty, for he received from God the Father honour and slory, when there came fuch a voice to him from the excel-
lent glory, This is my beloved Son, in whom I am well pleafed. And this voice which came from heaven we heard, when we were with him in the holy mount. We have alfo a more fine word of prophecy; whereunto ye do well that ye take heed, as unto a light that fhineth in a dark place, until the day dawn, and the day-ftar arile in your hearts: knowing this firft, that no prophecy of the fcripture is of any private interprctation. For the prophecy came not in old time by the will of man: but holy men of God fpake as they were moved by the Holy Gholt.


## P A R T II.

Proverbial Sayings, and other mijcellaneous Difcourres, from the ancient Heatiens.

Soffades' Collertion of the Precepts of the feren Sophipls.

FOLLOW God.-Obey the law. - Worfhip the gats. -Reverence thy parents.-Suffer for juftice.-Underftand what thou learnef.-Know what thou heareft. - Kinow thyfelf.-About to marry, chule opportunity.-Confider mortal things.-When thou art a gueft, acknowledge it. - Refpeet holpitality.-Command thyfelf.-Relieve thy friends.-Govern thy anger. - Exercife prudence.-Honour providence. -Ufe not fivearing.-Love friendihip.-Apply thyfelf to difcipline. - Purfue glory.-Emulate wifdom.-Speak well of that which is good.-Difparage none.-Praife virtue.-Do what is juf. - Be kind to thy friends.- lractife generofity. -Abfain from evil.-Keep what is thine.-Refinin from what belongs to others.-Speak words of good omen.-Hear all things.-Gratify thy friend.-Nothing too mach.-Hufband time.-Regard the future.-Hate injury.-Have refpect to thy ferrants. -Inftruet thy children.-If thou haft ought, gratify others.-Fear deceit.-Speak well of all.-Be a lover of widom.-Judge according to equity. - What thron knoweft, do.-Abfain from bloodfhed.-Wilh things poffi-ble.-Converfe with the wife.-Examine wits.-What thou haft received, reftore.-Diftruft none.-Make ufe of athtDefer not what thou intendeft to give.-Eftem benefits. Envy none.-Guard thyfelf.-Approve hope.-Hate ca-lumny.-Poffefs juftly.-Reverence the yood.-Acknowledge thy judge. - Be moderate in wedlock. - Refpect for-tune.-Fly engagements for any.-Converfe with all.-

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Make ufe of thy like.-Regulate fumptuoufnefs.-Enjoy what thot poffeltef.-Exercife modefy.-Retum benefits.Pray for profperity.-Love fortune.-Hearing, fee.-Aim at things that may be acquired.-Hate diffention.-Abhor reproach.-Curb thy tongue.-Repel injury.-Determine equally.-Make ufe of thy wealth.-Examine without cor-ruption.-Ilame the prefent.-Speak knowing.-Ufe no violence.-Live pleafantly.-Converfe mildly.-Go through thy undertakings fearlefs. - Be benign to all.-Confide not in thy chikiren.-Govem thy tongue.-Do well to thyfelf. - Be affable.-Anfwer feafonably.-Labour with equity. Do that whereof thou fhalt not repent. - When thou haf finned be penitent.-Confine thine eye.-Counfel profit-ably.-Perfect quickly.-Preferve amity.-Be grateful.Oblerve concord.-Declare no fecret.-Fear what is more powerlul.-Purfue what is profitable.-Wait for opportunity. Diflolve enmities.-Expect age.-Boaft not of ftrength.Ufe to fpeak well. - Fly hatred.-Poffefs wealth juftly:Forfake not glory.-Hate malice.-Be not weary of learning. Hazard thyfelf prudently. - What thou joyeft in, quit not.Admire oracles.-Love thofe thou maintaineft.-Blame not the abfent.-Reverence thy elders. - Teach thofe that are younger. - Confide not in wealth. - Stand in awe of thyfelf. - Begin no injury.-Crown thy ancefors.-Die for thy country.-Oppunge not life.-Deride not the dead.-Condole with the unhappy.-Gratify without damage.-Be not troubled upon every occafion.- Let thy children be by a free woman.-Promife none.-Wrong not the dead.-Suffer as mortal.-Truft not fortune.-Be in childhood modeft, in youth temperate, in manhood juft, in old age prudent.Die untroubled. Stanley's Hiffory of Philofophy.

## Epictetus.

A life entangled with fortune refembles a wintry torrent; for it is turbulent, and muddy, and difficult to pafs, and violent and noify, and of flort continuance.-A foul, converfant with virtue, refembles a perpetual fountain; for it is clear, and gentle, and potable, and fweet, and communicative, and rich, and harmlefs, and imocent.-If you would be good, finfl believe that you are bad.-Chaftife your palfions, that they may not punifl you.-As you would not wifh to fail in a large, and finely decorated, and gilded thip, and link: to ncither is it cligible to inhabit a grand and fumptrious houte; and be in a itorm of paffions and cares.

They who have a good conftitution of body, fupport heats and colds: and fo they, who have a right contitution of foul, bear the attacks of anger, and grief, and immoderate joy, and the other paffions.-As it is better to lie firaitened for room upon a little couch in health, than to tofs upon a wide bed in ficknefs; fo it is better to contract yourfelf within the compals of a fmall fortune and be happy, than to have a great one, and be wretched.-As a wolf refembles a dog, fo doth a flatterer, and an adulterer, and a parafite, 1efemble a friend. Take heed, therefore, that inftead of gurrdian dogs, you do not inadvertently admit ravening wolves. - He is void of true tafte, who ftrives to have his houfe admired, by decorating it with a fhervifl outfide: but to adorn our characters by the gentlenef's of a communicative temper, is at once a proof of good tafte, and good mature.-Nothing is meaner than the love of pleafure, the love of gain, and infolence. Nrthing is nobler than magnanimity, meeknefs, and good nature. - Whenever any one excecds moderation, the mof delightful things may become the mof undelightful. - As the fun doth not wait for prayers and incantations, to be prevailed on to rife, but immediately fhines forth, and is received with univerlal falutation; fo neither do you wait for applaufes, and thouts, and praifes, in order to do good; but be a voluntary benefactor; and you will be beloved like the fun.-It is more neceffary for the foul to be cured, than the body: for it is better to die, than to live ill. - All men fhould rather wifh for virtue than wealth; which is dangerous to the foolifh: for vice is increafed by riches. And in proportion as any one is deflitute of undciftanding, into the more injurious excel's he flies out, by haviug the means of gratifying the rage of his plealires.-Every place is life to him who lives with juftice.-Commmicate to formgers, and perfons in need, according to your ability: for he who gives nothing to the ncedy, fhall receive nothing in his own need.-It is the character of a wife man, to relift pleafure: and of a fool to be enflaved by it.-In all vice, pieafure Leing prefented like a bait, draws fonfual minds to the hook of perdition.-No one is free, who doth not commind timfelf. -The vine bears three clufters: the firt, of pleature; the fecond, of intoxication; the third, of outrage.-Do not tall: much over wine, to hew your leaming; for your dilcourfe will be loathfome. - Let difcourfe of God be renewed every day, preferable to your food. - Think oltener of God, than you breathe.-If you always remember, that God fands by, an infpector of whatever you do, either in foul
or body; you will never err, either in your prayers or actions; and you will have God abiding with you.-In profperity, it is very eafy to find a friend; in adverfity, nothing is fo difficult.-He is a man of fenfe, who doth not grieve for what he hath not ; but rejoices in what he hath.

Fragments.
Efop's adrice to his fon Ennus.
$M \bar{Y}$ fon, worfhip God with care and reverence, and with a fincerity of heart void of all hypocrify or oftentation : not as if that divine name and power were only an invention, to fright women and children; but know, that God is omnipretent, true, and almighty.-Have a care even of ycur moft private actions and thoughts, for God fees through you, and your confcience will bear witnefs againft you. It is according to prudence, as well as nature, to pay that honour to your parents, that you expect your children fhould pay to you. Do all the good you can to all men, but in the firft place to your neareft relations; and do no hurt, however, where you can do no good. Keep a guard upon your words, as well as upon your actions, that there be no impurity in either. Follow the dictates of your reafon, and you are fafe; and have a care of impotent affections. Apply yourfelf to learn more, fo long as there is any thing left that you do not know, and value good counfel before money. Our minds muft be cultivated as well as our plants; the improvement of our reafon makes us like angels, whereas the neglect of it turns us into beafts. There is no permanent and inviolable good, but wifdom and virtue; though the fudy of it fignifies little without the practice. Do not think it impoffible to be a wife man, without looking four upon it. Wifdom makes men fevere, but not inhumane. It is virtue not to be vicious. - Kecp faith with all men.-Have a care of a lie as you would of lacrilege. Great bablers have no regard either to honefty or truth.-Tuke delight in, and frequent the company of good men, for it will give you a tincture of their manners too.

Take heed of that vulgar error, of thinking that there is any good in evil. It is a miftake when men talk of profitable knavery, or of ftarving honefiy ; for virtue and juftice carry all that is good and profitable along with them. Let every man mind his own bufinefs, for curiofity is reflefs. Speak ill of no body ; and yon are no more to hear calumnies than to report them : befide that, they that practife the one, commonly
commonly love the other. Propofe honef things; follow wholefome counfels; and leave the event io God.

Let no man delpair in adverfity, nor prefume in profperity, for all things are changeable. Rife early to your butinets; learn good things; and oblige good men: thefe are three things that you will never repent of. Have a care of luxury and gluttony; but of drunkennefs efpecially; for wine as well as age nakes a man a child. Watch for the opportunity of doing things; for there is nothing well done but what is done in feafon. Love and honour kings, princes, and mugiftrates; for they are the bands of fociety, in punifhing of the guilty, and protesting the innocent.

A ricin man ought to live by rule, and not by appetite. As the touchfone tries gold, gold tries men. Love, as if you floould hereafter hate; and hate, as if you fhould hereafter love. We ought to be more ready to vifit our friends, under the circumftances of a bad, than a good turn of fortune. Our honour is concerned to forget a kindnefs we Have beftowed, and to make mention of that we have receised. Be acquainted with yourfelf. Defire nothing overmuch. Mifery is the conftant companion of debts and frife. Such things as are beyond our reach don't belong to us.

That man bears the greatef refemblance to the Gods, who requires leaft, and contents himfelf with the foweft neceffaries and conveniencies, in regard the Gods need nothing at all. Quiet is the mof valuable poliefion. To begin, is to have half done. The beft way to be revenged of an enemy, is to make thy felf illuftious by thy virtue. To live a bad life is perfect mifery. Learning gives the jouth temperance, affiords comfort to old age, yiclds riches to the poor, and is an ornament to the rich. Expect the fame tilial duty from jour child that you pay your parents. Marry with thine equal. Let it be the fate of our enemies to live delicately. A juft man fhould be efteemed in preficence to a relation. The road to hell is caly, becaule people ge thither with their eyes fhut. The mifer doth not polfi's his wealth, but his wealth poffelics him. As the eye receives the vifual ray, fo is the mind enlightencd by the liberal fciences. The roots of erudition are bitter, the fruit fweet and plealant. The learned differ from the ignorant, juf as the living differ from the dead. We ought to treat our friends, juft as we would defire to be treated by them.

Leaming

Learning is the moft neceffary prorifion laid up for old age, becaufe every thing elfe either forfakes, or turns tirefome, and loathing to old age. Contemplate pleafures as they depart, not as they come. No expence is more precious thain that of time. True friends are wont to vifit us in our profperity, only when invited; but, in adverfity, they vifit without an invitatioiz. We have two ears, and but one tongue, for this very reafon, that we fhould hear much, and talk little. We fhould be more forward to fupprefs an injury, than to extinguifh fire. Old wood is beft to burn ; old wine to drink; old friends to truft ; and old authors to reach.
HOMER.

BEAUTY and youth, in vain to thefe you truft, When youth and beauty thall be laid in duft.
Soft moving fpeech, and pleafing outmard fhow No wilh can gain 'em, but the gods beftow.
_._. When heaven's revenge is flow, Jove but prepares to ftrike the fiercer blow.
'Tis man's bold tafk the gen'rous ftrife to try, But in the hands of God is victory.
'Tis not in man his fix'd decree to move: The great will glory to fubmit to Jove.
Now be thy rare, thy fatal rage, refign'd;
A cruel heart ill fuits a manly mind.
To labour is the lot of man below;
And when Jove gave us life, he gave us woe.
How ill agree the views of vain mankind, A nd the wife counfels of th' eternal mind?
Praife from a friend, or cenfure from a foc, Are loft on hearers that our merits know.
'Tis the chief praife that e'er to kings belong'd,
To right with juftice, whom with power they wrong'd.
The weakeft atheift-wretch all heav'n defies,
But hrinks and hudders, when the thunder flies.
I know thy force to mine fuperior far ;
But heav'u alone confers fuccels in war.

Who from fuch youth cou'd hope confid'rate care?
In youth and beauty wifdom is but rare!
True friendrhip's laws are by this rule expreft, Welcome the coming, fpeed the parting gueft. Jove fix'd it certain, that whatever day Makes man a flave, takes half his worth away.

Advantage of old age. COOL age advances venerably wife, Turns on all hands its deep difcerning eyes ; Sees what befel, and what may yet befal, Concludes from both, and beft provides for all.

## T'he frailty of man.

LIKE leaves on trees the race of man is found, Now green in youth, now with'ring on the ground: Another race the following fpring fupplies, They fall fucceffive, and fucceffive rife:
So generations in their courfe decay, So tlourilh thefe, when thofe are paft away.

The term of man's life fixed. NO hoftile hand can antedate my doom, 'Till fate condemms me to the filent tomb. Fix'd is the term to all the race of earth, And fuch the hard condition of our birth. No force can then refift, no flight can fave, All fink alike, the fearful and the brave.

True friendfip.
A gen'rous friendflip no cold medium knows, Burns with one love, with one refentment glows; One fhould our int'refts, and our paffions be; My friend muft hate the man that injures me.

Advantage of virtuous emulation.
BY mutual confidence, and mutual aid, Great deeds are done, and great difcov'rics made ; The wife men prudence from the wife aciquire, And one brave hero fans another's fire.

## The reifdom of making the moll of life.

 COULD all our care elude the gloomy grave, Which claims no lefs the fearful than the brave;For luft of fame I fhould not vainly dare
In fighting fields, nor urge thy foul to war.
But fince, alas! ignoble age muft come,
Difeafe, and death's inexorable doom;
The life which others pay, let us beftow,
And give to fame what we to nature owe ;
Brave tho' we fall, and honour'd if we live,
Or let us glory gain, or glory give.
God, for reife ends, permits the rviched to profper.
O thou, great Father! Lord of earth and fkies,
Above the thought of man, fupremely wife!
If from thy hand the fates of mortals flow,
From whence this favour to an impious foe?
A godlefs crew, abandon'd and unjuft,
Still breathing rapine, violence, and luft!

> A mean in all thimos is the lch.

THE beft of things, beyond the meafure, cloy; Slecp's balmy blefling, love's endearing joy; The feaft, the dance; whate'er mankind defire, Ev'n the fweet charms of facred numbers tire.

## Liifdom better than firength.

THOUGH great in all, thou feem'f averfe to lend Tmpartial andience to a faithful friend;
To gods and men thy matchlefs worth is known, And ev'ry art of glorious war thy own ;
But in cool thonght and counfel to excel, How widely differs this from warring well! Content with what the bounteous gods have giv'n, Seck not alone t'engrofs the gifts of heav'n. To fome the pow'rs of bloody war belong, To forne, fweet mufic, and the charm of fong; To few, and wond'rous few, has Jove affign'd A wife, extenfive, all-confid'ring mind; Their guardians thefe, the nations round confefs, And towns and empires for their fafety blef's.

## Thie honour of true patrititim.

1) EATH is the worf, a fate which all mult try ; And, for our country, 'tis a blifs to die. The gallant man, though flain in fight he be, Yet leaves his nation fate, his children free;

Entails a debt on all the grateful fiate;
His own brave friends fhall glory in his fate ;
His wife live honour'd, all his race fucceed;
And late pofterity enjoy the deed!

## I'rue rifdom froin God.

- 'Tis fortune gives us birth, But Jove alone cndues the foul with worth:
He, fource of power and might! with boundlefs fway,
All human courage, gives, or takes away:
Long in the field of words we mey contend, Reproach is infinite, and knows no end, Arm'd or with truth or fallhood, right or wrong, So voluble a weapon is the tongue ;
Wounded, we wound ; and neither fide can fail, For every man has equal firength to rail.


## Beferinefs of the pious man.

BLES T is the man who pays the gods above
The confant tribute of refpert and love:
Thofe who inhabit the Olympian bower
My fon forgot mot, in exilted power ;
And heav'n that ev'ry virtue bears in mind,
Even to the afhes of the juft, is kind.
Hupan life is chechered with good and ill.
T W O urns by Jove's high throne have ever food,
The fource of evil one, and one of good; From thence the cup of mortal man he fills, Bleffings to the fe, to thofe diftribute ills; To mot he mingles both: the wretch decreced To tafte the bad, unmix'd is curft indeed; Purfu'd by wrongs, by meagre famine drivin, He wanders, outcan woth of earth and heav'n. The happieft tafte not happinefs fincere, liut find the cordial draught is dafh'd with care.

## God hath $\int$ et good und cuil iefore u:-

PERVERSE mankind! whofe wills, created free.
Charge all their woes on abfolute decree;
All to the dooming Gods their guilt tranflate, And follies are mifcall'd the crimes of fate. When to his luft egyfthus gave the rein, Did fate, or we, th' adulterous uet confrain?

Did fate, or we, when great Atrides dy'd, Urge the bold traitor to the regifide?
Hermes I fent, while yet his foul remain'd
Sincere from royal blood, and faith profan'd;
To warn the wretch, that young Orefes giown
To manly years fhould re-affert the thronc.
Yet impotent of mind, and uncontroul'd,
He plung'd into the gulph which heav'n foretold.
Life full of trials, and duty of hofpitality. Man is born to bear:
Jove weighs affairs of earth in dubious fcales, And the good fuffers, while the bad prevails: Bear, with a foul refign²d, the will of Jove;
Who breathes, muft mourn: thy woes are from above.
But fince thou tread'f our hofpitable fhore,
'Tis mine to bid the wretched grieve no more,
To clothe the naked, and thy way to guide-
He that giveth to the poor lendeth to the Lord.
'T IS ours this fon of forrow to relieve, Chear the fad heart, nor let affliction grieve, By Jove the ftranger and the poor are fent, And what to thole we give, to Jove is lent.

The various endorvments of men.
W I T H partial hands the Gods their gifts difpenfe; Sone greatly think, fome fpeak with manly fenfe; Here heav'n an elegance of form denies, But wifdom the defect of form fupplies: This man with energy of thought controuls, And fieals with modeft violence our fouls; He fpeaks referv'dly', but he fpeaks with force, Nor can one word be chang'd but for a worle; In public more than mortal he appears, And as he moves the gazing croud reveres. While others beautoous as th' aerial kind, The nobler portion want ; a knowing mind. In ontward ilhow heav'n gives thee to excel, But heav'n denies the praife of thinking well. Ill bear the brave a rude ungoren'd tongue, And, youth, my gen'rous fonl relents the wrong.

God fends the poor to try our generofily.
It never was our guife
To flight the poor, or ought humane defpife;
For Jove unfolds our hofpitable door,
'Tis Jove that fends the franger and the poor.
Little alas! is all the good I can ;
A man oppreft, dependar,, yet a man:
Accept fuch treatment as a fwain affords.
Works, pagim.

## H E S I O D.

THROUGH ev'ry tafk, with diligence, employ
Your ftrength, and in that duty be your joy.
Let ev'ry action prove a mean confefs'd ;
A moderation is, in all, the beft.
Obferve in all you do, and all you fay,
Regard to the immortal gods to pay.
Who in a flothful way his children rears,
Will fee them feeble in their siper years.
What of another you feverely fay
May amply be return'd another day.
Adtrantage of diligence.
LABOUR induftious if you would fucceed:
That men fhould labour have the Gods decreed,
That with our wives and children we may live,
Without th' affiftance that our neighbours give,
That we may never know the pain of mind,
To afk for luccour, and no fuccour find.
Twice, thrice, perhaps, they may your wants fupply,
But conftant begsars teach them to deny :
Then wretched may you beg and beg again,
And ufe the moving force of words in vain.

## Effects of floth and indupry.

Y O UR bus'nefs ne'er defer from day to day.
Sorrows and poverty attend delay:
But lo! the careful man fhall always fund
Encreafe of wealth according to his mind.

Advice for the choice of a reife.
NEXT to my counfels an attention pi $\mathrm{J}^{3}$,
To form your judgment for the nuptial day.
When you have numberd thrice ten years in time,
The age mature when manhood dates its prime;
With caution choofe the partner of your Lcd:
Whom fifteen forings have crown'd a virgin wed.
Let prudence now direct your choice ; a wife
Is, or a bleffing, or a curfe, in life;
Her father, mother, know, relations, friends, For on her education much depends:
If all are good, accept the maiden bride;
Then form her manners, and her actions guide ;
A life of blifs fucceeds the happy choice,
Nor fhall your friends lament, nor foes rejoice.
Miferies of un unfuitulie marrigge.
WRETCHED the man condemn'd to drag the chain
What reftlefs ev'nings his, what days of pain!
Of a luxurious mate, a wantor dame,
Perpetual burning and without a flame:
A wife who feeks to revel out the nights
In fumptuous banquets, and in fol'in delights:
Ah! wretched mortal! tho' in body-frong,
Thy conftitution cannot ferve thee long ;
Old age vexatious fhall o'ertake thec foon;
Thine is the ev'n of life before the noon.

## Tendernefs due to the poor.

WHEN you behold a man by fortune poor, Let him not leave with tharp rebukes the door: 'The treafure of the tonglie, in ev'ry caufe, With moderation us'd, obtains applaufe:
What of another you feverely fay
May amply. be return'd another day. Works, paff.m.
Thic Goldan Virfes of Pythagoras.
FIRST to the Gods thy humble homage pay;
The greatell this, and firf of laws, obey:
Terform thy vows, obferve thy plighted troth, And let religion bind thee to thy oath.

The herves mext demand thy juft regard, Renown'd on carth, and to the itars prefere'd, To light and endlef's life, their vistues fure reward. $\}$

Due rites perform and honours to the dead,
To ev'ry wife, to ev'ry pious fhade.
With lowly duty to thy parents bow,
And grace and favour to thy kindred fhow:
For what concerns the reft of human kind,
Choofe out the man to virtue beft inclin'd;
Him to thy arms receive, him to thy bofom bind. $\}$
Poffeft of fuch a friend, preferve him ftill ;
Nor thwart his counfels with thy fubborn will ;
Pliant to all his admonitions prove,
And yield to all his offices of love:
Him from thy heart, fo true, fo juftly dear,
Let no rafh word nor light offences tear.
Bear all thou canft, fill with his failings ftrive, And to the utmoft fill, and ftill forgive;
For ftrong neceffity alone explores
The fecret vigour of our latent pow'rs,
Rouzes and urges on the lazy heart,
Force, to itfelf unknown before, t'exert.
By ufe thy fronger appetites affuage,
Thy gluttony, thy floth, thy luft, thy rage:
From each difhoneft act of hame forbear ; Of others, and thyfelf, alike beware.

Let rev'rence of thyfelf thy thoughts control, And guard the facred temple of thy foul. Let juftice o'er thy word and deed prefide, And reafon ev'n thy meaneft actions guide: For know, that death is man's appointed doom, Know that the day of great account will come, When thy paft life fhall ftrictly be furvey'd Each word, each deed be in the balance laid, And all the good and all the ill moft juftly be repaid. $\{$ For wealth, the perifhing, uncertain good, Ebbing and flowing like the fickle flood, That knows no fure, no fixt abiding place, But wand'ring loves from hand to hand to pafs ; Revolve the getter's joy and lofer's pain, And think if it be worth thy while to gain.

Of all thofe forrows that attend mankind, With patience bear the lot to thee affigned ; Nor think it chance, nor murmur at the load; For know what man calls fortune is from God. In what thou may'f from wifdom feek relief, And let her healing hand affuage the grief;

Yet fill whate'er the righteous doom ordains,
What caufe foever multiplies thy pains,
Let not thofe pains as ills be underfood;
For God delights not to afflict the good.
The reas'ning art to various ends appli'd,
Is oft a fure, tut oft an erring guide.
Thy judgment therefore found and cool preferve,
Nor lightly from thy refolution íwerve ;
The dazzling pomp of words does oft deceive,
And fiweet pertiafion wins the eafy to believe.
When fools and liars labour to perfuade,
Be dumb, and let the babblers vainly plead.
This above all, this precept chiefly learn,
This nearly does, and firf, thyfelf concern ;
Let not example, let no foothing tongue
Prevail upon thee with a Siren's fong,
To do thy foul's immortal effence wrong Of good and ill by words or deeds expreft,
Choole for thylelf, and always choole the beft.
Let wary thought each enterprize fortrun,
And ponder on thy talk before begun,
Lelt folly fhould the wretched work deface,
Arid mock thy fruitlefs labours with difgrace.
Fools huddle on and always are in hafte,
Act without thought, and thoughtlefs words they wafte:
But thou, in all thou dof, with early cares
Strive to prevent at firft a fate like theirs;
That forrow on the end may never wait, Nor fharp repentance make the wife too late.

Boware thy mieddling hand in ought to try,
That does beyond thy reach of knowledge lie ;
But feek to know, and bend thy ferious thought
To fearch the profitable knowledge out.
So joys on joys for ever flall cucreafe,
Wifdom thall crown thy labours, and thali blefs
Thy life with pleafure, and thy end with peace.
Nor let thy body want its part, but fhare
A juf proportion of thy tender care:
For health and welfare pridently provide
And let its lawful wants be all hupplid.
Let fober chaughts refreih, and wholefome fare
1)ecaying nature's wafted force repair ;

And fiprightly excrife the duller ipirits chear. $\}$
In all things ltall which to ihis cale belong,
Obferve this rule ; to guard thy foul from wrong.

By virtuous ufe thy life and manners frame, Manly and fimply pure, and free from blame.

Provoke not envy's deadly rage, but fly
The glancing curfe of her malicious eye.
Seek not in needlefs luxury to wafte
Thy wealth and fubftance with a fpendithrift's hafte ;
Yet flying thefe, be watchful, left thy mind,
Prone to extremes, an equal danger find,
And be to fordid avarice inclin'd.
Diftant alike from each, to neither lean,
But ever keep the happy golden mean.
Be careful ftill to guard thy foul from wrong ;
And let thy thought prevent thy hand and tongue.
Let not the fealing god of fleep furprize,
Nor creep in flumbers on thy weary eyes,
Ere ev'ry action of the former day,
Strictly thou doft, and righteoufly furvey.
With rev'rence at thy own tribunal ftand,
And anfwer jufly to thy own demand.
Where have I been? In what have I tranfgrefs'd?
What good or ill has this day's life exprefs'd?
Where have I fail'd in what I ought to do?
In what to God, to man, or to myfelf I owe?
Inquire fevere whate'er from firft to laft,
From morning's dawn 'till ev'ning's gloom has paft.
If evil were thy deeds, repenting mourn,
And let thy foul with ftrong remorfe be torn. If good, the good with peace of mind repay, And to thy fecret felf with pleafure fay, Rejoice, my heart, for all went well to day.

Thefe thoughts and chielly thefe thy nind fhould move,
Employ thy fudy, and engage thy love.
Thele are the rules which will to virtue lead,
And teach thy feet her heavenly paths to tread. This by his name I fwear, whofe facred lore Firft to mankind explain'd the myftic Four, Source of eternal nature and almighty pow'r.

In all thou doft firf let thy prayers afcend,
And to the Gods thy labours firft commend:
From them implore fuccefs, and hope a profp'rous end, $\}$
So fhall thy abler mind be taught to foar,
And wifdom in her fecret ways explore;
To range through heav'in above and earth below,
lmmortal Gods and mortal men to know.
So thalt thou learn what pow'r does all control,
What bounds the parts, and what unites the whole:

And rightly judge, in all this wond'rous frame, How univerfal hature is the fame;
So fhalt thou ne'er thy vain affections place On hopes of what thall never come to pafs.
Man, wretched man, thou fhalt be taught to know,
Who bears within himfelf the inborn caufe of woe.
Unhappy race! that never yet could tell,
How near their good and happinefs they dwell.
Depriv'd of fenfe, they neither hear nor fee;
Fetterd in vice, they feek not to be free,
But ftupid, to their own fad fate agree:
Like pond'rous rolling fones, opprefs'd with ill,
The weight that loads 'em makes'em roll on fill, Bereft of choice and freedom of the will.
For native frife in ev'ry bofom reigns,
And fecretly an impious war maintains:
Provoke not this, but let the combat ceafe,
And every yielding paffion fue for peace.
Would'ft thou, great Jove, thou father of mankind, Reveal the demon for that tafk affigned,
The wretched race an end of woes would find.
And yet be bold, O man, divine thou art,
And of the gods celeftial ellence part,
Nor facred nature is from thee conceal'd,
Bat to thy race her myftic rules reveal'd.
'Thefe if to know thou happily attain,
Soon thalt thou perfect be in all that I ordain.
Thy wounded foul to health thou fhalt reftore, And free' from ev'ry pain the felt before.

Abfain, I warn, frem meats unclean and foul,
So keep thy body pure, fo free thy foul;
So rightly judge ; thy reafon, fo maintain, Reafon which heav'n did for thy guide ordain,
Let that beft reafon ever hold the rein.
Then if this mortal body thou forfake,
And thy glad flight to the pure ather take,
Among the gods exalted thou finalt fhine,
Immortal, incorruptibie, divine:
The tyrant death fecunely thou fhalt brave,
And forn the dark dominion of the grave.
Braucry and comardice.
THE brave defy and conquer toil and danger; while the coward, difrufting the fuccels, makes no attenpt; meanly content to do and to be nothing. Euripides. Duty

## Duty ours, fuccefs God's.

THE Deity can never be in fault, though his own oracles unfaithful prove. 'Tis ours to labour, to attempt, to dare: danger and difficulty to the young are but a poor excule for doing nothing.

Euripides.
Avarice and generofity.
I hate the mifer, whofe unfocial breaft Locks from the world his ufelefs fores.
Wealth by the bounteous only is enjoy'd, Whofe treafures in diffufive good employ'd The rich returns of fame and friends procure, And 'gainft a fad reverfe, a fafe retrest infure.

Pindar.
To be virtuous is the beff policy.
A LLOWING the performance of an honourable action to be attended with labour; the labour is foon over, but the honour immortal: whereas, fhould even pleafure wait on the commiffion of what is difhonourable, the pleafure is foon gone, but the difhonour eternal.

Mufonius.
The requirements of friendfiip.
IN the laws of friendfhip 'tis moft infamous and bafe to leave thy friend to fruggle with the woes, in which thou halt involved him, and provide for thy own fafety only.

Euripides.
Many of the ills of life of our oren forming.
A LL animals are more happy, and have more underftanding than man. Look, for inftance, on yonder afs; all allow him to be miferable: his evils, however, are not brought on him by himfelf and his own fault: he feels only thofe which nature has inflicted. We, on the contrary, befides our neceffary ills, draw upon ourfelves a multitude of others. We are melancholy if any perfon happen to fneeze ; we are angry, if any fpeak reproachfully of us; one man is affrighted with an unlucky dream; another at the hooting of an owl. Our contentions, our anxieties, our opinions, our ambition, our laws, are all evils, which we ourfelves have fuperadded to nature.

Menander.
Prayers and profeffions fupply not the place of virtue.
HE that offers in facrifice, a multitude of bulls and of goats, of golden veftments, or purple garments, or figures of ivory, or precious gems; and imagines by this to conci-
liate the farour of God, is gromly miftaken, and has no folid underfanding. For he that would facrifice with fuccefs, ought to be chafte and charitable, no corrupter of virgins, no adulterer, no robber or murderer for the fake of lucre. Covet not, even the thread of another man's needle; for God, who is near thee, perpetually beholds thy actions. Menander.

## The nature of God.

GOD is a fupreme intelligence, that acts with order, proportion, and defign; and is the fource of all that is good, excellent, and juft. He is the firft principle, and is neither fire, nor earth, nor water, nor any thing, that is the object of fenfe. He is a fpiritual fubftance, the caufe of the univerfe, and the fource of all order, and all the beauties, as well as of all the motions, and all the forms we admire in it. ——God is the eternal and living Being, the mof noble of all beings ; a fubftance entirely diftinet from matter, without extenfion, without divifion, without parts, and without fucceffion, who underftands every thing, by one fingle act, and continuing himfelf immoveable, gives motion to all things.
Arifotle's Metaplyyics.

## Directions for reading.

IN the matter of reading; I would fix upon fome particular authors, and make them my own. He that is every where, is no where; but like a man that fpends his life in travel, he has many hofts but few friends: which is the very condition of him, that fkips from one book to another: the variety does but diftract his head, and for want of digefting, it turns to corruption, inftead of nourifhment. It is a good argument of a well-compofed mind, when a man loves home, and to keep company with himfelf: whereas a rambling head, is a certain fign of a fickly humour. Many books, and many acquaintances, bring a man to a levity of difpofition, and a liking of change. What is the body the better for meat, that will not ftay with it? Nor is there any thing more hurtful in the cafe of difeafes, or wounds, than the frequent hifting of phytic, or plaifers. Of authors, be fure to make choice of the beft; and (as I faid before) to flick clofe to them; and though you take up others by the bye, referve fome feledt ones however for your fudy, and retreat. In your reading, you will every day meet with confolation, and lupport aganft porerty, death, and other calamities incident to human life: extract what you like; and then fingle out fome particular from the reft, for that day's meditation.

Reading

Reading does not only feed, and entertain the undertanding; but when a man is dofed with one ftudy he relieves himfelf with another; but fill reading and writing are to be taken up by turns. So long as the meat lies whole upon the fromach, it is a burden to us; but upon the concoction it palfes into ftrength and blood. And fo it fares with nur fudies; fo long as they lie whole, they pafs into the memory without affecting the underfanding: but, upon meditation, they become our own, and fupply us with frength, and virtue: the bee that wanders, and fips from every flower, difpofes what fhe has gathered into her cells. Seneca.

## Directions for the treatment of fertants.

IT pleafes me exceedingly, to underfand by all that come out of your quarters, that you demean yourlelf hrumanely, and tenderly towards your fervants. It is the part of a wile, and of a good man, to deal with his inferior, as he would have his fuperior deal with him; for fervants are not only men, but a kind of humble friends: and fortune has no more power over them, than over their mafters: and he that duly confiders, how many fervants have come to be mafters, and how many mafters to be fervants, will lay no great frefs of argument, either upon the one, or upon the other. Some ufe their fervants worfe than beafts, in flavifin attendances, betwixt their drink, and their lufts: fome are brought up only to carve, others to feafon; and all to ferve the turns of pomp, and luxury. Is it not a barbarous cuftom, to make it almoft capital, for a fervant only to cough, fneeze, figh, or but wag his lips, while he is in waiting; and, to keep him the whole night, mute, and fafting; yet fo it comes to pafs, that they that dare not fpeak before their mafers, will not forbear talking of them; and thofe, on the other fide, that were allowed a modeff freedom of feeech in their mafter's entertainments, were moft obftinately filent upon the torture, rather than they would betray them. But we live as if a fervant were not made of the fame materials with his mafter, or to breathe the fame air, or to live, and die, under the fame conditions. It is worthy of obfervation, that the mof imperious mafters over their own fervants, are, at the fame time, the moft abject flaves to the fervants of other mafters. I will not diftinguifh a fervant by his office, but by his manners. The one is the work of fortune, the other of virtue. But, we look only to his quality, and not to his merit. Why fhould not a brave action, rather dignify the condition of a fervant, that the condition of a fervant lelfen a brave action?

I would not value a man for his clothes, or degree, any more than I would do a horfe for his trappings. What if he be a fervant? Shew me any man that is not fo, to his lufts, his avarice, his ambition, his palate, to his quean; nay, to other men's fervants ; and we are all of us fervants to fear : infolent we are, many of us at home; fervile and defpifed abroad; and none are more liable to be trampled upon, than thofe that have gotten a habit of giving affronts by fuffering them. What matters it how many mafters we have, when it is but one flavery? And whofoever contemns that, is perfectly free, not whom fortune has a little power over, but over whom fhe has none at all : which fate of liberty is an ineftimable good, when we defire nothing, that is either fuperfluous, or vicious. They are affes that are made for burden, and not the nobler fort of horfes. In the civil wars, betwixt Cæfar and Pompey, the queftion was not, who fhould be flaves, or free, but who fhould be mafter. Ambition is the fame thing in private, that it is in public; and the'duties are effectually the fame, betwixt the mafter of a kingdom, and the mafter of a family. As I would treat fome fervants kindly, becaufe they are worthy; and others to make them fo; fo on the other fide, I would have a fervant to reverence his mafter ; and rather to love him, than fear him. Some there are, that think this too little for a mafter; though it is all that we pay, even to God himfelf. The body of a fervant may be bought and fold ; but his mind is free,

Seneca.
$A$ raife man zeill not le very curious about teords.
HE that defigns the infitution of human life fhould not be over curious of his words; it does not ftand with his dignity to be folicitous about founds and fyllables, and to debate the mind of man with fimall and trivial things; placing wifdom in matters that are rather difficult, than great. If he be eloquent, 'tis his good fortune, not his bufinefs. Subtle difputations are only the fport of wits, that play upou the catch ; and are fitter to be contemned, than refolved. Were not I a mad man to fit wrangling about words, and putting of nice and impertinent queftions, when the enemy has lately made the breach, the town fired over my head, and the mine ready to play, that fhall blow me up into the air? Were this a time for fooleries? Let me rather fortify myfelf againft death, and inevitable neceffitics; let me undertand that the good of life does not confift in the length, and face, but in the ufe of it. When I go to fleep, who knows
whether ever I fhall wake again? And when I wake, whether ever I fhall fleep again? When I go abroad, whether ever I fhall come home again? And when I return, whether ever I fhall go abroad again? It is not at fea only, that life and death are within a few inches one of another, but they are as near every where elfe too, only we do not take fo much notice of it. What have we to do with frivolous and captious queftions, and impertinent niceties? Let us rather fudy how to deliver ourfelves from fadnefs, fear, and the burden of our fecret lufts: let us pafs over all our folemn levities, and make hafte to a good life, which is a thing that preffes us. Shall a man that goes for a midwile, fand gaping upon a poft, to fee what play to day? or when his houfe is on fire fay the carling of a periwig before he calls for help? Our houfes are on fire, our country invaded, our goods taken away, our children in danger, and I might add to the fe, the calamities of earthquakes, thipwrecks, and whatever elfe is moft terrible Is this a time for us now to be playing faft and loofe with idle queftions, which are, in effect, but fo many unprofitable riddles? Our duty is, the cure of the mind, rather than the delight on't ; but sve have only the words of wifdom, without the works; and turn philofophy into a pleafure, that was given for a remedy. What can be more ridiculous, than for a man to neglect his manners, and compofe his ftyle? We are fick and ulcerous, and muft be lanced and fcarifyed, and every man has as much bufinefs within himfelf, as a phyfician in a common peftilence. Miffortunes, in-fine, cannot be avoided; bit they may be fweetened, if not overcome: and our lives may be made happy by philofophy,

Seneca.
Ho: to govern children.
'TIS much better, in my opinion, to keep, children in order by fhame and generofity of inclination than by fear. That man, I conceive, is very much miftaken, who imagines government, purely by force, to have more authority, and a better foundation, than when 'tis accompanied with tendernefs and refpect. This is ny logic, and I argue thus: He that's compelled by threats to do his duty, will continue wary no longer than you have an eye over him; and when he thinks he fhan't be found out, he'll cagerly follow his own inclinations. But he that's gove!ned by lore, obeys moft chearfully; ftrives to make his due returns; and is juif the fame whether you are prefent or abfent. 'Tis a father's part to ufe his child fo, that his own choice, rather than
outward conftraint, may put him upon doing well. There lies the difference between a father and a mafter: and he that does otherwife, let him own, that he underfands not at all how to govern children. Terence.

## Doutts concerning Providence refolved.

OFT have I been perplex'd with anxious doubts:
Uncertain if about this world the gods
Employ their care, or if, without a guide,
All mortal things at random take their courfe.
When I had trac'd the order of the whole, The ocean's bounds, the winding of the year,
The fixt viciffitude of night and day,
Thence I concluded all things were difpofed
By the wife counfe!s of a deity;
At whofe command the fars their rounds fulfil,
And various fruits at different feafons grow:
By whom the changeful moon with borrow'd beams
Replete, fhines forth, and Phoebus with his own:
Whofe hand ftretch'd out the fhores to bound the main;
And on its axis, ballanc'd, hung the ball.
But, when I view'd th' affairs of human kind,
All dark, perplex'd, and unaccountable:
The wicked flourifhing, elate, and proud:
The righteous fuff'ring, wretched, and difteff ;
My faith again was ftagger'd, and inclin'd,
Altho' unwillingly to his belief,
Who, that the parts of matter hurry on
At random, thro' the mighty void, maintain'd,
In no determin'd, feady, conftant courfe:
And fhift their forms, by chance not wifdom ruld.
Who, or fuppos'd the gods of reafon roid,
Or beings inciolent at beft, and weak,
Of us unknowing, and of our affairs.
But now, this tumult of the mind is calm'd ;
Rufinus' punifhment acquits the gods:
And, that the wicked to th' utmoft pitch
Of grandeur foar, no longer I complain.
'They're rais'd on high to make their fall the greater. -
claud. in Rufn.
Advice to a Princr.
DEAR youth, if fortune on the Parthian throne
Hiad fix'd thy lot: if from the great Arfaces
Defcended lineally, and nuch rever'd
Far thro the diftant eaft, the bright Tiara
Shone

Shone round thy brows, then might thy princely rank
And high extraction render thee fecure,
Tho' wantoning in flothful luxury.
But diff'rent much the cafe of thofe that wield
The Roman fceptre ; virtue, here, not blood,
Muft fix thy fame: when exercis'd by power
' $T$ is then mof great, moft ufeful to mankind.
'Tho' thy wide ftretch'd dominions fhould extend
To India's utmof bounds, tho' down to thee
The Mede, the Arab, and the Perfian bow,
If thy defires are wicked, if by fear
Or anger thou art fway'd, thou'rt but a flave :
And in thy breaft fhalt feel the tyrant's pow'.
Then only art thou fit to wield the fceptre,
When thou canft rule thyfelf. Vice fill proceeds
From bad to worfe: licentioufnefs leads on
To luxury, and that to lawlefs luft.
Moft difficult the tafk to practice chaftity,
When the hot blood boils high; and anger, then,
But ill advifes, when revenge is near.
Thou, the firft fallies in thy bofom quell, Nor e'er be thy concern what 'tis thou carift,
But what thou ought'f to do: and the regard
Of what is juft, let always rule thy will.
But this I o'er and o'er again advife,
That thou remember providence has plac'd thee
In the full point of light; where all thou doft
By every nation round thee is oblerv'd.
The faults of princes ne'er can be conceal'd:
The fplendor of their elevated rank
Permits not ought they do to be unknown:
Fame enters their moft hidden privacy, And fearches all the fecret windings out.

Be gentle and benevolent to all:
We may in every excellence befide
By others be outdone, but clemency
Exalts, and makes us equal to the gods.
Act not a double part, nor, falfe thyfelf,
Give ear to rumours, for whoe'er does fo,
Shall be affrighted at each idle noife,
And, never, never know an hour's peace.
Whom men at arms and glittering fpears furround,
Is much lefs fafe than he that love defends:
But love can ne'er be forc'd:-This, mutual truft,
This, kind and gracious acts alone, procure.

Whom all his people fear, himfelf much more Muft be afraid; a fate for tyrants fit.
Let fuch with envy perfecute all thofe
Whom fame fpeaks well of, and deftroy the brave.
With fivords and poifons let them live encompafs'd, Immur'd in tow'rs; and trembling while they threat. But thou a citizen, a father be,
The general good confulting, not thine own. Still, ftill prefer the public to thyfelf.

If thou would'ft have thine edicts well obferv'd,
Obey them firft thyfelf: the people, then,
With readinefs comply, when the law-maker,
Himfelf, they find, obfervant of the laws.
Example in a king is all in all:
The flatutes of the realm, ferve lefs to form
His fubjects manners than the life he leads:
For ftill the changeful vulgar ape their prince. Claudian.
The upright Man.
THAT upright man who's Ready to his truf,
Inflexible to ill, and obftinately juft:
The fury of the populace defies,
And dares the tyrant's threatning frowns defpife.
Not the rough whirlwind that deforms
Adria's black gulf, and vexes it with forms, The fubborn virtue of his foul can move, Nor even the red arm of thund'ring jove. Should the whole frame of nature round him break, In ruin and confufion hurl'd, He, unconcern'd, would hear the mighty crack, And ftand fecure amidft a falling world.

Horace.
The virtuous Man.
THE tow'ring fummit of Olympus knows,
Nor raging hurricanes, nor hoary fnows; But high, in the fuperior fkies, is feen, Above the clouds, eternally ferene : While, at its fteady foot, the rufhing rain, And rattling thunders fpend their force in vain: So, the juft man, difdaining all control, In perfect peace preferves his fteady foul: Always himfelf, nought can his virtue move, Nor is he fway'd by hatred, or by love.

## Moral Advice.

BE a good foldier, an upright truftee, An arbitrator from corruption free; Or if a witnefs in a doubtful caufe, Where a brib'd judge means to elude the laws, Tho' Phalaris's brazen bull were there, And he would dictate what he'd have you fivear, Stick firmly to the truth, and bravely chufe To guard your honour, tho' your life you lofe. Die, rather than let virtue be betray'd :
Virtue, the nobleft caufe for which we're made. Improperly we meafure life by breath :
Thofe do not truly live, who merit death.

## God governs the World.

I'LL fing, how God, the world's almighty foul, Fills heaven, and earth, and feas, and fways the whole, Each part difpofes with an equal hand,
While fubject nature bends to his command.
How all by reafon moves: becaufe one mind Does ail pervade, and all together bind.

For did not all the friendly parts confpire To make one whole, and ::cep the frame entire: And did not wifdom's conftant laws control That vaft fupendous machine of the whole, The earth would lofe its place, the fkies would fall, And want of motion prore the bane of all:
No more the fars would roll; mor day, nor night, By turns, each other fly, and put to flight:Rains would not cheer the earth, nor winds fupply Mifts to the clouds, and vapours to the fky: Nor feas would fill the fprings, nor fprings return A grateful tribute from their flowing urn:
Nor would they all, unlefs contriv'd by art, So juffly be proportion'd in each part, That neither feas, nor fkies, nor flars exceed Our wants, nor are too fcanty for our need. Thus fands the frame, and one almighty foul Thro' all diffus'd, fo turns and guides the whole, That nothing from it's fettled fation fwerves. Motion not alters, but the world preferves. -

The fars fill keep one courfe : they fill purfue Their conftant track, nor vary in a new :
From one fixt point they fart: their courfe maintain: Repeat their whirl, and vifit it again.

A moft convincing reafon drawn from fenfe,
That this valt frame is rul'd by providence:
Which, like the foul, does every whirl advance:
It muft be God, nor was it made by chance,
As Epicurus dream'd : who madly thought
This beauteous frame of fenfelefs atoms wrought
That feas, and earth, the ftars, and fpacious air,
What forms new worlds, or does the old repair,
Firf rofe from thefe, by thefe fuppli'd remain :
And all muft be when chance fhall break the chain,
Diffolv'd to thefe wild principles again.
Abfurd, and nonfenfe! Atheif, ufe thine eyes,
And having view'd the order of the fkies,
Think, if thou canft, that matter blindly hurl'd,
Without a guide fhould frame this wond'rous world.
Manilius.

## Excellence of Virtue.

VIRTUE is really in itfelf reward:
Alone fecure, and out of fortune's pow'r,
It fhines triumphant, let her fmile, or frown.
Nor in high fation, is it puff'd with pride,
Nor meanly fues for popular applaufe,
Nor covetous of wealth, nor wanting praife: Rich in itfelf, and confident it fands,
Immoveable, fuperior to events,
And with contempt looks down or mortal things.
Claudian.
Socrates on the Immortality of the Soul.
IF I thought, faid Socrates, I thould not find in the other world, gods as good and as wife, and men infinitely better than we, it would be a piece of injuftice in me not to be troubled at death. But, be it known to you, Simias, and to you Cebes, that I hope to arrive at the affembly of the jufi; and therefore it is, that death is no trouble to me; heping that there is fomething referved for the dead after this life, and that the good meet with better treatment in the world to come, than the bad.

The ftrait road to virtue does not lie in fhifting pleafures for pleafures, fears for fears, or one melancholy thought for another, and imitating thofe who change a large piece of money for many fimall ones. But wifdom is the only true and unallojed coin, for which all others mut be given in exchange. With that piece of money wed purchafe all fortitude,
titude, temperance, juftice. In a word, that virtue is always true that accompanies wifdom, without any dependance upon pleafures, grief, fears, or any other paffions. Whereas all other virtues ftript of wifdom, which run upon a perpetual exchange, are only fhadows of virtue. True virtue is really and in effect a purgation from all thefe fort of paffions. Temperance, juftice, fortitude, and prudence or wifdom itfelf, are not exchanged for paffions, but cleanfe us of them. And it is pretty evident, that thofe who inflituted the purifications, called by us Teletes, were perlons of no contemptible rank, men of great geniufes, who in the firf ages meant by fuch riddles to give us to know, that whoever enters the other world without being initiated and purified, fha! 1 be hurled headlong into the vaft abyfs; and that whoever arrives there after due purgation and expiation, fhall be lodged in the apartment of the gods. For, as the difpenfers of thofe expiations lay, There are many who bear the Thyrfus, but few that are poffeffed by the Spirit of God. Now thofe who are thus polfeffed, as $I$ take it, are the true philofophers. I have tried all means to be lifted in that number, and have made it the bufinefs of my whole life to compafs my end. If it pleafe God, I hope to know in a minute, that my efforts have not been ineffectual, and that fuccefs has crowned my endeavours.

The foul, which is an invifible being, goes to a place like itfelf, marvellous, pure, and invifible, in the infernal world; and returns to a God full of goodnels and wifdom; which, 1 hope, will be the fate of my foul in a minute, if it pleafe God. Shall a foul of this nature, and created with all thefe advantages, be diffipated and annihilated, as foon as it parts from the body, as moft men believe? No fuch thing, my dear Simias, and my dear Cebes. I will tell you what will rather come to pafs , and what we ought to believe feadily. If the foul retain its purity without any mixture of filth from the body, as having entertained no voluntary correfpondence with it ; but on the contrary, having always avoided it, and collected itfelf within itfelf in continual meditations; that is, in fudying the true philofophy, and effectually learning to die (for philofophy is a preparation for death) I fay, if the foul depart in this condition, it repairs to a being like itfelf, a Being that is divine, immortal, and full of wildom; in which it enjoys an inexpreffible felicity, as being frece from its errors, its ignorance, its fears, its amours, that tyramized over it, and all the other evils pertaining to human nature: and as it is faid of thofe who have been initiated in holy myf-
teries, it truly paffes a whole courfe of eternity with the gods.- But if the foul depart full of uncleannefs and impurity, as having been all along mingled with the body, always employed in its fervice, always poffeffed by the love o! it, wheedled and charmed by its pleafures and lufts-Do you think, I fay, thaf a foul in this condition can depart pure and fimple from the body? No fure; that is impolfible: on the contrary, it departs fained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body, at a time when it was its confant companion, and was ftill employed in ferving and gratifying it.

There is one thing more, my friends, that is a very juft thought, viz. that if the foul is immortal, it fands in need of cultivation and improvement, not only in the time that we call the time of life; but for the future, or what we call the time of eternity: for if you think jufly upon this point, you will find it very dangerous to neglect the foul. Were death the diffolution of the whole man, it would be a great advantage to the wicked after death, to be rid at once of their body, their foul, and their vices. But forafinuch as the foul is immortal, the only way to avoid thofe evils and obtain falvation, is to become good and wife: for it carries nothing along with it, but its good or bad actions, and its virtues or vices, which are the caufe of its eternal happinefs or mifery, commencing from the firf minute of its arrival in the other world. -

What I told you now is fufficient, my dear Simias, to fhew, that we ought to labour all our life-time to purchale virtue and wifdom, fince we have fo great a hope, and fo great a reward propofed to us.

And every one that during his life-time renounced the pleafures of the body, that looked upon the appurtenances of the body as fureign ornaments, and fiding with the contrary party, purfued only the pleafures of true knowledge, and beautified his foul, not with foreign ornaments, but with ornanents fuitable to its nature, fuch as temperance, jufice, fortitude, liberty and truth: fuch a one, being firmly confident of the happinefs of his foul, ought to wait peaceally for the hour of his removal, as being always ready lur the voyage whenever his fate calls him.

IHule's Phedon, tafin.

> ENOOF THESIXTHBOOK.

## B O O K VII.

PRAYERS, PSALMS, AND POEMS.

## I NTR O D U C T I O N.

THIS feventh book comprehends mof of the Prajers and Songs of Praile we meet with in the Holy Scriptures and Apocryphal writings. To thefe are added feveral of the fame kind of compofitions from Pagan antiquiiy. The limits of our work will not admit of many: but the few I have felected are confidered by the learned as fome of the moft pure and moral, and beft fuited to a Chriftian ear. Valuable, and moral, and elegant, however, as they confe!edly are, the writers of Greece and Rome were never more completely outdone by the Sacred Code, than on the fubjeef of Addreffes to the Deity, and Hymms and Songs of praife. If the Reader will take the trouble of looking back to the third book of the fecond volume, he will find feveral of the Scripture poems finely illuftrated, and the beauties of them difplayed, and compared with thofe of the moft celebrated of the Heathen writers. The 68 pfalin by Chandler, the 18 by Delany, the Song of Mofes by Herlal, with numbertefs other pallages of a himilar kind in the fame book, are excellent fpecimens of facred criticifm, and admirably calculated to dilplay the infinite fuperiority of divine poefy over profane. Or if the intelligent reader will caft an attentive eye over the following collection, and chufe ont fuch of the compofitions as he thinks proper to exercile his criVol. III,
lica!
tical abilities upon, and fairly and candidly attend to what paffes within himfelf upon a comparifon of the various excellencies of the former with thole of the latter, I perfuade mylelf, both his judgment and his feelings will give a decided teftimony in favour of the Infpired Writings.

## SACRED LITERATURE.

## B $\quad \mathrm{O} \quad \mathrm{O} \quad \mathrm{K} \quad$ VII.

## $\mathrm{P} A \mathrm{R}$ T II.

Prayers, Pfalms, and Poems, from the Holy Scriptures and Apocryphal Writings.

## The prayer of Abraham's fervant.

OLOR D God of my mafter Abraham, I pray thee, fend me good fpeed this day, and fhew kindnefs unto my mafter Abraham. Behold, I fand here by the well of water ; and the daughters of the men of the city come out to draw water : And let it come to pafs, that the damfel to whom I fhall lay, Let down thy pitcher, I pray thee, that I maydrink, and the flall fay, Drink, and I will give thy camels drink alfo: let the fame be the that thou haft appointed for thy fervant Ifaac ; and thereby fhall I know that thou haft fhewed kindnefs unto my mafter.

Genefis 24. 12-I 4 .
Facob's prayer for deliverance from Efau.
O God of my father Abraham, and God of my father Ifaac, the Lord which faidft unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the leaft of all the mercies, and of all the truth, which thou haft fhewed unto thy fervant: for with my ftaff I paffed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Efau: for I fear him, left he will come and finite me, and the mother with the children. And thou faidf, I will furely do thee good, and make thy feed as the fand of the fea, which cannot be numbered for multitude.

## Prager of Mofes for If fart.

THEN the Egyptians fhall hear it, (for thou broughteft up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art feen face to face, and that thy cloud fandeth over them, and that thou goeft before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou fhalt kill all this people as one man, then the nations which have heard the fame of thee, will fpeak; faying, Becaufe the Lord was not able to bring this people into the land which he fware unto them, therefore he hath flain them in the wildernefs. And now, I befeech thee, let the power of my Lord be great, according as thou haft fpoken, faying, The Lord is long-fuffering, and of great mercy, forgiving iniquity and tranfgreffion, and by no means clearing the guilty, vifiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beleech thee, the iniquity of this people, according unto the greatnefs of thy mercy, and as thou haft forgiven this people, from Egypt even until now.

Numlers 14. 13 - 19.

## Another prayer of Mofes jor Ifrael.

O Lord God, deftroy not thy people and thine inheritance, which thou haft redeemed through thy greatnefs, which thou haft brought forth out of Egypt with a mighty hand. Remember thy fervants, Abraham, Ifaac, and Jacob; look not unto the fubbormefs of this people, nor to their wickedneis, nor to their fin: Left the land whence thou broughteft us out fay, Becaule the Lord was not able to bring them into the land which he promiled them, and becaufe he hated them, he hath brought them out to flay them in the wildernefs. Yet they are thy people, and thine inheritance, which thou broughtef out by thy mighty power, and by thy fretched out arm. Deuteronomy 9:26-29.

## Prayer of $\mathcal{Z}$ gilua.

A LAS, O Lord God, wherefore haft thon at all bronght this people over Jordan to deliver us into the hand of the Amorites, to deftioy us? would to God we had been con-
tent, and dwelt on the other fide Jordan! O Lord, what fhall I fay, when Ifrael turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land fhall hear of it, and fhall environ us round, and cut off our name from the earth : and what wilt thou do unto thy great name?

Yofhua 7.7-9.

## David's prayer for the effablifment of the kingdom.

WH O am I, O Lord God? and what is my houfe, that thou haft brought me hitherto? And this was yet a fmall, thing in thy fight, O Lord God; but thou haft Spoken alfo of thy fervant's houfe for a great while to come: and is this the manner of man, O.Lord God? And what can David fay more unto thee? for thou, Lord God, knoweft thy fervant. For thy word's fake, and according to thine own heart haft thou done all thele great things, to make thy fervant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God befide thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Ifrael, whom God went to redeem for a people to himfelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedft to thee from Egypt, from the nations and their gods? For thou haft confirmed to thyfelf thy people Ifrael to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou haft fipoken concerning thy fervant, and concerning his houfe, eftablifh it for ever, and do as thou haft faid. And let thy name be magnified for ever, faying, The Lord of hofts is the God over Ifrael: and let the houfe of thy fervant David be eftablifhed before thee. For thou, O Lord of hofts, God of Ifrael, haft revealed to thy fervant, faying, I will build thee an houfe : therefore hath thy fervant found in his heart to pray this prayer unto thee. And, now, O Lord God, thou art that God, and thy words be true, and thou haft promifed this goodnefs unto thy fervant: therefore now, let it pleafe thee to blefs the houfe of thy fervant, that it may continue for ever before thee: for thou, O Lord God, fiaft fpoken it: and with thy bleffing let the houfe of thy fervant be bleffed for ever.

2 Samuel 7. 18-29.

## Solomon's prayer for reifdom.

O Lord my God, thou haft made thy fervant king inftead of David my father: and I am but a little child: I know not how to go out or come in. And thy fervant is in the midft of thy people which thou haft chofen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy fervant an underftanding heart, to judge thy people, that I may difcern between good and bad: for who is able to judge this thy fo great a people. I Kings 3.7-9.

Solomon's prayer at the dedication of the temple.
LOR D God of Ifrael, there is no God like thee in heaven above, or on the earth beneath, who keepef covenant and mercy with thy fervants that walk before thee with all their heart. Who haft kept with thy fervant David my father that thou promifedf him: thou fpakeft alfo with thy mouth, and haft fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Ifrael, keep with thy fervant David my father that thou promifedf him, faying, There fhall not fail thee a man in niy fight to fit on the throne of Ifrael; fo that thy children take heed to their way, that they walk before me as thou haft walked , before me. And now, O God of Ifrael, let thy word, I pray thee, be verified which thou fakeft unto thy fervant David my father. But will God indeed divell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much lefs this houfe that I have builded? Yet have thou refpect unto the prayer of thy fervant, and to his fupplication, O Lord my. God, to hearken unto the cry and to the prayer which thy fervant prayeth before thee to-day: that thine eyes may be open toward this houfe night and day, even toward the place of which thou haft faid, My name thall be there: that thou mayeft hearken unto the prayer which thy fervant fhall make toward this place. And hearken thou to the fupplication of thy fervant, and of thy people Ifrael, when they fhall pray toward this place: and hear thou in heaven thy dwell-ing-place; and when thou heareft forgive. If any man trefpals againf his neighbour, and an oath be laid upon him to caufe him to fwear, and the oath come before thine altar in this houfe: then hear thou in heaven, and do, and judge thy fervants, condemning the wicked, to bring his way upon his head; and juftifying the rightcous to give him according to his righteoufiefs. Whe: thy people Ifrael be fmitten down
down before the enemy, becaufe they have funned againft thee, and fhall turn again to thee, and confefs thy name, and pray, and make fupplication unto thee in this houfe: then hear thou in heaven, and forgive the fin of thy people Ifrael, and bring them again unto the land which thou gaveft unto their fathers. When heaven is fhut up, and there is no rain, becaufe they have finned againft thee; if they pray toward this place, and confels thy name, and turn from their lin, when thou afflicteft them : then hear thou in heaven, and forgive the fin of thy fervants, and of thy people Ifrael, that thou teach them the good way wherein they fhould wals, and give rain upon thy land, which thou haft given to thy people for an inheritance. If there be in the land famine, if there be peftilence, blafting, mildew, locuft, or if there b? caterpillar: if their enemy befiege them in the land of theis cities, whatfoever plague, whatfoever ficknefs there be. What prayer and fupplication foever be made by any man, or by all thy people Ifrael, which fhall know every man the plague of his own heart, and fpread forth his hands toward this houfe : then hear thou in heaven thy divelling-place, and forgive, and do, and give to every man according to his ways, whofe heart thou knowef ; (for thou, even thou only, knoweft the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thon gaveft unto our'fathers. Moreover concerning a ftranger, that is not of thy people Ifrael, but cometh out of a far country for thy name's fake; (for they fhall hear of thy great name, and of thy ftrong hand, and of thy ftretched out arm;) when he fhall come and pray toward this houfe: Hear thou in heaven thy dwelling-place, and do according to all that the franger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Ifrael; and that they may know that this houfe which I have builded is called by thy name. If thy people go out to battle againft their enemy whitherfoever thou thalt fend them, and fhall pray unto the Lord toward the city which thou haft chofen, and toward the houfe that I have built for thy name: then hear thou in heaven their prayer and their fupplication, and maintain their caufe. If they fin againft thee, (for there is no man that finneth not) and thou be angry with them, and deliver them to the enemy, fo that they carry them away captives unto the land of the enemy, far or near; yet if they fhall bethink themfelves in the land whither they were carried captives, and repent, and make fupplication unto thee in the land of them that
carried them captives, faying, We have finned, and have done perverfly, we have committed wickednefs; and fo return unto thee with all their heart and with all their foul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gaveft unto their fathers, the city which thou haft chofen, and the houfe which I have built for thy mame: then hear thou their prayer and their fupplication in heaven thy dwelling-place, and maintain their caufe, and forgive thy pepple that have finned againft thee, and all their tranlgreffions, whercin they have tranfgreffed againft thee, and give them compaffion before them who carried them captive, that they may have compaffion on them: for they be thy prople, and thine inheritance, which thou broughteft forth oft of Egypt, from the midft of the furnace of iron: that thine eyes may be open unto the fupplication of thy fervant, athd unto the fupplication of thy people Ifrael, to hearken unto them in all that they call for unto thee. For thou didft feparate them from among all the people of the earth, to be thine inheritance, as thou fpakeft by the hand of Mofes thy fervant, when thou broughteft our fathers out of Lgypt, O Lord God.
${ }_{1}$ King $8.23-53$.

Elijalis prayer for firc.
A ORD God of Abraham, Ifaac, and of 1 frael, let it be known this day that thou art God in llrael, and that 1 ams thy fervant, and that I have done all thele things at thy word Hear nie, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hat turied their heart back again. 1 Kings 18. 36-37.

> Hezehial's prayer acaing the king of Adyria.

O Lord God of Ifrael, which dwelleft between the chembinis, thou art the Gord, even thou alone, of all the kingdoms of the earth ; thou haff made heaven and earth. Lord. bow down thine ear, and hear: open, Lord, thine cyes, and fee: and hear the words of Sennacherib, which hath fent him to reproach the living God. Of a trath. Lord, the Lings of Affyria have defroyed the nations and their lands, and have caft their gods into the fire: for they were no gods, but the work of men's hands, wood and fione: thereEre they have deftoyed them. Now therefore, O Lord
our God, I befeech thee, fave thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

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2 \text { Kings 19. } 15-19 .
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David's thankgiving and prayer on the offerings of the people.
BLESSED be thou, Lord God of Ifrael our father, for ever and ever. Thine, O Lord, is the greatnefs, and the porver, and the glory, and the victory, and the majefty: for all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneft over all; and in thine hand is power and might; and in thine hand it is to inake great, and to give ftrength unto all. Now therefore, our God, we thank thee, and praife thy glorious name. But who am J, and what is my people, that we fhould be able to offer fo willingly after this fort? for all things come of thee, and of thine own have we given thee. For we are ftrangers before thee, and fojourners, as were all our fathers; our days on the earth are as a fhadow, and there is none abiding. O Lord our God, all this fore that we have prepared to build thee an houfe for thine holy name, cometh of thine hand, and is all thine own. I know alfo, my God, that thou trieft the heart, and haft pleafure in uprightnefs. As for me, in the uprightnefs of mine heart I have willingly offered all thefe things: and now have I feen with joy thy people which are prefent here to offer willingly unto thee. O Lord God of Abraham, Ifaac, and of Ifrael our fathers, keep this for ever in the imagination of the thoughts of the hent of thy people, and prepare their heart unto thee: And give unto Solomon my fon a perfect heart to keep thy commandments, thy teftimonies, and thy fatutes, and to do all thefe things, and to build the palace for the which I have made provifion. I Chron. 29. 10-19.

## Yehofhaphat's prayer.

O Lord God of our fathers, art not thou God in heaven? and ruleft not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, fo that none is able to withfand thee? Art not thou our God, who didft drive out the inhabitants of this land before thy people Ifrael, and gaveft it to the feed of Abraham thy friend for, ever? And they dwelt therein, and have built
thee a fanctuary therein, for thy name, faying, If, when evil cometh upon us, as the fword, judgment, or pefilence, or famine, we fand before this houle, and in thy prefence, (for thy name is in this houfe, and cay unto thee in our affliction, then thou wilt hear and help. And now behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldft not let Ifrael invade when they came out of the land of Egypt, but they turned from them, and deftroyed them not; behold, I lay, how they reward us to come to caft us out of thy poffeffion, which thou haft given us to inherit. O our God, wilt thou not judge them? for we have no might againft this great company that cometh againft us; neither know we what to do: but our eyes areupon thee.

2 Chron, 20. 6-12.

## Ezra's prayer.

O my God, I am afhamed and blufh to lift up my face to thee, my God: for our iniquities are increafed over our head, and our thefpafs is grown up unto the heavens. Since the days of our fathers have we been in a great trefpafs unto this day; and for our iniquities have we, our kings, and our priefts, been delivered into the hand of the kings of the lands, to the fword, to captivity, and to a fpoil, and to confufion of face, as it is this day. And now for a little fpace grace hath been fhewed from the Lord our God, to leave us a remnant to efcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen, yet our God hath not forfaken us in our bondage, but hath extended mercy unto us in the fight of the kings of Perfia, to give us a reviving, to fet up the houfe of our God, and to repair the defolations thereof, and to give us a wall in Judah and in Jerufalem. And now, O our God, what fhall we fay after this? for we have forlaken thy commandments, which thou haft commanded by thy fervants the prophets, faying, The land unto which we go to poffefs it is an unclean land with the filthineds of the people of the lands, with their abominations, which have filled it from one end to another with their uncleannefs. Now therefore give not your daughters unto their fons, neither take their daughters unto your fons, nor feek their peace or their wealth for ever: that ye may be frong, and eat the good of the land, and leave it for an inheritance to your children for ever. And afte:
after all that is come upon us for our evil deeds, and for our great trefpafs, feeing that thou our God haft punifhed us lefs than our iniquities deferve, and haft given us fuch deliverance as this; fhould we again break thy commandments, and join in affinity with the people of the ee abominations? wouldef not thou be angry with us till thou hadft confumed us, fo that there fhall be no remnant nor efcaping? O Lord God of Ifrael, thou art righteous: for we remain yet efcaped, as it is this day: behold, we are before thee in our trefpaffes: for we cannot ftand before thee becaute of this.

Ezra 9. 6-15.

## Nehemiah's prayer.

I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and oblerve his commandments: let thine ear now be attentive, and thine eyes open, that thou mayeft hear the prayer of thy fervant, which I pray before thee now day and night for the children of Ifrael thy fervants, and confefs the fins of the children of Ifrael which we have finned againft thee: both I and my father's houfe have finned. We have dealt very corruptly againft thee, and have not kept the commandments, nor the ftatutes, nor the judgments, which thou commandedft thy fervant Mofes. Remember, I befeech thee, the word that thou commandedft thy fervant Mofes, faying, If ye tranfgrefs, 1 will fcatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them ; though there were of you caft out untor the uttermoft part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chofen to fet my name there. Now thefe are thy fervants and thy people, whom thou haft redeemed by thy great power, and by thy ftrong hand. O Lord, I befeech thee, let now thine ear be attentive to the prayer of thy fervant, and to the prayer of thy fervants, who defire to fear thy name: and profper, I pray thee, thy fervant this day, and grant him mercy in the light of this man. For I was the king's cup-bearer.

Neh. I. 5-II.

> A folemn confefion of fin.

STAND up, and blefs the Lord your God for ever and ever: and bleffed be thy glorious name, which is exalted above all bleffing
bleffing and praife. Thou, cven thou art Lord alone: thou haft made heaven, the heaven of heavens, with all their hoft, the earth and all things that are therein, the feas and all that is therein; and thou preferveft them all; and the hoft of heaven worlhippeth thee. Thom art the Lord the God, who didft choofe Abrans, and broughteft him forth out of Ur of the Chaldees, and gaveft him thre name of Abraham; and foundeft his heart faithful before thee, and madeft a corenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebufites, and the Girgafhites, to give it, I fay, to his feed, and haft performed thy words; for thou art righteous: and didft fee the aftliction of our lathers in Egypt, and heardeft their cry by the Red-fea: and fhewed $\ell$ ligns and wonders upon Pharaoh, and on all his lervants, and on all the people of his land: for thou kneweft that they dealt proudly againft them. So didft thou get thee a name, as it is this day. And thou didft divide the fea befure them, fo that they went through the mid? of the fea on the dry land; and their perfecutors thou threweft into the deeps, as a fone into the mighty waters. Moreover, thou leddeft them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they fould go. Thou cameft down alfo upon mount Simai, and fpakeft with them from heaven, and gavelt them right judgments and true Jaws, good fatutes and commandments: and madeft known unto them thy holy fabbath, and commandedft them precepts, ftatutes and laws, by the hand of Mofes thy lervant: And gaveft them bread from heaven for their hunger, and broughteft forth water for them out of the rock for their thirft, and promifedft them that they fould go in to polfefs the land which thou hadf fivorn to give them. But they and our fithers dealt proudly, and hardened their necks, and heakence not to thy commandinents, and refuled to obey, neither were mindful of thy wonders that Whou didft among them; but hardened their necks, and in their rebellion appointed a captain to return to their bonddge: but thou art a God ready to pardon, gracious and Dierciful, flow to anger, and of great kindneis, and forfookefl them not. Yea, when they had made them a molten ralf, and fait, This is thy gool that brought thee up out of Egypt, and had wrought gredt provecations; Yet thou in thy mantoid mercies forluakeft them not in the wildernels: the pillar of the clond departed not from them by day, to lead them in the way: neither the pillur of lire by night, to fhew
them light, and the way wherein they thould go. Thou gaveft alfo thy good fpirit to inffruct them, and withheldeft not thy manna from their mouth, and gaveft them water for their thirft. Yea, forty years didft thou fuftain them in the wildernefs, fo that they lacked nothing; their clothes waxed not old, and their feet fivelled not. Moreover, thou gaveft them kingdoms and nations, and didft divide them into corners. So they poffeffed the land of Sihon, and the land of the king of Hefhbon, and the land of Og king of Bafhan. Their children alfo multipliedft thou as the ftars of heaven, and broughteft them into the land, concerning which thou hadft promifed to their fathers that they fhould go in to polfefs it. So the children went in and poffeffed the land, and thou fubduedff before them the inhabitants of the land, the Canaanites, and gaveft them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took ftrong cities, and a fat land, and poffeffed houfes full of all goods, welis digged, vineyards, and olive-yards, and fruit-trees in abun dance. So they did eat, and were all filled, and became fat, and delighted themfelves in thy great goodnefs. Neverthelefs, they were difobedient, and rebelled againft thee, and caft thy law behind their backs, and flew thy prophets which teftified againft them to tum them to thee, and they wrought great provocations. Therefore thou deliveredft them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardeft thiem from heiven; and according to thy manifold mercies thon gaveft them faviours, who faved them out of the hands of their enemies. But after they had reft, they did evil again before thee: therefore lefteft thou them in the hand of their enemies, fo that they had the dominion over them: yet when they returned and cried unto thee, thon heardeft them from heaven; and many times didf thou deliver them according to thy mercies: and teftifiedft againft them, that thou mightef bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy cominandments, but finned againft thy judgments, which if a man do. he fhall live in them; and withdrew the fhoulder, and hardened their neck, and would not hear. Yet many years didft thou forbear them, and teftifiedft againft them by thy fpirit in thy prophets: yet would they not give hear: therefore gaveft thou them into the hand of the peopie of the lands. Neverthelefs, for thy great mercies fake thou didf not utterly confurne them, nor forfake them; for thou
art a gracious and merciful God. Now, therefore, our God, the great, the mighty, and the terrible God, who keepeft covenant and mercy; let not all the trouble feem little before thee that hath come upon us, on our kings, on our princes, and on our priefts, and on our prophets, and on ourfathers, and on all thy people, fince the time of the kings of Alfyria, unto this day. Howbeit thou art juf in all that is brought upon us: for thou haft done right, but we have done wickedly: neither have our kings, our princes, our priefts, nor our fathers kept thy law, nor hearkened unto thy commandments and thy teftimonies, wherewith thou didft teftify againft them. For they have not ferved thee in their kingdom, and in thy great goodnefs that thou gaveft them, and in the large and fat land which thou gaveft before them, neither turned they from their wicked works. Behold, we are fervants this day; and for the land that thou gaveft unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are fervants in it. And it yieldeth much increafe unto the kings whom thou haft fet over us becaufe of our fins: alfo they have dominion over our bodies and over our cattle at their pleafure, and we are in great diftrefs. And becaufe of all this we make a fure covenant, and write it; and our princes, levites and priefts feal unto it. Neh. 9. 5-38.

## IJaiah's prayer for a difplay of God's porver.

OH , that thou wouldeft rend the heavens, that thou wouldef come down, that the mountains might flow down at thy prefence, as when the melting fire burneth, the fire caufeth the waters to boil, to make thy name known to thine adverfaries, that the nations may tremble at thy prefence. When thou didft terrible things which we looked not for, thou camef down, the mountains flowed down at thy prefence. For fince the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye feen, O God, befide thee, what he hath prepared for him that waiteth for him. Thou meetef him that rejoiceth, and worketh righteoufnefs, thofe that remember thee in thy ways: behold, thou art wroth, for we have finned: in thole is continuance, and we fhall be faved. But we are all as an: unclean thing, and all our righteoufneffes are as filthy rags. and we all do fade as a leaf, and our iniquities, like the wind. have taken us away, and there is none that calleth upons thy name, that firreth up himfelf to take hold of thee: for
thou haft hid thy face from us, and haft confumed us becaufe of our iniquities. But now, O Lord, thou art our father ; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very fore, O Lord, neither remember iniquity for ever: behold, fee, we befeech thee, we are all thy people. Thy holy cities are a wildernefs, Zion is a wildernefs, Jerufalem a defolation. Our holy and our beautiful houfe, where our fathers praifed thee, is burnt up with fire: and all our pleafant things are laid wafte. Wilt thou refrain thyfelf for thefe things, O Lord? wilt thou hold thy peace, and affict us very fore?

Ifaiah 64. I-12.

## feremiah's prayer in a time of famine.

O LORD, though our iniquities teftify againft us, do thou it for thy name's fakc: for our backflidings are many; we have finned againft thee. O the hope of Ifrael, the faviour thereof in time of trouble, why fhouldeft thou be as a ftranger in the land, and as a wayfaring man that turneth afide to tarry for a night? Why fhouldeft thou be as one aftonimhed, as a mighty man that cannot fave? yet thou, O Lord, art in the midft of us, and we are called by thy name, leave us not. Haft thou utterly rejected Judah? hath thy foul loathed Zion? why haft thou fmitten us, and there is no healing for us? we looked for peace, and there is no good: and for the time of healing, and behold, trouble. We acknowledge, O Lord, our wickednefs, and the iniquity of oul fathers: for we have finned againft thee. Do not abhor us, for thy name's fake, do not difgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can caufe rain? or can the heavens give fhowers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou haft made all thefe things. foremiah 14.7-9. 19-22.

## Feremiah's prayer in prifon.

A H, Lord God, behold, thou haft made the heaven and the earth by thy great power and fretched out arm, and' there is nothing too hard for thee. Thou fheweft loving kindnefs unto thoufands, and recompenfeft the iniquity of the fathers into the bofom of their children after them : the great
great, the mighty God, the Lord of hofts is his name, great in counfel, and mighty in work, for thine eyes are open upon all the ways of the lons of men, to give eyery one according to his ways, and according to the fruit of his doings, which hafe fet figns and wonders in the land of Egypt, even unto this day, and in Ifrael, and among other men, and haft made thee a mame, as at this day, and haft brought forth thy people Ifrael out of the land of Egypt, with figns, and with wonders, and with a frong arm, and with a firctched out arm, and with great terror, and haft given them this land, which thou didft fwear to their fathers to give them, a land flowing with milk and honey. And they came in and poffelfed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandeft them to do: therefore thou haft caufed all this evil to come upon them. Behold the mounts; they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight againft it, becaufe of the fword, and of the famine, and of the pefilence; and what thou haft fpoken is come to pafs; and, behold, thou feeft it. And thou haft faid unto me, O Lord God, buy thee the field for money, and take witneffes: for the city is given into the hands of the Chaldeans. Jeremiah 32.17-25.

## Danicl's fupplication and prajer.

O Lord, the great and dreadul God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ; we have finned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments: neither have we hearkened unto thy fervants the prophets, which fpake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteoufnefs belongeth unto thee, but unto us confufion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerufalem, and unto all Ifrael, that are near, and that are far off, through all the countries whither thou haft driven them, becaufe of their trefpafs that they have trefpaffed againft thee. O Lord, to us belongeth confufion of face, to our kings, to our princes, and to our fathers, becaufe we have finned againft thee. To the Lord our God belong mercies and lorgivene!les, though we have rebelled againft him, neither have we obeyed the voice of the Lord our Gol,
to walk in his laws which he fet before us by his fervants the prophets. Yea, all Ifrael have tranfgreffed thy law even by departing, that they might not obey thy voice: therefore the curfe is poured upon us, and the oath that is written in the law of Mofes the fervant of God, becaufe we have finned againft him. And he hath confirmed his words which he fpake againft us, and againft our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerufalem. As it is written in the law of Mofes, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and underfand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God that haft brought thy people forth out of the land of Egypt with a mighty hand, and haft gotten thee renown as at this day; we have finned, we have done wickedly. O Lord, according to all thy righteoufnefs, I befeech thee, let thine anger and thy fury be turned away from thy city Jerufalem, thy holy mountain: becaule for our fins and for the iniquities of our fathers, Jerufalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy fervant, and his fupplications, and caufe thy face to fhine upon thy fanctuary that is defolate, for the Lord's fake. O my God, incline thine ear, and hear: open thine eyes, and behold our defolations, and the city which is called by thy name: for we do not prefent our fupplications before thee for our righteoufneffes, but for thy great mercies. O Lord, hear, 0 Lord, forgive; O Lord, hearken, and do; defer not, for thine own fake, O my God : for thy city and thy people are called by thy name. Daniel 9. 4-19.

## Fonak's prayer.

I CRIED by reafon of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thon heardeft my voice. For thou hadft caft me into the deep, in the midft of the feas; and the floods compaffed me about: all thy billows and thy waves paffed over me. Then I faid, I am caft out of thy fight : yet I will look again toward thy holy temple. The waters compaffed me about even to the foul, the depth clofed me round about, the weeds were wrapped about my head. I went down to the bottoms of Vol. III.
the mountains: the earth with her bars was about me for ever: yet haft thou brought up my life from corruption, O Lord, my God. When my foul fainted within me, 1 remembered the Lord: and my prayer came in unto thee, into thinc holy temple. They that obferve lying vanities forfake their own mercy. But I will facrifice unto thee with the voice of thanklgiving; I will pay that that I have rowed. Salvation is of the Lord.

Jonah 2. 2-9.

Prayer and complaint of the $\bar{f}$ evifh church.
WVOE is me! for I am as when they have gathered the fummer fruits, as the grape gleanings of the vintage: there is no clufter to eat : my fonl defired the firft ripe fruit. The good man is perifhed out of the earth, and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earneftly, the prince afketh, and the judge afketh for a reward: and the great man he uttereth his mifchievous defire: to they wrap it up. The beft of them is a briar: the moft upright is tharper than a thomhedge: the day of thy watchmen, and thy vifitation cometh; now flall be their perplexity. Truft ye not in a friend, put ye not confidence in a guide: keep the doors of thy month from her that lieth in thy bofom. For the fon difhonoureth the father, the daughter rifeth up againft her mother, the daughter-in-law againft her mother-in-law; a man's enemies are the men of his own houfe. Therefore I will look unto. the Lord: I will wait for the Cod of my falvation: my God will hear me. Rejoice not againft ine, O mine enemy: when I fall, I fhall arife; when I fit in darknefs, the Lord fhall be a light unto me. I will bear the indignation of the Lord, becaule I have fimed againf him, until he plead my caule, and execute jurlgment for me: he will bring ime forth to the light, and I thall behold his righteounnefs. Then fle that is nine enemy thall fee it, and thame flall cover her: which faid unto me, lihere is the Lord thy God? mine eyes thall behold her: now fhall the be trodden dow: as the mire of the freets. In the day that thy walls are to be built, in that day thall the decree be far removed. In that day alfo he thatl come cven to thee from Affyria, and from the fortaliad cities, and from the fortrefs even to the riser, and from fea to fea, and from mountain to mountain. Notwithitanding, the land Axll be defohte
becaufe of them that dwell thercin, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell folitarily in the wood, in the midft of Carmel : let them feed in Bafhạn and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I fhew unto him marvellous things. The nations fhall fee, and be confounded at all their might: they thall lay their hand upon their mouth, their ears fhall be deaf. They fhall lick the duft like a ferpent, they fhall rnove out of their holes like worms of the earth : they fhall be afraid of the Lord our God, and fhall fear becaufe of thee. Who is a god like unto thee, that pardoneth iniquity, and palfeth by the tranfgreffion of the remnant of his heritage? he retaineth not his anger for ever, becaufe he delighteth in mercy. He will turn again, he will have compaffon upon us: he will fubdue our iniquities: and thou wilt caft all their fins into the depths of the fea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou haft fivorn unto our fathers from the days of old. Micah 7 chapter.

## The prayer of Habakkuk.

O Lord, I have heard thy fpeech, and was afraid: O Lord, revive thy work in the midft of the years, in the midft of the years make known: in wrath remember mercy. God came from Teman, and the holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praile. And his brightnefs was as the light, he had horns coming out of his hand, and there was the hiding of his power. Before him went the peffilence, and
burning coals went burning coals went forth at his feet. He ftood, and meafured the earth : he beheld, and drove afunder the nations, and the everlafting mountains were fcattered, the perpetual hills did bow: his ways are everlafting. I faw the tents of Cuflan in affliction: and the curtains of the land of Midian did tremble. Was the Lord difpleafed againft the rivers? was thine anger againft the rivers? was thy wrath againft the fea, that thou didft ride upon thine horfes, and thy chariots of falvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didft cleave the earth with rivers. The mountains faw thee, and they trembled : the overflowing of the water paffed by: the deep uttered his voice, and lifted up his hands on high. The fun and moon food fill in their habitation: at the light of thine
arrows they went, and at the fhining of thy glittering fpear. Thou didft march through the land in indignation, thou didft threfh the heathen in anger. Thou wenteft forth for the falvation of thy people, even for falvation with thine anointed; thow woundeft the head out of the houfe of the wicked, by difcovering the foundation unto the neck. Selah, Thou didft frike through with his faves the head of his villages: they came out as a whirlwind to fcatter me: their rejoicing was as to devour the poor fecretly. Thou didft walk through the fea with thine horfes, through the heap of great waters. When I heard, my belly trembled: my lips quivered at the voice: rottenneis entered into my bones, and 1 trembled in myfelf that I might reft in the day of trouble: when he cometh up unto the people, he will invade them with histroops. Although the fig tree fhall not bloffom, neither fhall fruit be in the vines, the labour of the olive fhall fail, and the fields fhall yield no meat, the flock fhall be cut off from the fold, and there fhall be no herd in the falls: Yet I will rejoice in the Lord, I will joy in the God of my falvation. The Lord God is my ferength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. Habakkuk 3. 2-19.

## The prayer of EJdras.

O LORD, thou that dwelleft in everlaftingnefs, which beholdeft from above, things in the heaven and in the air, whofe throne is ineftimable, whofe glory may not be comprehended, before whom the hofts of angels ftand with trembling, whofe fervice is converfant in wind and fire, whofe word is true and fayings conftant, whofe commandment is frong, and crdinance fearful, whole looks drieth up the depths, and indignation maketh the momtains to melt away, which the truth witneffeth. O hear the pruyer of thy fervant, and give ear to the petition of thy creature.For while I live, I will fpeak; and fo long as I have underfanding, I will anfwer. O look not upon the fins of thy people: but on them which ferse thee in truth. Regard not the wicked inventions of the heathen; but the defire of thofe that keep thy teftin:onies in afflistions. Think not upon thofe that have walked feignedly before thee ; but remember them which, according to thy will, have known thy fear. Let it not be thy will to deftroy them which have lived like beafts; but to look upon them that have clearly tuught
taught thy law. Take thou no indignation at them which are deemed worfe than beafts; but love them that alway put their truft in thy righteoufnefs and glory. For we and our fathers do languifh of fuch difeafes: but becaufe of us finners, thou fhalt be called merciful. For if thou haft a defire to have mercy upon us, thou fhalt be called merciful, to us namely, that have no works of righteoufnefs. For the juft, which have many good works laid up with thee, fhall out of their own deeds receive reward. For what is man that thou fhouldeft take difpleafure at him? or what is a corruptible generation, that thou fhouldeft be fo bitter toward it? For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amifs. For in this, O Lord, thy righteoufnefs and thy goodnefs fhall be declared, if thou be merciful unto them which have not the confidence of good works.

2 EJdras 8. 20-36.

Prayer of Tolit.
O Lord thou art juft, and all thy works and all thy ways are mercy and truth, and thou judgeft truly and juftly for ever. Remember me, and look on me, punifh me not for my fins and ignorances, and the fins of my fathers, who have finned before thee: For they obeyed not thy commandments ; wherefore thou haft delivered us for a fpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are difperfed. And how thy judgments are many and true: deal with me according to my fins, and my fathers: becaufe we have not kept thy commandments, neither have walked in truth before the Now therefore deal with me as feemeth beft unto thee, ano command my firit to be taken from me, that I may be diffolved, and become earth: for it is profitable for me to die rather than to live, becaufe I have heard falfe reproaches, and have much forrow: command therefore that 1 may now be delivered out of this diftrefs, and go into the evcrlafting place: turn not thy face away from me.

Tobit 3. 2-6.

Sara's prayer.
BLESSED art thou, O Lord my God, and thine holy and elorious name is bletfed and honourable for ever: let all
thy works praife thee for ever. And now, O Lord, I fet mine eyes and my face toward thee, and fay, take me out of the earth, that I may hear no more the reproach. Thou knoweft, Lord, that I am pure from all fin with man, and that I never polluted my name, nor the name of my father in the land of my captivity: I an the only daughter of my father, neither hath he any child to be his heir, neither any near kinfiman, nor any fon of his alive, to whom I may keep mylelf for a wife; my feven hufbands are already dead, and why fhould I live? but if it pleafe not thee that I fhould die, command fome regard to be had of me, and pity taken of me, that I hear no more reproach.

Tolit 3. 11 - 15 .

## Prayer of Tolias.

BLESSED art thou, O God of our fathers, and bleffed is thy holy and glorious name for ever; let the heavens blel's thee, and all thy creatures. Thou madeft Adam, and gaveft him Eve his wife for an helper and fay: of them came mankind: thou haft faid, It is not good that man fhould be alone; let us make unto him an aid like unto himfelf. And now, O Lord, I take not this iny fifter for luft, but uprightly: therefore mercifully ordain, that we may become aged together. And fhe faid with him, Amen. Tohit 8. 5-8.

## Prayer of Fudith.

O Lord God of my father Simeon, to whom thou gaveft a fword to take vengeance of the frangers, who loofened the girdle of a maid to defile her, and difcovered the thigh to her fhame, and polluted her virginity to her reproach (for thou faidft, it fhall not be fo, and yet they did fo ;) wherefore thou gaveft their rulers to be flain, to that they dyed their bed in blood, being deceived, and fmoteft the fervants with their lords, and the lords upon their thrones; and haft given their wives for a prey, and their daughters to be captives, and all their fpoils to be divided amongt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alfo a widow. For thou haft wrought not only thofe things, but alfo the things which fell out before, and which enlued afier, thou haft thought upon the things which are now, and which are to come. Yea, what things thou didft deternine were ready at hand.
and faid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge. For behold, the Affyrians are multiplied in their power; they are exalted with horfe and man; they glory in the flrength of their footmen ; they truft in fhield, and fpear, and bow, and fling; and know not that thou art the Lord that breakeft the battles: the Loid is thy name. Throw down their firength in thy power, and bring down their force in thy wrath: for they have purpofed to defile thy fanctuary, and to pollute the tabernacle, where thy glorious name refteth, and to caft down with fword the horn of thy altar. Behold their pride, and fend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. Smite by the deceit of my lips the fervant with the prince, and the prince with the fervant: break down their fatalinefs by the hand of a woman. For thy power fandeth not in multitude, nor thy might in firong men: for thou art a God of the afflicted, an helper of the oppreffed, an upholder of the weak, a protector of the forlorn, a faviour of them that are without hope. I pray thee, I pray thee, O God of my father, and God of the inheritance of Ifrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: And make my fpeech and deceit to be their wound and fripe, who have purpofed cruel things againft thy covenant, and thy hallowed houfe, and againft the top of Sion, and againft the houfe of the poffeffion of thy children. And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Ifrael, but thou.
fudith 9. 2-14.

## Prayer of Mardocheus.

O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haft appointed to fave Ifrael, there is no man that can gainfay thee: For thou haft made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can reffift thee, which art the Lord. Thou knoweft all things, and thou knoweft, Lord, that it was neither in contempt nor pride, nor for any defire of glory, that I did not bow down to proud Haman. For I could have been content with goodwill, for the falvation of Ifrael, to kifs the foles of his feet. But I did this, that I might not prefer the glory of man
above the glory of God: neither will I worlhip any but thee, O God, neither will I do it in pride. And now, O Lord God, and King, fpare thy people: for their eyes are upon us to bring us to nought ; yea, they defire to deftroy the inheritance that hath been thine from the begimning. Defpife not the portion which thou haft delivered out of Egypt for thine own felf. Hear my prayer, and be merciful to thine inheritance: turn our formow into joy, that we may live, O Lord, and praife thy name: and deftroy not the mouths of them that praife thee, O Lord.

Efher 13. 9-17.

Prayer of quecia Eiflicr.
O му Lord, thou only art our King: help me defolste woman, which have no helper but thee: For my danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookef Ifrael from among all people, and our fathers from among all their predeceffors, for a perpetual inheritance, and thou haf performed whatfoever thou didR promife them. And now, we have finned before thee: therefore haft thou given us into the hands of our enemies, becaufe we worfhipped their gods: O Lord, thou art righteous. Neverthelels, it fatisfieth them not, that we are in bitter captivity: but they have ftricken hands with their idols, that they will abolifh the thing that thou with thy mouth haft ordained, and deftroy thine inheritance, and ftop the mouth of them that praife thee, and quench the glory of thy houfe, and of thine altar, and open the months of the heathen, to fet forth the praifes of the idols, and to magnify a flefhly king for ever. O Lord, give not thy fcepter unto them that he nothing, and let them not laugh at our fall; but turn their device upon themfelves, and make him an example that hath begun this againft us. Remember, O I ord, make thylelf known in time of our affliction, and give me boldnefs, O King of the nations, and Lord of all power. Give me cloquent fipeech in my mouth before the lion: tum his heart to hate him that fighteth againft us, that there may be an end of him, and of all that are like-minded to him: But deliver us with thine hand, and help me, that am defohate, and which have no other helper but thec. Thou knowelt all things, O Lord; thou knoweft that $I$ hate the glory of the unrighteous, and abhor the bed of the uncircumcifed, and of all the heathen. Thno snoweft my neceffity: for I abhor le lign of my high eftate, which is upou mine head, in the days wherein I liow mylelf, and that I
abhor it as a menftruous rag, and that I wear it not when I am private by myfelf, and that thine handmaid hath not eaten at Haman's table, and that I have not greatly efteemed the king's feaft, nor drunk the wine of the drink-offerings. Neither had thine handmaid any joy fince the day that I was brought hither, to this prefent, but in thee, O Lord Gud of Abraham. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mifchievous, and deliver me out of my fear. Efiher 14.3-19.

## Prayer for reifdom.

O God of my fathers, and Lord of mercy, who haft made all things with thy word, and ordained man through thy wifdom, that he fhould have dominion over the creatures which thou haft made, and order the world according to equity and righteoufnefs, and execute judnment with an upright heart: give me wifdom that fitteth by thy throne, and rejest me not from among thy children: for I thy fervant, and fon of thine handmaid, am a feeble perion, and of a fhort time, and too young for the undertanding of judgment and laws. For though a man be ever io perfect among the children of men, yet if thy wifdom be not with him, he fhall be nothing regarded. Thou haft chofen me to be a king of thy people, and a judge of thy fons and daughters. Thou haft commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellef, a refemblance of the holy tabernacle which thou haft prepared from the begirnning. And widdom was with thee: which knoweth thy works, and was prefent when thou madeft the world, and knew what was acceptable i:s thy fight, and right in thy commandments: O fend her out of thy holy heavens, and from the throne of thy glory, that being prefent fhe may labour with me, that I may know what is pleafing unto thee. For fhe knoweth and underfandeth all things, that the fhall lead me foberly in my doings, and preferve me in her power. So fhall my works be acceptable, and then thall I judge thy people righteoufly, and be worthy to fit in my father's feat. For what man is he that can know the counfel of God; or who can think what the will of the Lord is! For the thoughts of mortal men are miferable, and our devices are but uncertain. For the corruptible body prelfeth down the foul, and the earthly tabernacle weigheth down the mind that mufeth upon many things. And hardly do we guefs aright at things that
are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath fearched out? And thy counfel who hath known, except thou give wifdom, and fend thy Holy Spirit from above? For fo the ways of them which lived on the earth were reformed, and men were taught the things that are pleafing unto thee, and were faved through wifdom. Wifdorn 9 chap.

Prayer of Fefus the fon of Sirach.
I will thank thee, O Lord and hing, and praife thee, O God my Saviour, I do give praife unto thy name: for thou art my defender and helper, and haft preferved my body from deftruction, and from the fare of the flanderous tongue, and from the lips that forge lies, and haft been mine helper againft mine adverfaries: And haft delivered me according to the multitude of thy mercies, and greatnefs of thy name, from the teeth of them that were ready to devour me, and out of the hands of fuch as fought after my life, and from the manifold afflictions which I had; from the choking of fire on every fide, and from the midft of fire which I kindled not ; from the depth of the belly of hell, from an unclean tongue, and from lying words: by an acculation to the king from an unrighteous tongue, my foul drew near even unto death, my life was near to the heil beneath. They compaffed mee cis every fide, and there was no man to heip me: I looked fothe luccour of men, but there was none. Then thought I upon thy mercy, O Lord, and. upon thy ats of old, how thou delivereff fuch as wait for thee, and favert them out of the hands of the enemies. Then lifted I up my fupplication from the earth, and prayed for deliverance from death. I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of tise proud, when there was no help. I will praife thy name continually, and will fing praife with thankligiving : and fo my prayer was heard; for thou favedft me from defrruction, and deliveredft me from the evil time: therefore will I give thanks, and praife thee, and blefs thy name, O Lord. When I was yet young, or ever I went abroad, I defired widom openly in my prayer. I prayed for her before the temple, and will feek her out ever to the end. Even from the flower, till the grape was ripe, hath my heart delighted in her; my foot went the right way, from my youth up fought I after her. I bowed dom mine ear a little, and received her, and gat much learning. I profited therein, therefore
therefore will I afcribe the glory unto him that giveth me wifdom. For I purpofed to do after her, and earnefly I followed that which is good; fo fhall I not be confounded. My foul hath wreftled with her, and in my doings I was exact: I fretched forth my hands to the heaven above, and bewailed my ignorances of her. 1 directed my foul unto her, and I found her in purenefs: I have had my heart joined with her from the beginning, therefore fhall I not be forfaken. My heart was troubled in feeking her : therefore have I gotten a good polfeffion. The Lord hath given me a tongue for my reward, and I will praife him therewith. Draw near unto me, ye unlearned, and dwell in the houfe of learning. Wherefore are ye flow, and what fay ye of thefe things, feeing your fouls are very thirfty. I opened my mouth, and faid, Buy her for yourfelves without money. Put your neck under the yoke, and let your foul receive infiruction ; fhe is hard at hand to find. Behold with your eyes, how that I have had but little labour, and have gotten unto me much reft. Get learning with a great fum of money, and get much gold by her. Let your foul rejoice in his mercy, and be not afhamed of his praife. Work your work betimes, and in his time he will give you your reward.

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\text { Ecc. } 5 \mathrm{~s} .1-30 .
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## Prayer and confeffion of the feres at Babylon.

TO the Lord our God belongeth righteoufnefs, but unto us the confufion of faces, as it is come to pafs this day unto them of Juda, and to the inhabitants of Jerufalem, and to our kings, and to our princes, and to our priefts, and to our prophets, and to our fathers. For we have finned before the Lord, and difobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly : fince the day that the Lord brought our forefathers out of the land of Egypt unto this prefent day, we have been difobedient unto the Lord our God, and we have been negligent in not hearing his voice. Wherefore the evils cleaved unto us, and the curfe which the Lord appointed by Mofes his fervant, at the time that be brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to fee this day. Neverthelefs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he fent unto us: but every man followed the imagination of his own wicked heart, to ferve frange
gods, and to do evil in the fight of the Lord our God. Therefore the Lord hath made good his word, which he pronounced againft us, and againft our judges that judged Ifrael, and againft our kings, and againft our princes, and againft the men of lfracl and Juda, to bring upon us great plagues, fuch as never happened under the whole heaven, as it came to pafs in Jerulalem, according to the things that were written in the law of Mofes, that a man fhould est the flefh of his own fon, and the flem of his own daughter. Moreover, he hath delivered them to be in fubjection to all the kingdoms that are round about ns, to be as a reproach and defolation among all the people round about, where the Lord hath feattered them. Thus we were caft down, and not exalted, becaufe we have finned againft the Lord our God, and have not been obedient unto his voice. "To the Lord our God appertaineth righteoufnefs: but unto us and to our fathers open flame, as appeareth this day. For all thefe plagues are come upon us, which the Lord hath pronounced againft us. Yet have we not prayed belore the Lord, that we might turn every one from the imaginations of his wicked heart. Wherefore the lord watched over us for evil, and the Lord hath brought it upon us, for the Lord is righteous in all his works which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath fet before us. And now, O Lord God of Ifrael, that haft brought thy people out of the land of Egypt with a mighty hand, and high arm, and with figns, and with wonders, and with great power, and haft gotten thyfelf a name, as appeareth this day: O Lord our God, we have finued, we have done ungodly, we have dealt unrighteoully in all thine ordinances. Let thy wrath turn from us: for we are but a few left among the heathen where thou haft fcatiered us. Hear our prayers, O Lord, and our petitions, and deliver us for thine own fake, and give us favour in the finht of them which have led us away: that all the earth anay know that thou art the Lord our God, becaufe Ifrael and his pofterity is called by thy name. O Lord, look down from thy holy houfe, and confider us: bow down thine ear, D Lord, to hear us. Open thine eyes, and behold, for the dead that are in their graves, whole fouls are taken from their bodics, will give unto the Lord neither praife nor righteoulucis: but the foul that is greatly vexed, which goeth fooping and feeble, and the eyes that fail, and the hungry foul will give thee praife and righteoufnels,

O Lord. Therefore we do not make our humble fupplication before thee, O Lord our God, for the righteoufnels of our fathers, and of our kings. For thou haft fent out thy wrath and indignation upon us, as thou haft fpoken by thy fervants the prophets, faying, thus faith the Lord, Bow down your fhoulders to ferve the king of Babylon: fo fhall ye remain in the land that I gave unto your fathers. But if ye will not hear the voice of the Lord, to ferve the king of Babylon, I will caufe to ceafe out of the cities of Juda, and from without Jerufalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land fhall be defolate of inhabitants. But we would not hearken unto thy voice to ferve the king of Babylon: therefore haft thou made good the words that thou Jpakef by thy fervants the prophets, namely, that the bones of our kings, and the bones of our fathers, floould be taken out of their places. And lo, they are caft ont to the heat of the day, and to the froft of the night, and they died in great miferies by famine, by firord, and by peftilence, and the houfe which is called by thy name (haft thou laid wafte,) as it is to be feen this day for the wickednefs of the houle of Ifrael, and the houle of Juda. O Lord our God, thou haft dealt with us after all thy goodnefs, and according to all that great mercy of thine. As thou fpakeft by thy fervant Mofes, in the day when thou didft command him to write thy law before the children of Ifrael, faying, if ye will not hear my voice, furely this very great multitude flall be turned into a fmall number among the nations where I will fcatter them. For I knew that they would not hear me, becaufe it is a fiffnecked people: but in the land of their captivities they fhall remember themfelves, and fhall know, that I am the Lord their God: for I will give them an heart, and ears to hear. And they flall praile me in the land of their captivity, and think upon my name. And return from their ftiff neck, and from their wicked deeds: for they fhall remember the way of their fathers, which finned before the Lord. And I will bring them again into the land which I promifed with an oath unto their fathers, Abraham, Ifaac, and Jacob, and they flall be lords of it: and I will increafe them, and they fhall not be diminifhed. And I will make an everlafting covenant with them to be their God, and they flall be my people: and I will no more drive my people of Ifrael out of the land that I have given them. O Lord Almighty, God of Ifrael, the foul in anguifh, the
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O Lord. . Therefore we do not make our humble fupplication before thee, O Lord our God, for the righteoufnefs of our fathers, and of our kings. For thou baft fent out thy wrath and indignation upon us, as thou haft fpoken by thy fervants the prophets, faying, thus faith the Lord, Bow down your fhoulders to ferve the king of Babylon: fo thall ye remain in the land that I gave unto your fathers. But if ye will not hear the voice of the Lord, to ferve the king of Babylon, I will caufe to ceafe out of the cities of Juda, and from without Jerufalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land thall be defolate of inhabitants. But we would not hearken unto thy voice to ferve the king of Babylon: therefore haft thou made good the words that thou fpakeft by thy fervants the prophets, namely, that the bones of our kings, and the bones of our fathers, fhould be taken out of their places. And lo, they are caft out to the heat of the day, and to the frof of the night, and they died in great miferies by famine, by fivord, and by peftilence, and the houfe which is called by thy name (haft thou laid wafte,) as it is to be feen this day for the wickednefs of the houfe of Ifrael, and the houle of Juda. O Lord our God, thou haft dealt with us after all thy goodnefs, and according to all that great mercy of thine. As thou fpakeft by thy fervant Mofes, in the day when thou didft command him to write thy law before the children of Ifrael, faying, if ye will not hear my voice, furely this very great multitude fhall be turned into a fmall number among the nations where I will featter them. For I knew that they would not hear me, becaufe it is a fiffnecked people: but in the land of their captivities they fhall remember themfelves, and fhall know, that I am the Lord their God: for I will give them an heart, and ears to hear. And they fhall praife me in the land of their captivity, and think upon my name. And return from their ftiff neck, and from their wicked deeds: for they fhall remember the way of their fathers, which finned before the Lord. And I will bring them again into the land which I promifed with an oath into their fathers, Abraham, Ifaac, and Jacob, and they fhall be lords of it: and I will increafe them, and they fhall not be climinifhed. And I will make an everlafing covenant with them to be their God, and they flall be my people: and I will no more drive my people of Ifrael out of the land that I have given them. O Lord Almighty, God of Ifrael, the foul in anguifh, the troubled
troubled fpirit crieth unto thee. Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becaufe we have finned before thee. For thou endureft for ever, and we perifh utterly. O Lord Almighty, thou God of Ifrael, hear now the prayers of the dead Ifraelites, and of their children, which have finned before thee, and not hearkened unto the voice of thee their God: for the which caufe thefe plagues cleave unto us. Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. For thou art the Lord our God, and thee, O Lord, will we praife. And for this caufe thou haft put thy fear in our hearts, to the intent that we fhould call upon thy name, and praife thee in our captivity: for we have called to mind all the iniquity of our forefathers that finned before thee. Behold, we are yet this day in our captivity, where thou haft fcattered us for a reproach and a curfe, and to be fubject to payments according to all the iniquities of our fathers, which departed from the Lord our God.

Baruch I. 15th verfe to the 9 th verfe of the $3 d$ chapter.

## Prayer and confeffion of Azarias in the flames.

BLESSED art thou, O Lord God of our fathers: thy name is worthy to be praifed and glorified for evermore: For thou art righteous in all the things that thou haft done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things which thou haft brought upon us, and upon the holy city of our fathers, even Jerufalem, thou haft executed true judgment : for according to truth and judgment didft thou bring all the fe things upon us, becaufe of our fins: For we have finned, and committed iniquity, departing from thee. In all things have we trefpalted, and not obeyed thy commandments, nor kept them, neither done as thou haft commanded us, that it might go well with us. Wherefore all that thou haft brought upon us, and every thing that thou haft done to us, thou haft done in true judgement. And thou didft deliver us into the hands of lawlefs enemies, mof hateful forfakers of God, and to an unjuft king, and the mof wicked in all the world. And now we cannot open our mouths, we are become a thame and reproach to thy fervants, and to them that worlhip thee. Yct deliver us not up wholly, for thy name's fake, neither dilannul thou thy covenant: and canfe not thy mercy to depart from us, for thy beloved Abraham's fake, for thy
fervant Iface's fake, and for thy holy Ifrael's fake; to whom thou haft fpoken and promifed, That thou wouldef multiply their feed as the fars of heaven, and as the fand that lieth upon the fea fhore. For we, O Lord, are become lefs than any nation, and be kept under this day in all the world, becaufe of our fins. Neither is there at this time prince, or prophet, or leader, or burnt-offering, or facrifice, or oblation, or incenfe, or place to facrifice before thee, and to find mercy. Neverthelels, in a contrite heart, and an humble fpirit, let us be accepted. Like as in the burnt-offerings of rams and bullocks, and like as in ten thoufands of fat lambs: fo let our facrifice be in thy fight this day, and grant that we may go wholly after thee: for they thall not be confounded that put their trult in thee. And now we follow thee with all our heart, we fear thee, and feek thy face. Put us not to fhame: but deal with us after thy loving-kindnels, and according to the multitude of thy mercies. Deliver us alfo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy fervants hurt, be afhamed; and let them be confounded in all theip power and might, and let their ftength be broken; and let them know that thou art Lord, the only God, and glorious over the whole world. Song of 3 clitildren verfe 3-22.

## Prayer of hing Manaffes.

O Lord, Almighty God of our fathers, Abraham, Ifaac, and Jacob, and of their righteous feed; who haft made heaven and earth, with all the ornament thereof; who haft bound the fea by the word of thy commandment ; who haft fout up the deep, and fealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power ; for the majefly of thy glory cannot be borne, and thine angry threatening towards finners is importable: but thy merciful promife is unmeafurable; and unfearchable; for thou art the moft High Lord, of great compaffion, long-fufiering, very merciful, and repenteft of the evils of men. Thou, O Lord, according to thy great goodnefs, haft promifed repentance and forgivenefs to them that have finned againft thee: and of thine infinite mercies haft appointed repentance unto finners, that they may be faved. Thou therefore, O Lord, that art the God of the juft, haft not appointed repentance to the juft, as to Abrahan!, and Ifaac, and Jacob, which have not finned againft thee; but thou haft appointed repentance unto me that am a finner: for I have finned
above the number of the fands of the fea. My tranfgreffions, O Lord, are multiplied: my tranfgreffions are multiplied, and I am not worthy to behold and lee the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releafe: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have fet up abominations, and have multiplied offences. Now therefore, I bow the knee of inine heart, befeeching thee of grace: I have finned, O Lord, I have finned, and I acknowledge mine iniquities: wherefore I humbly befeech thee, forgive me, O Lord, forgive me, and deftroy menot with mine iniquities. Be not angry with me for ever, by referving evil for me; neither condemn me into the lower parts of the earth. For thou att the God, even the God of them that repent: and in me thou wilt fhew all thy goodnefs: for thou wilt fave me that am unworthy, according to thy great mercy. Therefore I will praife thee for ever all the days of my life: for all the powers of the heavens do praife thee, and thine is the glory for ever and ever. Amen.

## Praycr of Fudas Maccateus.

BLESSED art thou, O Saviour of Ifrael, who didft quell the violence of the mighty man by the hand of thy fervant David, and gaveft the hoft of ftrangers into the hands of Jonathan the Son of Saul, and his armour-bearer; fhut up this army in the hand of thy people Ifrael, and let them be confounded in their power and horfemen; make them to be of no courage, and caufe the boldnels of their ftrength to fall away, and let them quake at their deftruction; caft them down with the fword of thein that love thee, and let all thofe that know thy name praife thee with thank fgiving.

1 Maccabces 4.30-33.

Prayer of the priefls at Ferufalem.
O Lord, Lord God, Creator of all things, who art fearful and frong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only juft, almighty, and everlafting, thou that delivereft Ifrael from all trouble, and didft choofe the fathers, and fanctify them: receive the facrifice for the whole people Ifrael, and preferve
preferve thine own portion, and fanctify it. Gather thofe together that are fcattered from us, deliver them that ferve among the heathen, look upon them that are defpifed and abhorred, and let the heathen know that thou art God. Punifh them that opprefs us, and with pride do us wrong. Plant thy people again in thy holy place, as Mofes hath fpoken.

2 Muccabees 1. $24-29$.

## Prayer of Simon the hig'h prieft.

LORD, Lord, King of the heavens, and Ruler of all creatures, Holy of Holies, the only Potentate, Almighty, look down upon us, oppreffed by a wiched and profane inan, who is puffed up with infulence and power: for thou, who haft created all things, and haft all things under thy dominion, art a righteous governor, and condemneft thofe which live in injuftice and pride. Thou didft deftroy them who aforetine committed iniquity, among whom were the giants, prefumptuoufly trufting in their ftrength, bringing upon them a flood which could not be reftrained. The daring Sodomites, infamous for their iniquities, thou madeft an example to pofterity, burning them with fire and fulphur. When thou didit try the Piff-hearted Pharaoh, who had oppreffed thy holy people Ifrael with many and various punifhments, thou declaredft thy power, and madeft known the greatnefs of thy frength; and when he followed with chariots and a mighty hoft, thoudida bury him in the depth of the fea; but them that put their truft in thee, the Lord of all creatures, thou didft preferve; for they who knew the work of thine hand, praifed thee, the Almighty.

Thou king, who haft created the infinite and unmeafurable earth, haft chofen this city, and fanctified this place for all men to call on thy name in their neceffities, and haft ylorified it by thy marvellous prefence, and eftablifhed a congregation to praife thy great and glorious name. And loving the houfe of Ifrael, thou haft promifed, that when we fall into error, and adverfity fhall come upon us, if we enter into this place, and pray, thou wilt hear our fupplications: and thou art faithful and true; for oftentimes when our fathers were afficted, thou didft fuccour them in their humility, and deliver them from great dangers. Behold now, holy kinc, for our many and great fins we are oppreffed, and in fubicction to our enemies, fainting for want of ftrength. And in our humility, this daring and impious man goeth
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about to defile this facred place which was erected to the glory of thy holy name upon earth. The heaven of heavens, incomprehenfible to man, is indeed thy habitation, but becaufe thou haft approved thy glory in thy people Ifrael, thou haft fanctified this place. Take not vengeance upon us for this profanation, neither purifh us for this uncleannefs, left the wicked glory in their wickednefs, and rejoice in the pride of their tongue, faying, We have trodden the houfe of rightcoulnefs, as the houfes of abomination are trodden. Blot out our fins, and put away our tranfgreffions, and fhew us thy pity at this time. Let thy mercies fpeedily prevent us, put praifes in the mouths of them that are fallen and broken in. fpint, and grant us peace. 3 Maccabees 2. 2-16.

## Prayer of Eleazer.

OMighty King, Moft High, Almighty God, who ruleft evéry creature in mercies, look down, O Father, upon the feed of Abraham, upon the children of holy Jacob, the people of thy fanctified portion, ferangers perifhing unjuftly in a ftrange land. Thou deftroyedft Pharaoh, with the abundance of his chariots, who was heretofore ruler in Egypt, when he was puffed up with wicked confidence, and fpake great things with his tongue; drowning him with his army in the fea, and thewing the light of thy mercy to the feed of Ifrael. And when Semnacherib, that grievous king of Affyria, who boafted of his innumerable forces, and brought the whole land in fubjection to his arms, elated with pride and infolence did fpeak reproachful words againft thy holy city, thou didft overthrow him, and manifent thy power among many nations. In Babylon thou deliveredft the three friends who had readily given their lives to the fire, becaufe they would not ferve vain gods, mitigating the force of the fiery furnace, and fending the flame on all their enemies. And thou didft bring Daniel fafe to the light from the den of lions under the earth, when he was thrown, through the malicious accufation of envy, to wild beafts for food. And, O Father, thou didft fhew Jonas, after being plentifully drenched in the belly of the fea-born whale, unhurt to all his houfhold. And, O Thou, who hatef injufice ; moft merciful protector of all, quickly fhew thytelf to thefe Ifraelites, who are cruelly treated by idolatrous and wicked Gentiles. But if our life be now fopped for our impieties in a ftrange land: deliver us from the power of our enemies,

O Lord,

O Lord, and defingy us by fuch a death as thou fhalt prefer: left they that think vain things thould blefs their vain gods for the deftruction of them whom thou didft love: faying, Their God did not deliver them. But, O Thou everlafting, who haft all ftrength and all power, look down now; have mercy upon us, who by the unjuft oppreffion of wicked men are to be deprived of life like traitors. O worthy of all dignity, thou who art able to fave the race of Ifrael, let the Gentiles be witneffes this day of thine invincible power. All the multitude of children with their parents make their fupplications unto thee with tears: Shew forth to all the Heathen, thit thou, Lord, art with us, and haft not turned away thy face from us. But according to thy word, that thou wouldft not defpife them in the land of their enemies; fo do. 3. Mácabees 6. 2-15.

## The Lord's Prayer.

OUR Father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into templation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen. Matt. 6. 9-13.

## Our Saviour's laft folemn prayer.

FATHER, the hour is come; glorify thy Son, that thy Son alfo may glorify thee: as thou haft given him power over ail flefh, that he fhould give eternal life to as many as thou haft given him. And this is life eternal, that they might know thee the only true God, and Jefus Chrift whom thou haft fent. I have glorified thee on the earth: I have finifhed the work which thou gaveft me to do. And now, O Father, glorify thou me with thine own felf, with the glory which I had with thee before the world was. I have manifefted thy name unto the men which thou gaveft me out of the world: thine they were, and thou gaveft them me: and they have kept thy word. Now they have known that all things whatfoever thou haft given me are of thee. For I have given unto them the words which thou gaven me ; and they have received them, and have known furely that I came out from thee, and they have believed that
thou didft fend me. I pray for them: I pray not for the world, but for them which thou haft given me; for they are thine. And all mine are thine, and thine are mine; and I amp glorified in them. And now I am no more in the world, but thefe are in the world, and I come to thee. Holy Father, keep throngh thine own name thofe whom thou haft given me, that they may be one, as we are. While I was with then in the world, I kept them'in thy name: thofe that thou gaveft me I have kept, and none of them is lofi, but the fon of perdition; that the fripture might be fulfilled. And now come I to thee, and thefe things I fpeak in the world, that they might have my joy fulfilled in themfelves. I have given them thy word; and the world hath hated them, becaufe they are not of the world, even as I am not of the world. I pray not that thou fhouldef take them out of the world, but that thou fhouldeft keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou haft fent me into the world, even fo have I allo fent them into the world. And for their fakes I fanctify myfelf, that they alfo might be fanctified through the truth. Neither pray I for thele alone, Lut for them alfo which fhall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they alfo may be one in us; that the world may believe that thou haft lent me. And the glory which thou gaveft me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haft fent me, and haft loved them, as thou haft loved me. Father, I will that they alfo, whom thou haft given me, be with me, where I ani; that they may behold my glory, which thou haft given me: for thou lovedft me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and thefe have known that thou haft fent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou haft loved me may be in them, and I in them.

John 17 chapter.

The apofles joint prisyer.
L O R D, thou art God, which haft made heaven, and earth, and the fea, and all that in them is; who by the mouth of thy fervant $\mathrm{D}_{\mathrm{a}}$ vid haft faid, Why did the heathen
rage, and the people imagine vain things? The kings of the earth food up, and the rulers were gathered together againft the Lord, and againft his Chrift. For of a truth againf thy holy child Jefus, whom thou haft anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Ifrael, were gathered together, for to do whatfoever thy hand and thy counfel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy fervants, that with all boldnels they may fpeak thy word, by firctching forth thine hand to heal; and that figns and wonders may be done by the name of thy holy child Jefus. Acts 4. 24-30.

## 'THE BOOK OF PSALMS.

MOST of the Pfalms of David are Prayers, compoled when he, or fome other prophetic author, was expofed to great danger or affliction, and therefore flies to God as his only help in time of need, implores his mercy, the pardon of fins, or deliverance from dangers and affictions. Many are Pfalms of Thankfgiving for mercies received; fome are deffigned to difplay the attributes and perfections of God; while others convey to us the moft ufeful moralinftrefions: Loftly, fome of the Pfalms are prophetical, and fome few hiftorical. - Under thefe different heads the Pfalms are here arranged, with the Contents of the learned and pious Oftervald prefixed to each.

## P R A Y E R S.

## Prayers for Pardon of Sin.

David being lrought by ficinefs alinglt to the gates of death, entreateth the Lord to difappoint the crpestation of his cncmics ty railing him up again. He prayeth weith affurance that himjelf ghal! be heard, and his enemies confounded.
O Lord, rebuke me not in thine anger, neither chaften me in thy hot difpleafure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My foul is alfo fore vexed: but thon, O Lord, how long? Return, O Lord, deliver my foul; oh, fave me for thy mercy's fake. For in death there is no remembrance of thee: in the grave who fhall give thee thanks? I am weary with my groaning, all the night make I my bed to fwim: I water
my couch with my tears. Mine eye is confumed becaufe of grief; it waxeth old becaufe of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my fupplie cation; the Lord will receive my prayer. Let all mine enemies be afhamed and fore vexed: let them return, and be aflhamed fuddenly.

Pjalm 6.
David imploreth the favour and proteition of God; and befeecheth him to direct him in his ways, to pardon his fins, and to deliver him from his enemies.
UNTO thee, O Lord, do I lift up my foul. O my God, I truft in thee, let me not be afharned: let not mine enemies triumph over me. Yea, let none that wait on thee be aflained; let them be afhamed which tranfgrefs without caufe. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my falvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy loving kindneffes: for they have been ever of old. Remember not the fins of my youth, nor my tranfgreffions: according to thy mercy remember thou me, for thy goodnefs' fake, O Lord. Good and upright is the Lord: therefore will he teach finners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth, unto fuch as keep his covenant and his teftimonies. For thy name's fake, O Lord, pardon mine iniquity: for it is great. What man is he that feareth the Lord? hinn thall he teach in the way that he thall choofe. His foul fhall dwell at eafe: and his feed thall inherit the earth. The fecret of the Lord is with them that fear him: and he will fhew them his covenant. Nine eyes are ever toward the Lord : for he fhall pluck my feet out of the net. Turn thee unto me, and have mercy upon me: for I am defolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my diftreffes. Look upon mine affliction, and my pain, and forgive all my tias. Confider mine enemies, for they are many, and they hate me with cruel hatred. O kecp my foul, and deliver me: let me not be afhamed, for I put my truft in thee. Let integrity and uprightnefs preferve me: forl wait on thee. Redeem Ifrael, O God, out of all his troubles.

Pfaln 25.

David labouring under a painful diforder inflicted upon him for his fins, beflecheth the Lord to correfi him in mercy; complaineth of the grievoufnefs of his diforder, of lies being forfaken by his friends and perfecuted by his enemies; and at length giveth proofs of his humility, piety, and truft in God.
O Lord, rebuke me not in thy wrath: neither chaften me in thy hot difpleafure. For thine arrows ftick faft in me, and thy hand preffeth me fore. There is no foundnefs in my flefh, becaufe of thine anger: neither is there any reft in my bones, becaufe of my fin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds ftink, and are corrupt : becaule of my foolifhnefs. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathfome difeafe : and there is no foundnefs in my Hefth. I am feeble and fore broken: I have roared by reaton of the difquietnefs of my heart. Lord, all my defire is before thee, and my groaning is not hid from thee. My heast panteth, my ftrength faileth me: as for the light of mine eyes, it alfo is gone from me. My.lovers and my friends fand aloof from my fore: and my kinfmen ftand afar off. They allo that feek after my life, lay finares for me: and they that feek: my hurt, fpeak mifchievous things, and imagine deceits all the day long. But I, as a deaf man, heard not ; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whofe mouth are no reproofs. For in thee, O Lord, do 1 hope: thou wilt hear, O Lord, my God. For I faid, hear me, left otherwife they fhould rejoice over me: when my foot flippeth, they magnify themfelves againft me. For I am ready to halt, and my forrow is continually before me. For I will declare mine iniquity; I will be forry for my fin. But mine enemies are lively, and they are frong; and they that hate me wrongfully are multiplied. They alfo that render evil for good, are mine adverlaries: becaufe I follow the thing that good is. Forfake me not, O Lord: O my God, be not far from ine. Make hafte to help me, O Lord, my falvation. PJalm 38.
David imploreth the mercy of God reith great earnefnefs; maketh confeflion of his fin; prayeth to be delivered from the guilt of it, and to be reneceed by God's Spirit; promifeth to publifh abroad his mercy for the encouragement of finners; then offerith up prayers for the profperity of Ferufalem.
H A V E mercy upon me, O God, according to thy loving kindnefs: according unto the multitude of thy tender mercies
mercies blot out my tranfgreffions. Wafh me throughly from mine iniquity, and cleanfe mie from my fin. For I acknowledge my tranfgreffions: and my fin is ever before me. Againft thee, thee only have I finned, and done this evil in thy fight: that thou mighteft be juftified when thou fpeakef, and be clear when thou judgef. Behold, I was fhapen in iniquity: and in fin did my mother conceive me. Behold, thou defireft truth in the inward parts: and in the hidden part thou fhalt make me to know wildom. Purge me with hyffop, and I fhall be clean: wafh me, and I fhall be whiter than fnow. Make me to hear joy and gladnefs: that the bones which thou haft broken may rejoice. Hide thy face from my fins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right fpirit within me. Caft me not away from thy prefence; and take not thy Holy Spirit from me. Refore unto me the joy of thy falvation: and uphold me with thy free fpirit. Then will I teach tranfgreflors thy ways, and finners thall be converted unto thee. Deliver me from blood-guiltinefs, O God, thou God of my falvation: and my tongue fhall fing aloud of thy righteoufinels. O Lord, open thou my lips, and my mouth fhall fhew forth thy praife. For thou defireft not facrifice, elfe would I give it: thon delightef not in burnt-offering. The facrifices of God are a broken frimit: a broken and a contrite heart, O God, thou wilt not defpife. Do good in thy good pleafure unto Zion: build thou the walls of Jerufalem. Then fhalt thou be pleafed with the facrifices of righteoufne's, with burnt-offering, and whole burnt-offering: then fhall they offer bullocks upoin thine altar.

Pjalm 5 I.
The Pfalmijt implureth the mercy of God, and the pardon of his: fins; and expreffeth his confilence in the divine goodnefs.
OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my fupplications. If thou, Lord, thouldef mark iniquities: O Lord, who fhall ftand? But there is forgivenefs with thee: that thou mayeft be feared. I wait for the Lord, my foul doth wait, and in his word do I hope. My foul waiteth for the Lord, more than they that watch for the morning: 1 lay, more than they that watch for the morning. Let Ifrael hope in the Lord: for with the Lord there is mercy, and with him is plenteons redemption. And he thall redeem Ifracl from all his iniquities. PJalm 130.

Prayers compofed when the Pfalmift was deprived of an opportunity of the public exercife of religion.
The Prophet lamenteth his unhappy fate, that he zeas led captive from his own land and from the houfe of God; expreffeth liss ardent defive to return to it arain, that he may ferve God in lis temple; and defrribeth his alarins and confits, which he had overcome by confidence in the divine favour.
AS the hart panteth after the water-brooks, fo panteth my foul after thee, O God. My foul thirfteth for God, for the living God: when fhall I come and appear before God? My tears have been my meat day and night, while they continually fay unto me, Where is thy God? When I renember thele things, I pour out my foul in me; for I had gone with the multitude, I went with them to the houle of Cod; with the roice of joy and praife, with a multitude that kept holy-day. Why art thou caft down, O my foul? and why ant lliou difquieted in me? hope thou in God, for I fhall yet praife him for the help of his countenance. O my God, my foul is caft down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the noife of thy water-fpouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindnefs in the day-time, and in the night his fong fhall be with me, and my prayer unto the God of my life. I will fay unto God my rock, Why haft thou forgotten me? why go I mourning becaufe of the oppreffion of the enemy? As with a fword in my bones, mine enemies reproach me: while they fay daily unto me, Where is thy God? Why art thou caft down, O my foul? and why art thou difquieted within me? hope thou in God, for I fhall yet praife him, who is the health of my countenance, and my God.

Pjalm 42.
The Prophet leing liel away captive from his own land and from the houle of God, begaeih to be delivered from his encrines, and to be reflored to the lleffed privilege of ferving and prailing him in his teimple; and comfortch himadf weith the profpect of it.
JUDGE me, O God, and plead my caule againft an ungodly nation; $O$ deliver me from the deccitful and unjuft man. For thou art the God of my frength; why dof thon caft me off? why go I mourning, becaufe of the oppreffion of the enemy? O fend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and
to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praife thee, O God, my God. Why art thou caft down, O my foul? and why art thou difquicted within me? Hope in God, for I thall yet praife him, who is the health of my countenance and my God.

Pjalin 43.
David declareth (when he rwas in the zwildernefs of Gudah) that he defired nothing fo earnefly as to be in the house of God, and that the fenfe of his goodnefs filled him veith un/peatable joy, und a courfidence not to be finaken ly all the attempts of his enemies.
O Gon, thon art my God, early will I feek thee: my foul thirfeth for thee, my Helh longeth for thee in a dry and thirfy land, where no water is: to lee thy power and thy glory, fo as I have feen thee in the fanctuary. Becaufe thy loving kindnefs is better than life: my lips thall praife thee. Thus will I blefs thee, while I live: I will lift up my hands in thy name. My foul thall be fatisfied as with marrow and fatnefs; and my mouth hall praife thee with joyful lips: when I remember thee upen my bed, and meditate on thee in the night watches. Becaule thou haft been my help; therefore in the fhadow of thy wings will I rejoice. My foul followeth hard after thee: thy right hand upholdeth me. But thofe that feek my foul to deftroy it, fhall go into the lower parts of the earth. They fliall fall by the fivord, they fhall be a portion for foxes. But the king fhall rejoice in God, every one that fweareth by him fhall glory: but the mouth of them that fpeak lies fhall be fopped. Pjalm 63.
Korah, who Spealing in the ferfon of his prince, lamenteth his captivity, and lanceth to be reffored to the temple; he celetrate: with dipuout tranfports the happinefs of thofe wello could go into it at all times, and declareth he comild prefer that happinefs le.Jore all the advantages of the zeorld.
HOW amiable are thy tabernacles, O Lord of hofts ! My foul longeth, yea, even fainteth for the courts of the Iord: my heart, and my flefh crieth out for the living God. Yea, the fparrow bath found an houfe, and the fwallow a neft for herfelf, where the may lay her young, even thine altars, O Lord of hofts, my King, and my Gud. Blelled are they that dwell in thy houle : they will be ftill prailing thee. Selah. Bleffed is the man whofe ftrength is in thee: in whofe heart are the ways of them. Who paffing through the valley of Baca, make it a well: the rain allo filleth the pools. They fo from lerength to ftrength, every one of them in Zion appearcth
appeareth before God. O Lord God of hons, hear my prayer: give ear, O God of Jacob. Selah. Behold, O God, our fhield, and look upon the face of thine anointed. For a day in thy courts is better than a thoufand: I had rather be a door-keeper in the houfe of my God, than to dwell in the tents of wickednefs. For the Lord God is a fun and fhield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hofts, bleffed is the man that trufteth in thee. Pfalm 84 .

Prayers wherein the Pfalmift feems extremely dejected, though not totally deprived of confolation, under his afflictions.
Duvid being in danger from his enemy, entreateth the Lord to deliver him, and rejoiceth in hopes of his falvation.
H OW long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long thall I take counfel in my foul, having forrow in my heart daily? how long fhall mine enemy be exalted over me? Confider and hear me, O Lord, my God: lighten mine eyes, left I fleep the fleep of death; left mine enemy fay, I have prevailed againft him ; and thofe that troubled me rejoice when I am moved. But I have trufted in thy mercy; my heart fhall rejoice in thy falvation. I will fing unto the Lord, becaufe he hath dealt bountifully with me.

Pfalm 13.
David being overwhelmed with the violence of his aftictions, defcribth the extremity he reas reduced to by the hatred and malice of his enemies, and prayeth God to have compaffion on him, and to come to his affifance. He then denounceth the judoments of God againfe. them, and at length confdeth that he reill deliver him from his affliction:, for rehich he promifeth to praife him.
SAVE me, O God: for the waters are come in unto my foul. I fink in deep mire, where there is no ftanding: I am come into deep waters, where the floods overflow me. I an weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a caufe are more than the hairs of mine head: they that would deftroy me, being mine enemies wrongfully, are mighty: then I reftored that which I took not away. O God, thou knoweft my foolifhnefs, and my fins are not hid from thee. Let not them that wait on thee, O Lord God of hofts be shamed for my fake: let not thofe that feek thee be confounded
founded for my fake, O God of Ifrael. Becaufe for thy fake I have born reproach: flame hath covered iny face. I am become a franger unto my brethren, and an alien unto my mothct's children. For the zeal of thine houfe hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. When I wept, and chaftened my foul with fafing, that was to my reproach. I made fackeloth allo my garment: and I became a proverb to them. They that fit in the gate fpeak againft me: and I was the fong of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy falvation. Deliver me out of the mire, and let me not fink: let me be delivered from then that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep fwallow me up, and let not the pit fhut her mouth upon me. Hear me, O Lord: for thy loving kindnefs is good: turn unto me according to the multitude of thy tender mercies. And lide not thy face from thy ferrant, for 1 am in trouble: hear me fpeedily. Drawnigh untomy foul, and redeem it: deliver me becaule of mine enemies. Thou haft known my reproach, and my fhame, and my difhonour: mine adverfaries are all before thee. Reproach hath broken my heart ; and I ann full of heavinefs: and I looked for fome to take pity, but there was none; and for comforters, but I found none. They gare me alfo gall for my meat; and in my thirft they gave me vinegar to drink. Let their table become a finare before them: and that which fhould have been for their welfare, let it become a trap. Let their eyes be darkened that they fee not; and make their loins continually to fhake. Pour out thine indignation upon them, and let thy wsathful anger take hold of them. Let their habitation be defolate; and let none dwell in their tents. For they perfecute him whom thou haft fmitten: and they talk to the grief of thofe whom thou haft wounded. Add iniquity unta their iniquity: and let them not come into thy righteoufnef. Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and forrowful; let thy falvation, O God, fet me up on high. I will praite the name of God with a fong, and will magnify Intu with thankfiving. This allo fhall pleafe the Lord betfir than an ox or bulfuck that hath horns and hoofs. The humble thall lee this, and be glad; and your heart thall tree that feek God. Fur the Lord heareth the poor, and defilcth not his prifoners. Let the hearen and earth praife
him, the feas and every thing that moveth therein. For God will fave Zion, and will build the cities of Judah: that they may dwell there, and have it in poffeffion. The feed alfo of his fervants fhall inherit it: and they that love his name fhall diwell therein.

Pfalm 69.
A Japh defcribeth the de ipair to which his affition for God's people in captivity had drove him; reprefenteth his alarms and confticts; and at length comforteth himfelf ivith reflecing on God's loving kindnefs to their forefather:-
I cried unto God with my voice, even unto God with miy voice; and he gave ear unto me. In the day of my trouble I fought the Lord : my fore ran in the night, and ceafed not: my foul refufed to be comforted. I remembered God, and was troubled: I complained, and my fpirit was overwhelmed. Selah. Thou holdeft mine eyes waking: I am fo troubled that I cannot fpeak. I have confidered the days of old, the years of ancient times. I call to remembrance iny fong in the night: I commune with mine own heart, and my fpirit made diligent fearch. Will the Lord caft off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promife fail for evermore? Hath God forgutten to be gracious? hath he in anger fhut up his tender mercies? Selah. And I faid, This is my infirmity ; but I will remember the years of the right hand of the Mof High. I will remember the works of the Loid: furely I will remenber thy wonders of old. I will meditate alfo of all thy work, and talk of thy doings. Thy way, O God, is in the fanctuary: who is fo great a God as our God! Thou art the God that doeft wonders: thou haft declared thy ftrength among the people. Thou haft with thine arm redeemed thy people, the fons of Jacob and Jofeph. Selah. The waters faw thee, O God, the waters Gaw thee: they were afraid; the depths alfo were troubled. The clouds poured ont water: the fkies fent out a found: thine arrows alfo went abroad. The voice of thy thunder was in the heaven : the lightnings lightened the world, the earth trembled and thook. Thy way is in the fea, and thy path in the great waters, and thy footfteps are not known. Thou leddeft thy people like a flock by the hand of Mofes and Aaron.

Pfalm 77.

Hainan 'rino in cuptivity and almof deprived of all confolation, $r$ cprefenteth the violence and continuance of his Jufferings, and the terrors which difcompofed his mind; and complaincth that Cood did nit hear him, though he called upon him veith great fervenc).
O Lorn God of my falvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my foul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no ftrength: free among the dead like the flain that lic in the grave, whom thour rememberef no more; and they are cut off from thy hand. Thou haft laid me in the loweft pit, in darknefs, in the deeps. Thy wrath lieth hard upon me, and thou haft afflicted me with all thy waves. Selah. Thou haft put away my acquaintance far from me; thou haf made me an abomination unto them: I am fhut up, and I cannot come forth. Mine eye mourneth by reafon of affliction: Lord, I have called daily upon thee; I have ftretched out my hands unto thee. Wilt thou fhew wonders to the dead? thall the dead arife and praife thee? Selah. Shall thy lowing kindnefs be declared in the grave? or thy faithfulnefs in deltruction? Shall thy wonders be known in the dark? and thy righteoufinefs in the land of forgetfulnefs? But unto thee have I cried, O Lord; and in the morning fhall my prayer prevent thee. Lord, why cafteft thou off my foul? why hideft thou thy face from me? I am afflicted and ready to die from my youth up: while I fuffer thy terrors I and diftracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compaffed me about together. Lover and firiend haft thou put far from me, and mine acquaintance into darknefs.

David humbeth himfly before God, and beggeth of him to regaria lis deplorable fituation, to hicar his praycr, to guide him ty his Spirit, and to dediver him from the perjecution of his implacalle encmics.
HEAR my prayer, O Lord, give ear to my fupplications: in thy faithfulnefs anfiver me, and in thy righteoufnefs. And enter not into judgment with thy fervant: for in thy fight thall no man living be juftified. For the eneny hath perfecuted my foul: he hath finitten my life down to the ground: he hath made me to dwell in darknefs, as thofe that have been long dead. Therefore is my fpirit overwhelmed
whelmed within me; my heart within me is defolate. I remember the days of old; I meditate on all thy works; I mufe on the work of thy hands. I fretch forth my hands unto thee: my foul thirfteth after thee as a thirfy land. Selali. Hear me fpeedily, O Lord: my fpirit faileth: hide not thy face from me, left I be like unto them that go down into the pit. Caufe me to hear thy loving-kindnels in the morning, for in thee do I truft: caufe me to know the way wherein I fhould walk; for I lift up my foul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God; thy fpirit is good; lead me into the land of uprightnets. Quicker me, O Lord, for thy name's fake: for thy righteoufnefs' fake bring my foul out of trouble. And of thy mercy cut off mine enemies, and deftroy all them that afflict my foul: for I am thy fervant.

Pfalm 143 .
Frayers wherein the Pfalmift afketh help of God, in confideration of his own integrity, and the uprightnefs of his caule.
David calleth upon God to delierer him from his perfecutors; protefleth that he veas innocent of the charge brought againft lim by Cufh; and leggeth that God woould take his caufe into his hand and do him jullice. He then affurcth himfelf, that God weilh hear him, and turn the entcrprizes of lis enemies againgt him to their owen deflruction, thore of Cuff especially, if he perjifled in his reickednefs.
O LORD, my God, in thee do I put my truft ; fave me from all them that perfecute me, and deliver me: left he tear my foul like a lion, rending it in pieces, while there is none to deliver. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without caule is mine enemy:) let the enemy perfecute my foul, and take it ; yea, let him tread down my life upon the earth, and lay mine honour in the duft. Selah. Arife, O Lord, in thine anger; lift up thyfelf, becaufe of the rage of mine enemies: and awake for me to the judgment that thou haft cominanded. So fhall the congregation of the people compafs thee about: for their fakes therefore return thou on high. The Lord fhall judge the people: judge me, O Lord, according to my righteoufnefs, and according to mine integrity that is in me. Oh, let the wickednefs of the wicked come to an end; but eftablifh the juft: for the
righteous God trieth the hearts and reins. My defence is of God, which faveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his fword; he hath bent his bow, and made it ready. He hath allo prepared for him the infruments of death; he ordaineth his arrows againft the perfecutors. Behold, he travaileth with iniquity, and hath conceived mifchiel, and brought forth falfhood. He made a pit, and digged it, and is fallen into the ditch which he made. His mifchief thall return upon his own head, and his violent dealing fhall come down upon his own pate. I will praife the Lord according to his righteoufnefs; and will fing praife to the name of the Lord moft high.

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David entreateth the Lord to confider his innorence, and to refirain the malice of his perfecutors ; to rehofe greutefle affluence he jhould alterays prefor the privilege of enjoging Goa's prefence in the fanctuary.
HEAR the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my fentence come forth from thy pelence; let thine eyes behold the things that are equal. Thou haft proved mine heart, thou haft vifited me in the niglet ; thou haft tried me, and fhalt find nothing: I am purpoled that my mouth fhall not tranfgrefs. Concerning the works of men, by the word of thy lips, I have kept me from the paths of the defroyer. Hold up my goings in thy paths, that my footfeps illip not. I have called upon thee; for thou wilt hear me, 0 God; incline thine ear unto me, and hear my fpeech. Shew thy marvellous loving-kindnefs, O thou that faveft Ey thy right hand them which put their truft in thee from thofe that rife up againf them. Keep me as the apple of the cye : hide me under the fhadow of thy wings, from the wicked that opprefs me, from my deadly enemies, who compafs me atout. They are iuclofed in their own fat: with their mouth they ipeak prondly. They have now: compalfed us in our fieps: they have fet their eyes bowing down to the carth; like as a lion that is grecdy of his prey, and as it were a young lion lurking in fecret places. Arife, O Lord, difappoint him, caft hint down: deliver my foul from the "irked, which is thy fword: from men, which are thy hand, O Lord, from men of the world, which have their pontion in this lite, and whore belly thou fillef with thy hid trafure: they are tull of childtu, mad lowe the reft
of their fubftance to their babes. As for me, I will behold thy face in righteoufnefs: I hall be fatisfied, when I awake, with thy likenefs.

Pjalm 17.
David being charged reith crimes he was not guilty of, entreatecth the Lord to Support his innocence; declareth that the company of the wicked reas his abhorrence, and the rvorhhip of God his deli; कht; hopeth therefore that God reill not cut him off weith cvil-doers, na), affureth himfelf of his fupport.
JUDGE me, O Lord; for I have walked in mine integrity: I have trufted alfo in the Lord ; therefore I fhall not flide. Examine me, O Lord, and prove me: try my reins and my heart. For thy loving kindnefs is before mine eyes: and I have walked in thy truth. I have not fat with vain perfons, neither will I go in with diffemblers. I have hated the congregation of evil doers; and will not fit with the wicked: I will wafh mine hands in innocency: fo will I compafs thine altar, O Lord: that I may publifh with the voice of thankfgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy houfe, and the place where thine honour dwelleth. Gather not my foul with finners, nor my life with bloody men: in whole hands is mifchief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot fandeth in an even place: in the congregations will I blefs the Lord., Pfalm 26.
David imploreth the divine affltance againg thofe who perfecuted him, and attempted by falfe-reitnefs to take arvay his life; defcribeth their malice, injulice, and insratitude to him, and his orm innocency and tehaviour toraards them; and beggeth of God to difuppoint their defirns and deliver his fervant, for wedich he promifeth he will praife lim.
PLEA D my caufe, O Lord, with them that frive with me: fight againft them that fight againft me. Take hold of hield and buckler, and fand up for mine help. Draw out alfo the fpear, and fop the way againft them that perfecute me: fay unto my foul, I am thy falvation. Let them be confounded and put to fhame that feek after my foul : let them be turned back and brought to confufion that devife my hurt. Let them be as chaff before the wind: and let the angel of the Lord chafe them. Let their way be dark and flippery: and let the angel of the Lord perfecute them. For without caufe have they hid for me their net in a pit, which without caufe they have digged for my foul. vol. III.

Let deftruction come upon him at unawares; and let his net that he hath hid catch himfelf: into that very deftruction let him fall. And my foul fhall be joyful in the Lord: it fhall rejoice in his falvation. All my bones fhall fay, Lord, who is like unto thee, which deliveref the poor from him that is too frong for him, yea, the poor and the needy from him that fpoileth him? Falfe witneffes did rife up: they laid to my charge things that I knew not. They rewarded me evil for good, to the fpoiling of my foul. But as for me, when they were fick, my cloathing was fackcloth: I humbled my foul with fafting; and my prayer returned into mine own bofom. I behaved mylelf as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adverfity they rejoiced, and gathered themfelves together: yea, the abjects gathered themfelves together againft me, and I knew it not: they did tear me, and ceafed not ; with hypocritical mockers in feafts, they gnafhed upon me with their teeth. Lord, how long wilt thou look on? refcue my foul from their deftructions, my darling from the lions. I will give thee thanks in the great congregation: I will praife thee among much people. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a caule. For they fpeak not peace; but they devife deceitful matters againf them that are quiet in the land. Yea, they opened their mouth wide againft me, and faid, Aha, aha ; our eye hath feen it. This thou haft feen, O Lord: keep not filence; O Lord, be not far from me. Stir up thylelf, and awake to my judgment, even unto my caufe, my God and my Lord. Judge ine, O Lord my God, according to thy rightcoufnefs: and let them not rejoice over me. Let them not fay in their hearts, Ah, fo would we have it: let them not fay, We have fwallowed him up. Let thern be afhamed and brought to confufion together that rejoice at mine hurt: let them be clothed with thame and difhonour that magnify themfelves againft me. Let them fhont for joy, and be glad, that favour my righteons caule: yea, let them fay continually, Let the Lord be magnified, which hath pleafure in the profperity of his fervant: and my tongue flall fpeak of thy rightcoulnefs and of thy praife all the day long.

Ifalm 35 .

Prayers expreffing the firmeft truft and confidence in God under afflictions.
David complaineth of the great number of his enemies; expreffeth his reliance on the protection of the Almighty; and imploreth his affilance.
LORD, how are they encreafed that trouble me? many are they that rife up againft me. Many there be which fay of my foul, There is no help for him in God. Selah. But thou, O Lord, art a fhield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and flept; I awaked ; for the Lord fuftained me. I will not be afraid of ten thoufands of people, that have fet themfelves againft me round about. Arife, O Lord; fave me, O my God: for thou haft fmitten all mine enemies upon the cheek bone ; thou haft broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy bleffing is upon thy people. Selah.

David beino perfecuted by his enemies, and in danger of his life from falle rvitneffis, teflifieth his entire confidence in the protection of the Almighty; befeecheth him to continue his favour ; and is perfuaded he ceill never forfake him.
THE Lord is my light and my falvation; whom fhall I fear: the Lord is the ftrength of my life; of whom fhall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flefh, they ftumbled and fell. Though an hof mould encamp againft me, my heart fhall not fear: though war fhould rife againft me, in this will I be confident. One thing have I defired of the Lord, that will I feek after; that I may dwell in the houfe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he fhall hide me in his pavilion: in the fecret of his tabernacle fhall he hide me; he fhall fet me upon a rock. And now fhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle facrifices of joy; I will fing. yea, I will fing praifes unto the Lord. Hear, O Lord, when I cry with my voice: have mercy alfo upon me, and anfwer me. When thou faidf, Seek ye my face; my heart faid unto thee, Thy face, Lord, will I feek. Hide not thy face far from me; put not thy fervant away in anger: thou hafi been my help; leave me not, neither forfake me, O God of my falvation. When my father and my mother forfake
me, then the Lord will take me up. Teach me thy way, $O$ Lord, and lead me in a plain path, becaufe of mine enemies. Deliver me not over unto the will of mine enemies: for falfe witneffes are rifen up againft me, and fuch as breathe out cruelty. I had fainted, unlefs 1 had belicved to fee the goodnefs of the Lord in the land of the living. Wait on the Lord, be of good courage, and he fhall ftrengthen thine heart: wait, I fay, on the Lord.

Pfulm 27.
David being purfued ty his enemies, pretably in hir retrcat from Keilah, entrcateth the Lord to deliver him. He then re!urneth thanks that his prayers were heard.
IN thee, O Lord, do I put my truft ; let me never be afhamed : deliver me in thy righteoufnefs. Bow down thine ear to me; deliver me fpeedily; be thou my firong rock, for an houfe of defence to fave me. For thou art my rock and my fortrefs: therefore for thy name's fake lead me, and guide me. Pull me out of the net that they have laid privily for me: for thou art my ftrength. Into thine hand I commit my fpirit : thou haft redeened me, O Lord God of truth. I have hated them that regard lying vanities: but I truft in the Lord. I will be glad and rejaice in thy mercy: for thou haft confidered my trouble; thou haft known my foul in adverfities; and haft not shut me up into the had of the enemy: thou haft fet my feet in a large room. Have mercy upon me, O Lord, for I am in trouble; mine eye is confumed with grief, yea, my foul and my belly. For my life is fpent with grief, and my years with fighing: my firength faileth becaufe of mine iniquity, and my bones are confumed. I was a reproach among all mine enemies, but efpecially among my neighbours, and a fear to mine acquaintance: they that did fee me without fled from me. I am forgotten as a dead man out of mind: I am like a broken veffel. Fur I have heard the flander of many : fear was on every fide: while they took counfel together againft me, they devifed to take away my life. But I trufed in thee, O Loid: I faid, Thou art my God. My times are in thy hand : deliver me from the hand of mine enemies, and from them that perfecute me. Make thy face to hine upon thy fervant : fave me for thry mercy's lake. Let me not be afhamed, O Lord; for I have called upon theé: let the vicked be afhamed, and let them be filent in the grave. Let the lying lips be put to filence: which fpeak grievous things proudly and contemptuoufly againft the righteous. O how great is thy goodnefs which thou haft laid up for them that fear thee! which thou
haft wrought for them that truft in thee, before the fons of men! Thou fhalt hide them in the fecret of thy prefence from the pride of man : thou fhalt keep them fecretly in a parilion from the frife of tongues. Bleffed be the Lord: for he hath fhewed me his marvellous kindnefs in a frong city. For I faid in my hafte, I am cut off from before thine eyes: neverthelefs thou heardeft the voice of my fupplications when I cried unto the. O love the Lord, all ye his faints: for the Lord preferveth the faithful, and plentifully rewardeth the p:oud doer. Be of good courage, and he Ihall Arengthen your heart, all ye that hope in the Lord. Pfalm 31.
Divid prayeth God to defend hiin from thofe roho fought his life, and promifeih to praife and blefs him, when he has granted his requej).

SAVE me, O God, by thy name, and judge me by thy ftength. Hear my prayer, O God; give ear to the words of my mouth. For ftrangers are rifen up againf me, and opprefors feek after my foul: they have not fet God before them. Selah. Behold, God is mine helper: the Lord is with them that uphold my foul. He fhall reward evil unto mine enemies : cut them off in thy truth. I will freely facrifice unto thee: I will praife thy name, O Lord: for it is good. For he hath delivered me out of all trouble: and mine eye hath feen his defire upon mine enemies. Pfaln 54.
David defcribeth the zutchfulneis of his enemies to deftroy him, prayeth for deliverance from them, and comforteth himfelf with the pronife of liod to protest him.
BE merciful unto me, O God: for man would fwallow me up; he fighting daily oppreffeth me. Mine enemies would daily fwallow ine up: for they be many that fight againft me, O thou moft High. What time I am afraid, I will truf in thee. In God I will praife his word, in God I have put my truft ; I will not fear what flefli can do unto me. Every day they wreft my words: all their thoughts are againft me for evil. They gather themfelves tugether, they hide themfelves, they marl iny feps, when they wait for my foul. Shall they efcape by iniquity? in thine anger, caft down the people, O God. Thou telleft my wanderings: put thou my tears into thy bottle: are they not in thy book? When I cry unto thee, then fhall mine enemies turn back, this : know ; for God is for me. In God will I praife his word: in the Lurd will I praife his word. In God have I put my
truft: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praifes unto thee. For thou halt delivered my foul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Pfalm 5 6.
When David fled from Saul into the cave; in rethich he calleth upon God for lis help, and gheveth the firm confidence he had in his protection.
BE merciful unto me, O God, be merciful unto me: for my foul trufteth in thee: yea, in the fhadow of thy wings will I make my refuge until thele calamities be overpaft. I will cry unto God moft high : unto God that performeth all things for me. He fhall fend from heaven, and fave me from the reproach of him that would fwallow ine up. Selah. God fhall lend forth his mercy and his truth. My foul is among lions: and I lie even among them that are fet on fire, even the fons of men, whofe teeth are fpears and arrows, and their tongue a fharp fword. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. They have prepared a net for my fteps : my foul is bowed down: they have digged a pit before me, into the midft whereof they are fallen themfelves. Selah. My heart is fixed, O God, my heart is fixed: I will fing and give praife. Awake up, my glory; awake, pfaltery and harp: I my feif will awake early. I will praife thee, O Lord, among the people: I will fing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth. $\quad P_{j}$ alln 57.
David entreateth God to hear his prayer, and to take him into hi: protecition.
HEAR my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou haft been a fhelter for me, and a frong tower from the enemy. I will abide in thy tabernacle for ever: 1 will trufi in the covert of thy wings. Sclah. For thou, O God, haft heard my vows: thou haft given me the heritage of thole that fear thy name. Thou wilt prolong the king's life ; and his years as many gencrations. He fhall abide before God for ever: O prepare mercy and truth which may preferse him. So will I ting praife unto thy name for ever, that I may daily perform my vows.

Pjalm61.

David tellificth that his confidence in God made him perfeally eafy under the perfecution of his enemies; and exhorteth others not to trufl in men, nor in worldly goods, but in God alone, who is the difpojer of all things, and the revarder of all men.
TRULY my foul waiteth upon God: from him cometh my falvation : he only is my rock and my falvation: he is my defence; I fhall not be greatly moved. How long will ye imagine mifchief againft a man? ye fhall be flain all of you: as a bowing wall thall ye be, and as a tottering fence. They only confult to caft him down from his excellency: they delight in lies: they blefs with their mouth, but they curfe inwardly. Selah. My foul, wait thou only upon God: for my expectation is from him. He only is my rock and my falvation : he is my defence: I hall not be moved. In God is my falvation, and my glory: the rock of my ftrength, and my' refuge is in God. Truft in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Truft not in oppreffion, and become not vain in robbery : if riches encreafe, fet not your heart upon them. God hath fpoken once, twice have I heard this; that power belongeth unto God. Alfo unto thee, O Lord, belongeth mercy: for thou rendereft to every man according to his work.

Pfaln. 62.
David befeecheth God to take hin into his protectian, and to let him experience the fame goodnefs in his old age, which he had felt the effects of from his youth. He complaineth of the infults and cruclty of his cnemies; and, in full affurance that God reill protect him, he is filled with a holy joy, and vows to blefs him for ever.
IN thee, O Lord, do I put my truft: let me never be put to confulion. Deliver me in thy righteoufnefs, and caufe me to efcape: incline thine ear unto me, and fave me. Be thou my frong habitation, whereunto I may continually refort: thou haft given commandment to fave me: for thou ant my rock and my fortrefs. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man; for thou art my hope, O Lord God: thou art my truft from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praife thall be continually of thee. I am as a wonder unto many; but thou art my frong refuge. Let my mouth be filled with thy praife, and with
thy honour all the day. Caft me not off in the time of old age; forfake me not when my frength faileth. For mine enemies fpeak againft me; and they that lay wait for my foul take counfel together, faying, God hath forfaken him: perfecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make hafte for my help. Let them be confounded and confumed that are adverfaries to my foul: let them be covered with reproach and difhonour that feek my hurt. Bu't I will hope continually, and will yet praife thee more and more. My mouth fhall thew forth thy righteoulinefs, and thy falvation all the day: for I know not the numbers thereof. I will go in the frength of the Lord God: I will make mention of thy righteoufnefs, even of thine only. O God, thou han taught me from my youth: and hitherto have I declared thy wondrous works. Now alfo when I am old and grey-headed, O God, forfake me not: until I have fhewed thy frength unto this generation, and thy power to every one that is to come. Thy righteoufnefs alfo, O God, is very high, who haft done great things: O God, who is like unto thee? thou which haft fhewed me great and fore troubles, fhalt quicken me again, and fhalt bring me up again from the depths of the earth. Thot fhalt increafe my greatnefs, and comfort me on every fide. I will alfo praile thee with the pfaltery, even thy truth, O my God: unto thee will I fing with the harp, O thou holy one of Ifrael. My lips fhall greatly rejoice when I fing unto thee: and ny foul which thou haft redeemed. My tongue alfo thall talk of thy righteoufnefs all the day long: for they are confounded, for they are brought unto fhame, that feek my hurt.

Pjalm ${ }^{7}$. 1.
David being in great difrefs, callelh upon the Lord with fervent zeal and frm confidence; and lefectieth him to deliver hion fran his enemies, according to his mercy and loring kinduefs.
B O W down thine ear, O Lord, hear me, for I am poor and needy. Preferve my foul, for I am holy: () thou my God, fave thy fervant that trufteth in the be mercitul unto me, O Lord: for 1 cry unto thee dasly. Rejoice the foul of thy fervant : for unto thee, O Lord, do I lift up my foul. For thou, Lord, art good, and ready to forgive : and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer: and attend to the voice of my fupplications. In the day of my trouble I will call upon thee: for thou wilt anfiver me. Among the Gods there is none like unto thee, OLord, neither are there any
works like unto thy works. All nations whom thou haft made fhall come and worfhip before thee, O Lord: and fhall glorify thy name. For thou art great, and doeft wondrous things: thou art God alone. Teach me thy way, O Lord, I will walk in thy truth: unite my heart to fear thy name. I will praife thee, O Lord, my God, with all my heart : and I will glorify thy name for evermore. For great is thy mercy toward me: and thou haft delivered my foul from the loweft hell. O God, the proud are rifen againft me, and the affemblies of violent inen have fought after my foul; and have not fet thee before them. But thou, O Lord, art a God full of compaffion, and gracious: long fuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me, give thy ftrength unto thy fervant, and fave the fon thine hand-maid. Shew me a token for good, that they which hate me may fee it, and be afhamed: becaufe thou, Lord, halt holpen me, and comforted me.

Pfalm 86.

Prayers compofed when the people of God were under affliction or perfecution.
One of the fons of Korah being among the Ifraelites led captive, probably into Affria, entreateth God to reflore them to their oren country. The prophet beginneth his prayer with mentioning the zoonders God had rorought in bringing their forefuthers into the land of Canaan; hence he hopeth that God coould again difplay his power in bekalf of the caplive Ifraclites. He then expollulatics with God for giving them up to their enemies; defiribeth the fevere treatment they reere expofed to for his fake; and beggeth of hism to come to their afflance and deliver them.
IV E have heard with our ears, O God, our fathers have told us what work thou didft in their days, in the times of old. How thou didft drive out the heathen with thy hand, and plantedft them; how thou didf afflict the people, and caft them out. For they got not the land in poffefion by their own fword, neither did their own arm fave them; but thy right hand and thine arm, and the light of thy countenance, becaufe thou hadft a favour unto them. Thou art my king, O God, command deliverances for Jacob.' Through thee will we pulh down our enemies; through thy name will we tread them under that rife up againft us. For I will not truft in my bow, neither fhall my fword fave me. But thou haft faved us from our enemies, and haft put them to thame
that hated us. In God we boaft all the day long: and praife thy name for ever. Selah. But thou haft caft off, and put us to fhame; and goeft not forth with our armies. Thou makeft us to turn back from the enemy: and they which hate us fpoil for themfelves. Thou haft given us like fheep appointed for meat: and haft fcattered us among the heathen. Thou felleft thy people for nought, and dof not increafe thy wealth by their price. Thou makeft us a reproach to our neighbours, a fcorn and derifion to them that are round about us. Thou makeft us a by-word among the heathen: a flaking of the head among the people. My confufion is contimually before me, and the fhame of my face hath covered me: for the voice of him that reproacheth and blafphemeth; by reafon of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt fally in thy covenant. Our heart is not turned back, neither have our fteps declined from thy way. Though thon haft fore broken us in the place of dragons, and covesed us with the fhadow of death. If we have forgotten the mame of our God, or fretched out our hands to a ftrmge God: fhall not God fearch this out? for he knoweth the lecrets of the heart. Yea, for thy fake are we killed all the day long; we are counted as fheep for the shughter. Awake, why fleepeft thou, O Lord? arife, caft us not off for ever. Wherefore hidef thou thy face? and forgettef our affliction, and our oppreffion? For our foul is bored down to the duft; our belly cleaveth unto the earth. Arife for our help, and redeem us for thy mercy's fake.

Fjaln 44.
Datid defcribeth the calamitics and differfes of the people of God when forfaken by him; and their vititories and fucceffes when taken ino his faveur: and prayeth that he ixvald nore prosper their arms araing Edom.
O GOD, thon haf caft us off, thon haft lcattered us, thou halt been difleafed; O tum thy felf to us again. Thou thof made the earth to tremble: thou haf broken it ; heal the Useraches thereof, for it thaketh. Thou haft fiewed thy ricopie hard things: thou haf made us to drink the wine of of onifnment. Thou haft given a banner to them that feared thee: that it mighe be ditplayed becaufe of the truth. Selah. Itat thy beloved may be delivered; lave with thy right Trund, and heas me. Gud hath fpoken in his holinefs, I vill rejoice: I wil! divide Shechem, and mete out the valley of Succotle. Giked is mine, and Manalfeh is mine, Ephraim
alfo is the frength of mine head; Judah is my law-giver ; Moab is my wafh-pot, over Edom will I caft out my fhoe: Philiftia, triumph thou becaufe of me. Who will bring me into the frong city? who will lead me into Edom? Wilt not thou, O God, which hadft caft us off? and thou, O God, which didf not go out with our armies? Give us help from trouble: for vain is the help of man. Through God we fhall do valiantly: for he it is that fhall tread down our enemies. Pfalm 60.
Afaph lamenteth the defruction of Ferufatem and the burning of the temple, and reprefenteth the deplorable flate to which Judea was reduced during the Babylonifh captivity, being deprived of the tokens of God's coucnant and of his favour. He then comforteth himfelf reith reflecting on the deliverances God had formerly rorought for his people, and on the proofs . he daily gives of his power in the general courfe of nature; and beggeth of him once more to make their caufe his coen, and avenge them of their adverfaries.
O God, why haft thou caft us off for ever? why doth thine anger fmoke againft the fheep of thy pafture? Rementber thy congregation which thou haft purchaied of old: the rod of thine inheritance which thou haft redeemed, this mount Zion, wherein thou had dwelt. Lift up thy feet unto the perpetual defolations; even all that the enemy hath done wickedly in the fanctuary. Thine enemies roar in the midft of thy congregations: they fet up their enfigns for figns. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once, with axes and hammers. They have caft fire into thy fanctuary, they have defiled by cafting down the divelling place of thy name to the ground. They faid in their hearts, let us deftroy them together: they have burned up all the fynagogues of God in the land. We fee not our figns, there is no more any prophet, neither is there among us any that knoweth how long. O God, how long fhall the adverfary reproach? fhall the enemy blafpheme thy name for ever? Why withdraweft thou thy hand, even thy right hand? pluck it out of thy bofom. For God is my king of old, working falvation in the midft of the earth. Thou didft divide the fea by thy ftrength : thou brakef the heads of the dragons in the waters. Thou brakef the heads of Leviathan in pieces, and gaveft him to be meat to the people inhabiting the wildernefs. Thou didft cleave the fountain and the flood: thou driedft up mighty rivers. The
day is thine, the night alfo is thine: thou haft prepared the light and the funi. Thou haft fet all the borders of the earth: thou haft made fuminer and winter. Remember this, that the enemy hath reproached,: O Lord, and that the foolifh people have blafphemed thy name. O deliver not the foul of thy turtle dove unto the multitude of the wicked, forget not the congregation of thy poor for ever. Have refpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. Olet not the oppreffed return afhamed: let the poor and needy praife thy name. Arife, O God, plead thine orm caufe: remember how the foolifh man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of thole that rife up againft thee, increafeth continually. PJolm 74 .

Afaph complaineth that the Babylonians ha.? defroyed the city and temple of Jerufalem; and befeecheth God to be reconciled to his people, and to punifh the blafphemies and cruelties of their idolatrous entemies.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerufalem on heaps. The dead bodies of thy ferrants have they given to be meat unto the fowls of the heaven, the flefh of thy faints unto the beafts of the earth. Their blood have they fhed like water round about Jerufalem: and there was none to bury them. We are become a reproach to our neighbours: a feorn and derifion to them that are round about us. How long, Lord? wilt thou be angry for ever? flatl thy jealoufy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid wafte his dwelling place. O remember not againft us former iniquities: let thy tender mercies fpeedily prevent us: for we are brought very low. Help us, O God of our falsation, for the glory of thy name: and deliver us, and furge away our fins for thy name's fake. Wherefore fhould the heathen fay, where is their God? let him be known arnong the heathon in our fight by the revenging of the blond of thy fervants which is fhed. Let the fighing of the prifoner come before thee, according to the greatnets of thy power: preferve thon thofe that are appointed to dic. And zender unto our neighbours feven-fold into their bofom, their reprusch wherewith they have reproached thee, O Lord.

So we thy people and theep of thy pafture, will give thee thanks for ever: we will fhew forth thy praife to all generations

Afaph reprefents, under the inare of a favourite vine laid walle and deflroyed by the encmy, the extreme defolation the 1 fracitics werre reduced to in their captivity, and entreateth God to come to their deliverance, and to remember the covenant he had made weith his people; for which he promijeth they weill return to thair obedience, and blefs his holy name.
G IVE ear, O Shepherd of Ifrael, thou that leadeft Jofeph like a flock, thou that dwellef between the cherubims, fhine forth. Before Ephraim, and Benjamin, and Manaffeh, fitir up thy frength, and come and fave us. Turn us again, O God, and carife thy face to fhine, and we flatl be faved. O Lord, God of hofts, how long wilt thou be angry againft the prayer of thy people? thou feedef them with the bread of tears; and giveft them tears, to drink in great meafure. Thou makeft us a ftrife unto our neighbours: and our enemies laugh among themfelves. Turn us again, O God of hofts, and caufe thy face to fhine, and we fhall be faved. Thou haft brought a vine out of Egypt: thou haft caft out the heathen, and planted it. Thou prepareft room before it, and didft caufe it to take deep root, anci it filled the land. The hills were covered with the fhadow of it, and the boughs thereof were like the goodly cedars. She fent out her boughs unto the fea, and her branches unto the river. Why haft thou thers broken down her hedges, fo that all they which pafs by the way, do pluck her ? the boar out of the wood doth wafte it, and the wild beaft of the field doth devour it. Return, we befeech thee, O God of hofts: look down from heaven, and behold, and vifit this vine; and the vineyard which thy right hand hath planted, and the branch that thon madeft ftrong for thy felf. It is burned with fire, it is cut down: they perifh at the rebuke of thy countenance. Let thy hand be upors the man of thy right hand, upon the fon of man whom thou madeft ftrong for thyfelf. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hofts, caule thy face to hine, and we thall be faved.

Pfalm 80.

Several of the neighbouring nations being gathered together to make rear againg the I/raelites, the prophet entreateth the Lord 10 delloy thofe nations, as he had formerly defloyed the kings that affaulted their forefathers.
KEEP not thou filence, O God: hold not thy peace, and be not fill, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counfel againft thy people, and confulted againft thy hidden ones. They have faid, come, and let us cut them off from being a nation: that the name of Ifrael may be no more in remembrance. For they have confulted together with one confent : they are confederate againf thee. The tabernacles of Edom, and the Ifhmaelites; of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philiftines, with the inhabitants of Tyre. Affur alfo is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites, as to Sifera, as to Jabin, at the brook of Kifon: which perifhed at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmumna: who faid, let us take to ourfelves the houfes of God in polfeffion. O my God, make them like a wheel: as the fubble before the wind. As the fire burneth the wood, and as the flame fetteth the mountains on fire; fo perfecute them with thy tempef, and make them afraid with thy ftorm. Fill their faces with fhame: that they may feek thy name, O Lord. Let them be confounded and troubled for ever: yea, let them be put to fhame, and perifh: that nen may know that thou, whofe name alone is Jehowah, art the moft high over all the earth.

Pfalm 83.
Ethan the Ezralite, Spatiing in the perfon of his prince, defcribeth his reliauce on the faithjulnefs of God to fulfil his covenant with David, and on the poaver of God to perjorm woonders for the deliverance of his piople. He then reprefenteth, that, notreithHanding his covenant with David, and his pover to deliver his people, the hing dom of Juduh was at that time in great defolation, thims defpoited of its glory, and delivered into the hands of the Babylunians; and imploreth the Lord to put ane end to their captivity and their calumitics.
I will fing of the mercies of the Lord for ever: with my month will I make known thy faithfulnefs to all generations. For I have faich, Mercy thall be built up for ever: thy faithfulnefs fhalt thou effablifh in the very lieavens. I
have made a covenant with my chofen, I have fivorn unto David my fervant, Thy feed will I eftablifh for ever, and build up thy throne to all generations. Selah. And the heavens thall praife thy wonders, O Lord: thy faithfulnefs alfo in the congregation of the faints. For, who in the heaven can be compared unto the Lord? who among the fons of the mighty can be likened unto the Lord? God is greatly to be feared in the affembly of the faints, and to be had in reverence of all them that are about him. O Lord God of hofts, who is a frong Lord like unto thee? or to thy faithfulnefs round about thee? Thou ruleft the raging of the fea: when the waves thereof arife thou filleft them. Thou haft broken Rahab in pieces as one that is flain: thou haft fattered thine enemies with thy frong arm. The heavens are thine, the earth alfo is thine: as for the world, and the fulnefs thereof, thou haft founded them. The north and the fouth thou haft created them: Tabor and Hermon fhall rejoice in thy name. Thou haft a mighty arm; ftrong is thy hand, and high is thy right hand. Juftice and judgment are the habitation of thy throne: mercy and truth thall go before thy face. Bleffed is the people that know the joyful found: they Chall walk, O Lord, in the light of thy countenance. In thy name fhall they rejoice all the day : and in thy righteoufnefs fhall they be exalted. For thou art the glory of their firength: and in thy favour our horn fhali be exalted. For the Lord is our defence: and the holy One of Ifrael is our king. Then thou fpakeft in vifion to thy holy one, and faidit, I have laid help upon one that is mighty; I have exalted one chofen out of the people. I have found David my fervant: with my holy oil have I anointed him. With whom my hand fhall be eftablifhed: mine arm alfo flall ftrengthen him. The enemy fhall not exact upon him; nor the fon of wickednefs affict him. And I will beat down his foes before his face, and plague them that hate him; but my faithfulnefs and my mercy fhall be with him: and in my name flall his horn be exalted. I will fet his hand alfo in the fea, and his right hand in the rivers. He fhall cry unto me, Thou art my father, my God, and the rock of my falvation. Alfo I will make him my firt born, higher than the kings of the eapth. My mercy will I keep for him for evermore, and my covenant fhall fand faft with him. His feed alfo will I make to endure for ever, and his throne as the days of heaven. If his children forfake my law, and walk not in my judgments; if they break my fatutes, and keep not my com-
mandments; then will I vifit their tranfgreffion with the rod, and their iniquity with ftripes. Neverthelefs, my loving kindnefs will I not utterly take from him, nor fuffer my faithfulnefs to fail. My covemant will I not break, nor alter the thing that is gone out of my lips. Once have I fworn by my holinefs that I will not lie unto David. His feed fiall endure for ever, and his throne as the fun before me. It fhall be eftablifhed for ever as the moon, and as a faithful witnefs in heaven. Selah. But thou haft caft off and abhorred, thou haf been wroth with thine anointed. Thou haft made void the covenant of thy fervant: thou haft profaned his crown, by cafting it to the ground. Thou haf broken down all his hedges; thou haft brought his frong holds to ruin. All that pafs by the way fool him: he is a reproach to his neighbours. Thou haft let up the right hand of his adverfaries; thou haft made all his enemies to rejoice. Thou haft alfo turned the edge of his fword, and haft not made him to fand in the battle. Thou haft made his glory to ceafe, and caft his throne down to the ground. The days of his youth haft thou thortened: thou haft covered him with flame. Selah. How long, Lord, wilt thou hide thylelf for ever? fhall thy wrath burn like fire? Remember how thort ny time is: wherefore haf thou made all men in vain? What man is he that liveth, and fhall not fee death? fhall he deliver his foul from the hand of the grave? Selah. Lord, where are thy former loving kindneffes which thou fwaref unto David in thy truth? Remember, Lord, the reproach of thy fervant ; how I do bear in my bofom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord: wherewith they have reproached, the footfeps of thine anointed. Bleffed be the Lord for evermore. Amen, and Amen.

PJalm 89.
I\% prophet reprefenteth to God the diplorable condition the Irraelites zeeve reduced to ly the cruelty of their heathen intaders, whofe inPolcone, injufice, and impicty he deforibeth. He then confoleth humedf with the promife of protection zelich God had given his people in the law, and foretelleth the deliverance of the İ'raelites, and the delluustion of their invuders.
U Lor: God, to whom vengeance belongeth; O God, to whom vengeance belongeth, fhew thylelf. Lift up thyfelf, thou judge of the earth: render a revand to the proud. Iord, how long fhall the wicked, how long fhall the wicked tainuph? How long thall they utter and fpeak hatd things?
and all the workers of iniquity boaft themfelves? They break in pieces thy people, O Lord, and afflict thine heritage. They flay the widow and the ftranger, and murder the fatherlefs. Yet they fay, The Lord fhall not fee; neither Thall the God of Jacob regard it. Underfiand, ye brutinh among the people; and ye fools, when will ye be wife? He that planted the ear, fhall he not hear? he that formed the eye, fhall he not fee? He that chaftifeth the heathen, fhall not he correct? he that teacheth man knowledge, flall not he know? The Lord knoweth the thoughts of man, that they are vanity. Bleffed is the man whom thou chaftenef, O Lord, and teachef him out of thy law; that thou mayeft give him reft from the days of adverfity, until the pit be digged for the wicked. For the Lord will not caft off his people, neither will he forfake his inheritance. But judgment fhall return unto righteoufnefs : and all the upright in heart fhall follow it. Who will rife up for me againf the evil-doers? or who will ftand up for me, againft the workers. of iniquity? Unlefs the Lord had been my help, my foul had almoft dwelt in filence. When I faid, ny foot flippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight miy foul. Shall the throne of iniquity have fellowhip with thee, which frameth mifchief by a law? They gather themfelves together againft the foul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge. And he fhall bring upon them their own iniquity, and fhall cut them off in their own wickednefs; yea, the Lord our God fhall cut them off.

Pfalm 94.
The prophet' reprefenteth to God the deplorable flate he weas in ivhile a captive at Babylon; beggeth of him to reflore his people to their lund, and his temple to its former glory; thet the nutions, when they faw it, might be induced to fear him, and that the fexes, rehien romplated there, might have. occafion to bleys him for erer.
HEAR my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call. anfwer me fpeedily. For my days are confumed like fmoke, and my bones are burned as an hearth. My heart is fmitten, and withered like grafs; fo that I forget to eat my bread. By reafon of the voice of my groaning my bones cleave to my fkin. I am like a pelican of the wildernefs: ! am like an owl of the defert. I watch, and am as a Vol. III.
fparrow alone upon the houfetop. Mine enemies reproach me all the day ; and they that are mad againft me are fworn againft me. For I have eaten afhes like bread, and mingled my drink with weeping; becaule of thine indignation and thy wrath: for thou haft lifted me up, and caft me down. My days are like a fhadow that cieclincth; and I am withered like grafs. But thou, O Lord, fhalt endure for ever, and thy remembrance unto all generations. Thou fhalt arife, and have mercy upon Zion: for the time to favour her, yea, the fet time, is come. For thy lervants take pleafure in her fiones, and fsour the duft thereof. So the heathen thall ferr the name of the iord, and all the kings of the earth thy glory. When the Lord thall build up Zion he fhall appear in his clory. He will regard the prayer of the deftitute, and not delpife their prayer. This fhall be written for the generation to come: and the people which fhall be created fhall praife the Lord. For he hath looked down from the height of his fanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prifoner, to loofe thofe that are appointed to death; to declare the name of the Lord in Zion, and his praife in Jerufalem; when the prople are gathered together, and the kingdons to ferve the Lord. He weakened my frength in the way; he fhortened my dlyss. I faid, O my God, take me not away in the midft of my days: thy years are throughout all gemerations. Of old haft thou laid the foundation of the earth: and the heavens are the work of thy hands. Thoy fhall perifh, but thou fhalt cndure: yea, all of them fhall wax old like a garment ; as a refure fhalt thou change them, and they fhall be changed: but thou art the fame, and thy years flall have no cnd. The children of thy fervants inall continue, and their feed fhall be eftablifhed before thee.

The Ifraelies being oppreffed and tercieuted iy their enomies, the pfalmilk im:loreth the diviue allijlanie.
UNTO thee lift I up mine eyes, O thou that dwelleft in the heavens. Behold, as the eyes of fervants look unto the hand of their mafters, and as the eyes of a maiden unto the hand of her miftrefs; fo our eyes wait upon the Lord our God, until that he have mercy upon ris. Have meicy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our foul is exceedingly filled with
with the fcorning of thofe that are at eafe, and with the contempt of the proud.

Pfalm ${ }^{2} 3$.
The Feves at Babylon exprefs their affiction for their captivity and their zeal for frrufalem; and reflect zeith feverity on the Edomites who rejoiced to fee it deflroyed, and on the Balylonians who defiroyed it.
BY the rivers of Babylon, there we fat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midft thereof. For there they that carried us away captive required of us a fong: and they that wafted us required of us mirth, faying, Sing us one of the longs of Zion. How fhall we fing the Lord's fong in a firange land? If I forget thee, O Jerufalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerufalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerufalem; who faid, Rafe it, rafe it, even to the foundation thereof. O daughter of Babylon, who art to be deftroyed: happy fhall he be that rewardeth thee as thou haft ferved us. Happy fluall he be that taketh and dafheth thy little ones againft the fones.

Pfalm 137.

Prayers in time of trouble and affiction.
David imploreth the affllance of God againft his perfecutors; exhorteth them to acknowiledge in their hearts his "deffonation to the throne of Sunl, and to dejift from their enterprifes asaingt him; and declareth that his jole confidence rvas in God, in whoje favour he ras more happy than worldly men in their greatefl afflucnce.
HEAR me when I call, O God of my righteoufnefs: thou haft enlarged me when I was in diftrefs: have mercy upon me, and hear my prayer. O ye fons of men, how long will ye turn my glory into fhame: how long will ye love vanity, and feek after lealing? Selah. But know that the Lord hath fet apart him that is godly for himfelf: the Lord will hear when I call unto him. Stand in awe, and fin not: commune with your own heart upon your bed, and be fill. Selah. Offer the facrifices of righteoufnefs: and put your truft in the Lord. There be many that fay, Who will thew us any good? Lord, lift thou up the light of thy countenance upon us. Thou haft put gladnefs in my beart, more than in the time that their corn and their wine
vanity: his heart gathereth iniquity to itfelf; when he goeth abroad, he telleth it. All that hate me whifper together againft me: againft me do they devife my hurt. An evil difeafe, fay they, cleaveth faft unto him: and now that he lieth, he fhall rife up no more. Yea, mine own familiar friend, in whom I trufted, which did eat of my bread, hath lifted up his heel againft me. But thou, O Lord, be merciful unto me, and raife me up, that I may requite them. By this 1 know that thou favoureft me, becaufe mine enemy doth not triumph over me. And as for me, thou upholdeft me in mine integrity, and fetteft me before thy face for ever. Bleffed be the Lord God of Ifrael, from everlafting and to everlafting. Amen, and Amen.

David defrribeth his diffeefs when he reas purfued ly his enemies, probably in the time of Abfalom's rebellion; and complaineth of the treachery of his fubjects, more particularly of one, rehoreas probably Ahitophel, begoing that God reould confound their counfels and deflroy the authors of them. And at length, from a viero of the perfidioufnefs of his enemies and of his oren integrity, he comforicth himfelf reith hopes that God roould not forfake limn, but zeould defloy thofe reho fought his ruin.
GIVE ear to my prayer, O God; and hide not thyfedf from my fupplication. Attend unto me, and hear me: I mourn in my complaint, and make a noife; becaufe of the voice of the enemy, becaufe of the oppreffion of the wicked: for they caft iniquity upon me, and in wrath they hate me. My heart is fore pained within me; and the terrors of death are fallen upon me. Fearfulnefs and trembling are come upon me: and horror hath overwhelmed me. And I faid, Oh, that I had wings like a dove: for then would I Hy away and be at reft: lo, then would I wander far off, and remain in the wildernefs. Selah. I wonld haften my efcape from the windy form and tempeft. Defroy, O Lord, and divide their tongues: for I have feen violence and frife in the city. Day and night they go about it upon the walls thereof: mifchief alfo and forrow are in the midft of it. Wickednels is in the midft thereof: deceit and guile depart not from her fireets. For it was not an enemy that reproached me: then I could haveborne it: neither was it he that hated me that did magnify himfelf againft me: then I would have hid myfelf from him. But it was thon, a man, mine equal, my guide, and mine acquaintance. We took fiveet compel together, and walked unto the houfe of God in company. Let death feize upon them, and let them go down quick into hell: for wickednefs
wickednefs is in their dwellings, and among them. As for me, I will call upon God: and the Lord thall fave me. Evening and morning, and at noon will I pray, and cry aloud: and he fhall hear my voice. He hath delivered my foul in peace from the battle that was againft me: for there were many with me. God fhall hear and afflict them, even he that abideth of old: Selah. Becaufe they have no changes, therefore they fear not God. He hath put forth his hands againft fuch as be at peace with him: he hath broken his covenant. The words of his moutli were finoother than butter, but war was in his heart: his words were fofter than oil, yet were they drawn fwords. Caft thy burden upon the Lord, and he fhall futtain thee; he fhall never fuffer the righteous to be moved. But thou, O God, fhalt bring them down into the pit of deftruction: bloady and deceitful men fhall not live out half their days: but I will truft in thee.

Pfalm 55.
David luyeth before God the great danger he weas in, and entreateth him to deliver him from his enemies, to reffrain their malice, and to make them an example to all the zoorld.
DELIVER me from mine enemies, O my God: defend me from them that rife up againf me. Deliver me from the workers of iniquity, and fave me from bloody men. For lo, they lie in wait for my foul: the mighty are gathered againft me: not for my tranfgreffion, nor for my fin, $O$ Lord. They run and prepare themfelves without my fault : awake to help me, and behold. Thou therefore, O Lord God of hofts, the God of Ifrael, awake to vifit all the heathen : be not merciful to any wicked tranfgreffors. Selah. They return at evening, they make a noife like a dog, and go round about the city. Behold, they belch out with their mouth: fwords are in their lips: for who, fay they, doth hear? But thou, O Lord, fhalt laugh at thein: thou fhalt have all the heathen in derifion. Becaule of his ftrength will I wait upon thee : for God is my defence. The God of my mercy fhall prevent me: God fhall let me fee my defire upon mine enemies. Slay them not, left my people forget : fcatter them by thy power : and bring them down, O Lord our flield. For the fin of their mouth, and the words of their lips, let them even be taken in their pride: and for curfing and lying which they fpeak. Confume them in wrath, confume them, that they may not be : and let them know that God ruleth in Jacob, unto the ends of the earth. Selah. And at evening let them return ; and let them make a noife
like a dog, and go round about the city: Let them wander up and down for meat, and grudge if they be not fatisfied. But I will fing of thy power; yea, I will fing aloud of thy mercy in the morning: for thou haft teen my defence and .refuge in the day of my trouble. Unto thee, O my ferength, will I fing: for God is my defence, and the God of my mercy.

Davili entreateth God to defend him from the fubtilty and cruclty of his enemies; and foretelleth their ruin, zehich, he declares, zeill be manifefl to all.
HEAR my woice, O God, in my prayer: preferve my life from fear of the enemy. Hide me from the fecret counfel of the wicked; from the infurrection of the workers of iniquity: who whet their tongue like a fword, and bend their bows to fhoot their arrows, even bitter words: that they may fhoot in fecret at the perfect: fuddenly do they fhoot at him, and fear not. They encourage themfelves in an evil matter: they commune of laying fnares privily: they fay, Who fhall fee them? They fearch out iniquities; they accomplifin a diligent fearch: both the inward thought of every one of them, and the heart is deep. But God fhall fhoot at them with an arrow; fuddenly fhall they be wounded. So they fhall make their own tongue to fall upon themfelves: all that fee them fhall flee away. And all men fhall fear, and fhall declare the work of God: for they thall wifely confider of his doing. The righteous fhall be glad in the Lord, and fhall truft in him: and all the upzight in heart flall glory. Pjalin 6.1.

David being perfecutcd ly his enemies prayeth the Lord to come to his affiftance.
MA KE hafte, O God, to deliver me ; make hafe to help me, O Lord. Let them be afhamed and confounded that feek after my foul: let them be turned backward, and put to confufion, that defire my hurt. Let them be tumed back for a reward of their fhame, that lay, Aha, aha. Let all thofe that feek thee rejoice, and be glad in thee: and let luch as love thy falvation fay continually, Let God be magnified. But I am poor and needy: make hafte unto me, O God: thou art my help and my deliverer; O Lord, make no tamying.

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David defcriteth the malice and injufice of his enemies, and giveth a particular account of their imprecations arainfl him. He then Tefeecheth God to deal kindly werth hiin, and to difappoint the malice of his accufers; and promifeth that he weill joyfully celebrate him, as the deliverer of the helplefs from mercilefs oppreffors.
HOLD not thy peace, O God of my praife; for the mouth of the wicked, and the mouth of the deceitful are opened againft me: they have fpoken againft me with a lying tongue. They compaffed me about alfo with words of hatred; and fought againft me without a caufe. For my love, they are my adverfaries: but I give myfelf unto prayer. And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him : and let fatan fand at his right hand. When he fhall be judged let him be condemned, and let his prayer become fin. Let his days be few; and let another take his office. Let his children be fatherlefs, and his wife a widow. Let his children be continually vagabonds, and beg: let them feek their bread alfo out of their defolate places. Let the extortioner catch all that he hath ; and let the ftranger fpoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherlefs children. Let his pofterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the fin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Becaufe that he remembered not to fhew mercy, but perfecuted the poor and needy man, that he might even flay the broken in heart. As he loved curling, fo let it come unto him: as he delighted not in bleffing, fo let it be far from him. As he clothed himfelf with curfing like as with his garment, fo let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adverfaries from the Lord, and of them that fpeak evil againft my foul. But do thou for me, O God the Lord, for thy name's fake: becaufe thy mercy is good, deliver thou me. For I am poor and needy, and my heart is wounded within me. I am gone like the fhadow when it declineth: I am toffed up and down as the locuft. My knees are weak through fafting: and my flefh faileth of fatnefs. I became alfo a reproach unto them : when they lookod upon me, they fhaked their heads. Help me, O Lord my God: O fave me according to thy mercy: that they may know that this is thy hand;
that thou, Lord, haft done it. Let them curfe, but blefs thou: when they arite, let them be afhamed; but let thy fervant rejoice. Let inine adverfaries be clothed with fhame, and let them cover themfelves with their own confufion as with a mantle. I will greatly praife the Lord with my mouth; yea, I will praife him among the multitude. For he fhall trand at the right hand of the poor, to fave him from thole that condemn his foul.

Pfalm 10 g .
David beggeth of God to defend him from the deceits and calumnies of the roicked, and complaineth that he is forced to dwell among them.
I N my diftrefs I cried unto the Lord, and he heard me. Deliver my foul, O Lord, from lying lips, and from a deceitful torigue. What fhall be given unto thee? or what thall be done unto thee, thou falfe tongue? Sharp arrows of the mighty with coals of juniper. Woe is me, that I fojourn in Mefech! that I dwell in the tents of Kedar! Ms foul hath long divelt with him that hateth peace. I am for peace: but when I fpeak, they are for war. Ijalm 120.

Duvid entreateth God to defend him from the zeviles and malice of thoofe teho fourht his ruin; prayeth him to Ulajl thcir telicted defigns; and affureth himfelf of his protection.
DELIVER me, O Lord, from the evil man : preferve me from the violent man; which imagine mifchiefs in their heart ; continually are they gathered together for war. They have fharpened their tongues like a ferpent: adder's poifon is under their lips. Selah. Keep me, O Lord, from the hands of the wicked: preferve me from the violent man; who have purpofed to overthrow my goings. The proud have hid a fnare for me, and cords ; they have fpread a net by the wayfide: they have fet gins for me. Selah. I faid unto the Lord, Thou art my God: hear the roice of my fupplications, O Lord. O God the Lord the ftrength of my falvation, thou haft covered my head in the day of battle. Grant not, O Lord, the defires of the wicked: further not his wicket device; left they exalt themfelves. Selah. As for the head of thofe that compais me about, let the mifchief of their own lips cover them. Let burning coals fall upon them: let them be cal into the fire ; into deep pits, that they rife not upagain. Let not an evil fpeaker be eltablined in the earth: evil thall hunt the violent man to overthrow him. I know
that the Lord will maintain the caufe of the afflicted, and the right of the poor. Surely the righteous fhall give thanks unto thy name: the upright fhall dwell in thy prefence.

Pfalm iqu.
David being driven out of $\mathcal{F} u d e a$ by Saul, beggeth of God grace that he may not fin againft him weith his tongue, nor be draven into any finful compliances by living amongt idolaters. He confideth in God's help, and prayeth that he roould deliver him from thofe who fought his ruin.
LOR D, I cry unto thee: make hafte unto me: give ear unto my voice, when I cry unto thee. Let my prayer be fet forth before thee as incenfe, and the lifting up of ny hands as the evening facrifice. Set a watch, O Lord, before my month; keep the donr of my lips. Incline not my heart to any evil thing, to practife wicked works with men that work iniquity : and let me not eat of their dainties. Let the righteous finite me: it fhall be a kindnefs : and let him reprove me; it fhall be an excellent oil, which fhall not break my. head: for yet my prayer alfo fhall be in their calamities. When their judges are overthrown in fony places, they fhall hear my words; for they are fweet. Our bones are fcattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my truft, leave not my foul deftitute. Keep me from the fnares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilf that I withal efcape.

Pfalm $14 \mathbf{r}$.
David bcing furrounded by Saul's army, he beggeth of God to affitt hiin in that imminent danger, and woweth in return to praife him for fo great a mercy.
I cried unto the Lord with my voice: with my voice unto the Lord did I make my fupplication. I poured out my complaint before him; I flewed before him my trouble. When my fipirit was overwhelmed within me, then thou kneweft my path. In the way wherein I walked have they privily laid a fnare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my foul. I cried unto thee, O Lord; I faid, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my perfecutors; for they are fronger than I. Bring my foul out of prifon, that I may
praife thy name; the righteous thall compaifs me about ; for thou fhalt deal bountifully with me.

Pfalm 142.

## Prayers of Interceffion.

The people of Lirael eniraat the Lord to preferve David their lingin the day of tattic, and male him victorious over his enemies; and exprefs their confdence, that God weill grant their requef.
THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the fanctuary, and firengthen thee out of Zion. Remember all thy offerings, and accept thy burnt facrifice. Selah. Grant thee according to thine own heart, and fulfil all thy counfel. We will rejoice in thy falvation, and in the name of our God we will fet up our banners: the Lord fulfil all thy petitions. Now know I that the Lord faveth his anointed : he will hear him from his holy heaven, with the faving frength of his right hand. Some truft in chariots, and fome in horfes: but we will remember the name of the Lord our God. They are brought down and fallen, but we are rifen and fand upright. Sare, Lord: let the king hear us when we call.

Pfalm 20.
David prayeth to God to blejs the I'raelies, and to grant that all inic nations of the coorld may praife ciñl adore him.
$\therefore$ GOD be merciful unto us, and blefs us; and caufe his face to fhine upon us. Selah. That thy way may be known upon earth, thy faving health among all nations. Let the people praife thee, O God: let all the people praife thee. O let the nations be glad and fing for joy: for thou fhalt judge the people righteoufly, and govern the nations upon earth. Selah. Let the people praife thee, O God: let all the people praife thee. Then fhall the earth yield her increafe; and God, even our own God, fhall blefs us. God fhall blefs us; and all the ends of the earth flall fear him. Pfalin 67.
David expreffeth his zeal for the houfe of God, and lis love for the city of frrufalens; praying for the profperity of it, and vowing to promole its wedfare.
I was glad when they faid unto me, Let us mo into the houfe of the Lord. Our feet fhall fand within thy gates, $O$ Jerufalem. Jerufalen is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord,
unto the teflimony of Ifrael, to give thanks unto the name of the Lord. For there are fet thrones of judgment, the thrones of the houfe of David. Pray for the peace of Jernfalem : they flall profper that love thee. Peace be within thy walls, and profperity within thy palaces. For my brethren and companions fakes, I will now fay, Peace be within thee. Becaufe of the houfe of the Lord our God, I will feek thy good.

Pfaln 122.
David pleadeth with God, and urgeth his folicitude for God's glory, and Goit's oath in confequence of it, as arguments with him that he frould hear lits prayer, and blefs his poflerity.
LORD, remembēr David, and all his afflictions: how he fware unto the Lord, and vowed unto the mighty God of Jacob; Surely, I will not come into the tabernacle of my houfe, nor go up into my bed; I will not give fleep to mine eyes, or flumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood. We will go into his tabernacles; we will worlhip at his foot-ftool. Arife, O Lord, into thy reft; thou and the ark of thy frength. Let thy priefts be clothed with righteoufnefs; and let thy faints fhout for joy. For thy fervant David's fake turn not away the face of thine anointed. The Lord hath fivorn in truth unto David: he will not turn from it ; of the fruit of thy body will I fet upon thy throne. If thy children will keep my covenant and my teftimony that I fhall teach them, their children fhall alfo fit upon thy throne for evermore. For the Lord hath chofen Zion; he hath defired it for his habitation. This is my reff for ever: here will I dwell; for I have delired it. I will abundantly blefs her provifion: I will fatisfy her poor with bread. I wilk allo clothe her priefts with falvation: and her faints fhal! fhout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enernies will I clothe with flame: but upon himfelf fhall his crown flourifh.

David bleffeth Yehorah for the deliveranies he had already granted T. him, and prayeth for furtker afitlance, agaimpt his foreign enemicis IIAlle then defrribeth the hatpriefs of that prople tohich hath Jikoreah for their God.

BLESSED be the Lord myfrength, which teacheth my haids to war, and riy fingers to fight: my goodnefs, and my fortrefs ; my high tower, and miy deliverer ; my thied,
and he in whom I truft ; who fubdueth my people under me. Lord, what is man, that thou takeft knowiedge of him? or the fon of man, that thou makeft account of him! Man is like to vanity: his days are as a thadow that paffeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they flatl fmoke. Caft forth lightning, and fcatter them : fhoot out thine arrows, and deftroy them. Send thine hand from above; rid me and deliver ne out of great waters from the hand of frange children; whofe month fpeaketh vanity, and their right hand is a right hand of falfehood. I will fing a new fong unto thee, O God: upon a pfaltery, and an inftrument of ten ftrings will I fing praifes unto thee. It is he that giveth falvation unto kings: who delivereth David his fervant from the hurtful fword. Rid me and deliver me from the hand of ftrange children, whofe month fpeaketh vanity, and their right hand is a right hand of fallehood. That our fons may be as plants grown up in their youth; that our daughters may be as corner ftones, polifhed after the fimilitude of a palace: that our garners may be full, affording all manner of fore ; that our theep may bring forth thoulands and ten thoufands in our ftreets : that our oxen may be frong to labour; that there be no breaking in, nor going out ; that there be no complaining in our ftreets. Happy is that people that is in fuch a cale : yea, happy is that people, whole God is the Lord. Pfalm 144.

## PSALMS OF THANKSGIVING.

Thankfgivings for mercies vouchfafed to particular perfons.
David's thank fiving for a fignal vititory obtained over a neighbouring nation; in relhich he praifeth the Lord for the porver, reifdom, and juftice he had manifefled in the deliverance of his people, and in the deflruction of their enemies.
I will praife thee, O Lord, with my whole heart ; I will fhew forth all thy marvellous works. I' will be glad and rejoice in thee: I will fing praife to thy name, O thou mof High. When mine enemies are turned back, they fhall fall and perih at thy prefence. For thou haft maintained my right and iny caufe: thou fatteft in the throne judging right. Thou haft rebuked the heathen, thou haft deftroyed the wicked, thou haft put out their mane for ever and ever. O
thou enemy, defructions are come to a perpetual end : and thou haft deftroyed cities; their memorial is perifhed with them. But the Lord fhall endure for ever: lie hath prepared his throne for judgment. And he fhall judge the world in righteoufnels, he fhall minifter judgment to the people in uprightnefs. The Lord alfo will be a refuge for the oppreffed; a refuge in times of trouble. And they that know thy name will put their truft in thee: for thou, Lord, haf not forfaken them that feek thee. Sing praifes to the Lord, which dwelleth in Zion: declare among the people his doings. When he maketh inquifition for blood, he remembereth them; he forgetteth not the cry of the humble. Have mercy upon me, O Lord; confider my trouble which I fulfer of them that hate me, thou that lifteft me up from the gates of death; that I may Shew forth all thy praife in the gates of the daughter of Zion: I will rejoice in thy falvation. The heathen are funk down in the pit that they made : in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is fnared in the work of his own hands. Higgaion. Selah. The wicked fhall be turned into hell, and all the nations that forget God. For the needy fhall not alway be forgotten: the expectation of the poor hall not perifh for ever. Arife, O Lord; let not man prevail: let the heathen be judged in thy fight. Put them in fear, O Lord: that the nations may know themelves to be but men. Selah.

Ifalm 9.
Duvid defrite the the great dangers he hal teen expofed to, the wonderful deliverunces he had met weith, and the fignal tituries he had obtained over hiis ensmies ly the divine ajpilance; extolling the power, jufice, and goodnefs, which God had manifylfed on thefe' ociafions.
I will love thee, O Lord my ftrength. The Lord is my rock, and my fortrefs, and my deliverer ; my God, my ftrength, in whom I will truft ; my buckler, and the horn of my falvation, and my high tower. I will call upon the Lord, who is worthy to be praifed: fo fhall I be faved from mine enemies. The forrows of death compaffed me, and the floods of ungodly men made me afraid. The forrows of hell compaffed me about : the fnares of death prevented me. In my diftrefs I called upon the Lord, and crieci unto my God: he heard my voice óut of his temple, and my cry came before him, even into his ears. Then the earth fhook and trembled; the fuundations alfo of the hills moved and were fhat -
en, becaufe he was wroth. There went up a fmoke out of his noftrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens alfo and came dow:n: and darknefs was under his feet. And he rode upon a cherulb, and did fly: yea, he did fly upon the wings of the wind. He made darknefs his fecret place: his pavilion round about him were dark waters and thick clouds of the flics. At the brightnefs that was before him his thick clonds paffed; hailftones and coals of fire. The Lord alfo thumdered in the heavens, and the Higheft gave his voice: hail fones and coals of fire. Yea, he fent out his arrows, and fcattered them; and he fhot out lightnings, and difcomfited them. Then the channels of waters were feen, and the foundations of the world were difcovered at thy rebuke, O Lord, at the blaft of the breath of thy nofrils. He fent from above, he took me, he drew me out of many waters. He delivered me from my flong enemy, and from them which hated me: for they were too firong for me. They prevented me in the day of my calamity: but the Lord was my Ray. He brought me forth alfo into a large place; he delivered me becaufe he delighted in me. The Lord rewarded me according to my righteoufnefs; according to the cleannefs of my hands hath he recompenfed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his fatutes from me. I was allo upright before him, and 1 kept myfelf from mine iniquity. Therefore hath the Lord recompenfed me according to my righteoufnels, according to the cleannefs of tiny hands in his eye-fight. With the merciful thou wilt fhew thyfelf merciful; with an upright man thou wilt fhe: thyfelf upright; with the pure thou wilt thew thyfelf pure ; and with the froward thou wilt fhew thy felf froward. For thou wilt lave the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the Lord my God will enlighten my darknefs. For by thee I have ruin through a troop, and by my God have I leaped over a wall. Asfor God, his way is perfect : the word of the Lord is tried: he is a buckler to all thofe that truft in him. For who is God five the Lord? or who is a rock fave our God? It is God that girdeth me with frengtts, and maketh my way perleet. He araketh my leet like hinds' feet, arad fettecth me upon my hig! places. He teachetin my hands lowat, fo that a bow of tieel is broken by mine arms. Thou haft alfo given me the Hheld of thy lalration: and thy right hand hath holden me up, and thy gentleneis liath made me great. Thou haft enlurged
enlarged my fteps under me ; that my feet did not flip. I have purfued mine enemies, and overtaken them : neither did I turn again till they were confumed. I have wounded them that they were not able to rife: they are fallen under my feet. For thou haft girded me with ftrength unto the battle : thou haft fubdued under me thofe that rofe up againft me. Thou haft alfo given me the necks of mine enemies: that I might deftroy them that hate me. They cried, but there was none to fave them: even unto the Lord, but he anfwered them not. Then did I beat them fmall as the duft before the wind: I did caft them out as the dirt in the ftreets. Thou haft delivered me from the ftrivings of the people; and thou haft made me the head of the heathen: a people whom I have not known fhall ferve me. As foon as they hear of me, they fhall obey me: the ftrangers fhall fubinit themfelves unto me. The ftrangers' íhall fade away, and be afraid out of their clofe places. The Lord liveth, and bleffed be my rock: and let the God of my falvation be exalted. It is God that avengeth me, and fubdueth the people unto me. He delivereth me from mine enemies: yea, thou lifteft me up above thofe that rife up againft me: thou haft delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and fing praifes unto thy name. Great deliverance giveth he to his king; and fheweth mercy to his anointed, to David, and to his feed for evermore.

T'he Ifraelites praife God for the vietory vouchjafed to David their king, and exprefs their confidence in the future protection of the Almighty.
THE king fhall joy in thy ftrength, O Lord; and in thy falvation how greatly flall he rejoice! Thou haft given him his heart's defire, and haft not withholden the requeft of his lips. Selah. For thou preventeft him with the bleffings of goodnefs: thou fetteft a crown of pure gold upon his head. He afked life of thee, and thou gaveft it him, even length of days for ever and ever. His glory is great in thy falvation: honour and majefly haft thou laid upon him. For thou haft made him moft bleffed for ever: thou haft made him exceeding glad with thy countenance. For the king trufteth in the Lord; and through the mercy of the mof High he fhall not be moved. Thine hand fhall find out all thine enemies: thy right hand fhall find out thofe that hate thee. Thou fhalt make them as a fiery oven in the time of thine anger: the Lord fhall fwallow them up in his wrath, and the fire fhall Vol. III.
devour them. Their fruit flalt thou deftroy from the earth, and their feed from among the children of men. For they intended evil againft thee : they imagined a mifchievous device, which they are not able to perform. Therefore fhalt thou make them turn their back, when thou fhalt make ready thine arrows upon thy frings againft the face of them. Be thou exalted, Lord, in thine own ftrength; fo will we fing and praife thy power.

Pfalm 21.
Divid thanketh God for having reeovered him from a fel nefs which
had trought him to the very' gates of death; acknoceledoch that
profperity had made hiun forget hinfelf, and that God had chaf-
tened him to bring him to a fenfe of his zoealnefs and dependance;
vorvs therefore to praife God continually.
I will extol thee, O Lord: for thou haft lifted me up, and haft not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou haft healed me. O Lord, thou haft brought up my foul from the grave: thou haft kept me alive that I fhould not go down to the pit. Sing unto the Lord, O ye faints of his, and give thanks at the remembrance of his holinefs. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. And in my profperity I raid, I fhall never be moved. Lord, by thy favour thou haft made my mountain to ffand ftrong, thou didft hide thy face, and I was troubled. I cried to thee, O Lord; and unto the Lord I made fupplication. What profit is there in my blood, when I go down to the pit? fhall the duft praife thee? fhall it declare thy truth? Hear, O Lord; and have mercy upon me: Lord, be thou my helper. Thou haft turned for me my mourning into dancing: thou haft put off my fackcloth, and girded me with gladnefs: to the end that my glory may fing praife to thee, and not be filent. O Lord my God, I will give thanks unto thee for ever. Pfalm $3^{\circ}$.

David praifeth God for delivering him, rehen he reas difouered by the Philiflines in the city of Gath. He reprefenteth God's care and protestion of his children, the adrantages zolich the fcar of God prowures them, and the fatal lot of the reicked.
I will blefs the Lord at all times: Iris praife fhall continually be in my mouth. My foul fhall make her boaft in the Lord: the humble fhall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name toget her. I'fought the Lord, and he heard me, and delivered me from
all my fears. They looked unto him, and were lightened ; and their faces were not aflhamed. This poor man cried, and the Lord heard him, and faved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O tafte, and fee that the Lord is good; bleffed is the man that trufteth in him. O fear the Lord, ye his faints: for there is no want to them that fear him. The young lions do lack, and fuffer hunger : but they that feek the Lord fiall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that defireth life, and loveth many days, that he may fee good? Keep thy tongue from evil, and thy lips from fpeaking guile. Depart from evil, and do good; feek peace, and purlue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is againf them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and faveth fuch as be of a contrite fpirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil Thall flay the wicked ; and they that hate the righteous fhall be defolate. The Lord redeemeth the foul of his fervants: and none of them that truft in him fhall be defolate.

Palm 34.
Afaph, Speaking in the perfon of his prince, praijeth God for the wonderfull works which he had done towards delivering him from the heathen coloo had invaded him, and effablifed him again in his kingdom; and rooveth, that, wehen he fiould be compleatly fetled, he tcould govern it righteoulfy.
U NT O thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, thy wondrous works declare. When I Thall receive the congregation, I will judge uprightly. The earth and all the inhabitants thereof are diflolved: I bear the pillars of it. Selah. I faid unto the fools, Deal not foolifhly; and to the wicked, Lift not up the horn. Lift not up your horn on high: fpeak not with a ftiff neck. For promotion cometh neither from the eaft, nor from the weft, nor from the fouth. But God is the judge: he putteth down one, and fetteth up another. For in the hand of the Lord there is a cup, and the wine is red : it is full of mixture, and he poureth out of the fame:
but the dregs thereof all the wicked of the earth fhall wring them out, and drink them. But I will declare for ever; I will fing praifes to the God of Jacob. All the horns of the wicked alfo will I cut off; but the horns of the righteous fhall be exalted.

PJalm $75 \cdot$
David lleffith the, Lord for his goodnefs toreards himfelf and the Ifraelites; celebrates his great mercy and tender compaffion toreards his prople; and inviteth all creatures to join weith him in prailing the name of the Lord.
BLESS the Lord, O my foul: and all that is within me blefs his holy name. Blefs the Lord, O my foul, and forget not all his benefits: who forgiveth all thine iniquities ; who healeth all thy difeafes; who redeemeth thy life from deftruction; who crowneth thee with loving kindnefs and tender mercies; who fatisfieth thy mouth with good things; fo that thy youth is renewed like the eagle's. The Lord ex-ecuteth-righteoufnefs and judgment for all that are oppreffed. He made known his ways unto Mofes, his acts unto the children of Ifrael. The Lord is merciful and gracious, flow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our fins: nor rewarded us according to our iniquities. For as the heaven is high abore the earth, fo great is his mercy toward them that fear him. As far as the eaft is from the welt, fo far hath he removed our tranlgreffions from us. Like as a father pitieth his children, fo the Lord pirieth them that fear him. For he knoweth our frame: he renembereth that we are duf. As for man, his days are as gral's: as a flower of the field, fo he flouritheth. For the wind paffeth over it, and it is gone: and the place thereof fhall know it no more. Bat the mercy of the Lord is from cverlafting to everlaning impon them that fear him, and his righteoulnefs unto children's children; to fuch as keep his rovenant, and to thofe that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Blefs the Lord, ye his angels, that excel in frength, that do his commandments, hearkening unto the voice of his word. Blefs ye the Lord, all ye his hofts; ye minifters of his, that do his pleafure. Blefs the Lord, all his works in all places of his dominion: blelis the Lord, O my foul. Pfalm 103.

David praifeth God with greal zeal, and imploreth his affiflance. He then affureth himfelf, that by the divine aid he Jhould be victorious over the Moabites, Edomites, and all thofe who oppofed him.
O GoD, my heart is fixed, I will fing and give praife, even with my glory. Awake, pfaltery and harp: I myfelf will awake early. I will praife thee, O Lord, among the people: and I will fing praifes unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: fave with thy right hand, and anfwer me. God hath fpoken in his holinefs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manaffeh is mine : Ephrainn alfo is the frength of mine head: Judah is my lawgiver; Moab is my wafhpot ; over Edom will I caft out my fhoe: over Philiftia will I triumph. Who will bring me into the ftrong city? who will lead me into Edom? Wilt not thou, O God, who haft caft us off? and wilt not thou, O God, go forth with our hofts? Give us help from trouble: for vain is the help of man. Through God we fhall do valiantly: for he it is that fhall tread down our enemies. Pfalm 108.

David praifeth God with tranjports of zeal, joy, and love, for the deliterance he had granted him from imminent death, and for all the favours he had beforeed upon him.
I love the Lord, becaufe he hath heard my voice and my fupplications. Becaufe he hath inclined his ear unto me, therefore will I call upon him as long as I live. The forrows of death compaffed me, and the pains of hell gat hold upon me: I found trouble and forrow. Then called I upon the name of the Lord; O Lord, I befeech thee, deliver my foul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preferveth the fimple: I was brought low, and he helped me. Return unto thy reft, O my foul; for the Lord hath dealt bountifully with thee. For thou haft delivered my foul from death, mine eyes from tears, and my feet from falling. I. will walk before the Lord in the land of the living. I believed, therefore have I fpoken: I was greatly afflicted: I faid in my hafte; all men are liars. What fhall I render unto the Lord for all his benefits toward me? I will take the cup of falvation, and call upon the name of the Lord. I will
pay my vows unto the Lord now in the prefence of all his people. Precious in the fight of the Lord is the death of his faints. O Lord, truly I am thy fervant, I am thy fervant, and the fon of thy handmaid: thou haft looled my bonds. I will offer to thee the facrifice of thankfgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the prefence of all his people, in the courts of the Lord's houfe, in the midit of thee, O Jerufalem. Praife ye the Lord.

Pfalm 116.
David infpired with a holy zeal, declareth that he zeill praife God publickly for all his kindne/s tewards him, which, when known, reould invite all other kings to praife him too. He then teflifeth his entire confidence in God's protection.
I will praife thee with my whole heart : before the gods will I fing praife unto thee. I will worfhip toward thy holy temple, and praife thy name, for thy loving kindnefs and for thy truth: for thou haft magnified thy word above all thy mame. In the day when I cried thou anfweredf me, and frengthenedft me with frength in my foul. All the kings of the earth frall praife thee, O Lord, when they hear the words of thy mouth. Yea, they fhall fing in the ways of the Lord; for great is the glory of the Lord. Though the Lord be high, yet hath he refpect unto the lowly: but the proud he knoweth afar off. Though I walk in the midft of trouble, thou wilt revive me: thou fhalt fretch forth thine hand againft the wrath of mine enemies, and thy right hand fhall fave me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forfake not the works of thine own hands.

Pfalm 138.

Thankfgivings for mercies vouchfafed to the Ifraelites in general.
A thank giving of oire of the fons of Korah, for the afflance wethich Jchovah had granted his people, at a time when Gerufalm was attacked by feveral nations.
GOD is our refuge and ftrength, a very prefent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midft of the fea; though the waters thereof roar, and be troubled, though the mountains flake with the fwelling thereof. Selah.

There

There is a river, the ftreams whereof fhall make glad the city of God ; the holy place of the tabernacles of the mot High. God is in the midft of her ; fhe fhall not be moved: God fhall help her, and that right early. The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted. The Lord of hofts is with us ; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what defolations he hath made in the earth. He maketh wars to ceafe unto the end of the earth; he breaketh the bow, and cutteth the fpear in funder; he burneth the chariot in the fire. Be ftill, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. The Lord of hofts is with us; the God of Jacob is our refuge. Selah.

Pfalm 46.
A thankfiviving of one of the fons of Korah, for the fudden retreat of kings and their armies frombefore Jerufalem, who veere fo intimidatcd by Jehovah, her protector, that they dared not to affuult her.
GREAT is the Lord, and greatly to be praifed, in the city of our God, in the mountain of his holinefs. Beautiful for fituation, the joy of the whole earth, is mount Zion, on the fides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were affembled, they paffed by together. They faw it, and fo they marvelled, they were troubled, and hafted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakeft the fhips of Tarfhifh, with an eaft wind. As we have heard, fo have we feen in the city of the Lord of hofts, in the city of our God: God will eftablifh it for ever. Selah. We have thought of thy loving l:indnefs, O God, in the midf of thy temple. According to thy name, O God, fo is thy praife unto the ends of the earth : thy right hand is full of righteoufnefs. Let mount Zion rejoice, let the daughters of Judah be glad, becaufe of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, confider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death.

Pfalm 48.

David praifeth God for the fpiritual bleffings, wellich he granted to thofe rolo roorfhipped him on mount Sicn; and for the temporal bleffings, which he beftowed upon the Ifraclites, efpecially in the fruitfulness of the land of Canaan.
PRAI SE waiteth for thee, O God, in Sion: and unto thee fhall the vow be performed. O thou that hearef prayer, unto thee fhall all flefh come. Iniquities prevail againft me: as for our tranfgreffions, thou fhalt purge them away. Bleffed is the man whom thon choofeft and caufeft to approach unto thee, that he may dwell in thy courts: we fhall be fatisfied with the goodnels of thy houfe, even of thy holy temple. By terrible things in righteoufnefs, wilt thou anfwer us, O God of our falvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the fea. Which by his frength fetteth faft the mountains: being girded with power. Which filleth the noife of the feas, the noife of their waves, and the tumult of the people. They alfo that dwell in the uttermoft parts are afraid at thy tokens: thou makeft the out-goings of the morning and evening to rejoice. Thou vifiteft the earth, and watereft it : thou greatly enricheft it with the river of God, which is full of water: thou prepareft them corn, when thou haft fo provided for it. Thou watereft the ridges thereof abundantly; thou fettleft the furrows thereof: thou makef it foft with fhowers: thou bleffert the fpringing thereof. Thou crowneft the year with thy goodnefs: and thy paths drop fatnefs. They drop upon the paftures of the wildernefs: and the little hills rejoice on every fide. The paftures are clothed with flocks: the valleys alfo are covered over with corn; they fhout for joy, they alfo fing.

Pfalm 65.
David celebrates God for the deliverances he had formerly granted his people. He then praifeth him for the favours he himjelf had reciived from him, and calleth upon all good men to learn of him, to truft in God and to fear him more and more.
M A K E a joyful noife unto God, all ye lands: fing forth the honour of his name: make his praife glorious. Say unto God, how terrible art thou in thy works? through the greatnefs of thy power fhall thine enemies fubmit themfelves unto thee. All the earth fhall worfhip thee, and fhall fing unto thee: they fhall fing to thy name. Selah. Come, and fee the works of God: he is terrible in his doing toward the children of men. He tumed the fea into dry land: they went through the flood on foot: there did we rejoice in him. Heruleth by his power for ever ; his eyes behold the
nations: let not the rebellious exalt themfelves. Selah. O blefs our God, ye people, and make the voice of his praife to be heard: which holdeth our foul in life, and fuffereth not our feet to be moved. For thou, O God, haft proved us; thou haft tried us, as filver is tried. Thou broughteft us into the net, thou laidft affiction upon our loins. Thou haft caufed men to ride over our heads; we went through fire and through water: but thou broughteft us out into a wealthy place. I. will go into thy houfe with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath fpoken when I was in trouble. I will offer unto thee burnt facrifices of fatlings, with the incenfe of rams; I will offer bullocks with goats. Selah. Come and hear, all ye that fear God, and I will declare what he hath done for my foul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me: he hath attended to the voice of my prayer. Bleffed be God, which hath not turned away my prayer, nor his mercy from me.
A fong of triumph on God's deliverance of Ferufalem from a porecrful army renhich threatened the deflruction of it, probably from the army of Sennacherib.
I N Judah is God known: his name is great in Ifrael. In Salem alfo is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the fhield, and the fword, and the battle. Selah. Thou art more glorious and excellent than the mountains of prey. The fout-hearted are fpoiled, they have flept their fleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horfe are caft into a dead fleep. Thou, even thou, art to be feared, and who may fand in thy fight when once thou art angry? 'Thou didft caufe judgment to be heard from heaven; the earth feared and was ftill, when God arofe to judgment, to fave all the meek of the earth. Selah. Surely the wrath of man fhall praife thee: the remainder of wrath fhalt thou reftrain. Vow, and pay unto the Lord your God: let all that be round about him bring prefents unto him that ought to be feared. He fhall cut off the fpirit of princes; he is terrible to the kings of the earth.

Pfaln 76.

Afaph exhorteth the Ifraclites to exprefs the highed joy and than:fulnefs to God on the frat of the newo moon; and then introduceth God complaining of their difobedicnce to hitn after he had delivered them from their londage in Erypt, anl declaring to them what toould have been the confequence of thicir obedience.
SI NG alond unto God our frength: make a joyful noife unto the God of Jacob. Take a pfalm, and bring hither the timbrel, the pleafant harp with the pfaltery. Blow up the trumpet in the new moon, in the time appointed, on our folemn feaft day. For this was a fatute for Ifrael, and a law of the God of Jacob. This he ordained in Jofeph for a teftimony, when he went out through the land of Egypt: where I heard a language that I underftood not. I removed his fhoulder from the burden: his hands were delivered from the pots. Thou calledft in trouble, and I delivered thee: I anfwered thee in the fecret place of thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will teftify unto thee: O Ifrael, if thou wilt hearken unto me: there fhall no ftrange god be in thee; neither fhalt thou worlhip any frange god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Ifrael would none of me: fo I gave them up unto their own hearts' luft : and they walked in their own counfels. O that my people had hearkened unto me, and Ifrael had walked in my ways! I fhould foon have fubdued their enemies, and turned my hand againft their adverfaries. The haters of the Lord fhould have fubmitted themfelves unto him: but their time fhould have endured for ever. He fhould have fed them alfo with the fineft of the wheat : and with honey out of the rock fhould I have fatisfied thee.

Pjulin 8I.
God having begun to deliter his peoplc out of the Babylonith captivity, the prophet achnoevedgeth his goodnefs in being reconciled to them; prayed him to compleat their reforation; and hopeth that he weill fhower down his bleffings upon them, as he hud done in times pafl.
L. OR D, thou haft been favourable unto thy land: thou haft brought back the captivity of Jacob. Thou haft forgiven the iniquity of thy people, thou haft covered all their fin. Selah. Thou haft taken away all thy wrath: thou haft turned thyfclf from the fiercenefs of thine anger. Tum us, O God of our falvation, and caufe thine anger toward us
to ceafe. Wilt thou be angry with us for ever? wilt thous draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy falvation. I will hear what God the Lord will fpeak : for he will fpeak peace unto his people, and to his faints: but let them not turn again to folly. Surely his falvation is nigh them that fear him ; that glory may dwell in our land. Mercy and truth are met together; righteoufnefs and peace have kiffed each other. Truth fhall fpring up out of the earth ; and righteoufnefs fhall look down from heaven. Yea, the Lord fhall give that which is good: and our land fhall yield her increafe. Righteoufnefs fhall go before him; and fhall fet us in the way of his feeps.

Pfalm 85.
A fong of triumph on a victory obtained over the heathen, in gaining wohich the right hand of God had been remarkably difplayed in favour of his people.
O sing unto the Lord a new fong: for he hath done marvellous things: his right hand, and his holy arm hathz gotten him the victory. The Lord hath made known his falvation: his righteoufnefs hath he openly fhewed in the fight of the heathen. He hath remembered his mercy and his truth toward the houfe of Ifrael: all the ends of the earth have feen the falvation of our God. Make a joyful noife unto the Lord, all the earth: make a loud noife, and rejoice, and fing praife. Sing unto the Lord with the harp; with the harp, and the voice of a pfalm. With trumpets and found of cornet make a joyful noife before the Lord, the King. Let the fea roar, and the fulnefs thereof: the world, and they that dwell therein. Let the floods clap their hands : let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteoufnefs fhall he judge the world, and the people with equity.

Pfalm 98.
David acknorvedgeth that God had delivercd the Ifraelites from their enemies; and that without his protection they zoould have been utterly defiroyed.
IF it had not been the Lord who was on our fide, now may Ifrael fay; if it had not been the Lord who was on our fide, when men rofe up againft us: then they had fwallowed us up quick, when their wrath was kindled againft us: then the waters had overwhelmed us, the fream had gone over our foul: then the proud waters had gone over
our foul. Bleffed be the Lord, who hath not given us as a prey to their teeth. Our foul is efcaped as a bird out of the finare of the fowlers: the finare is broken, and we are efcaped. Our help is in the name of the Lord, who made heaven and earth.

Pfalm 124.
A. Jong of thankgivine, in which the Feres rejoice at the woonderful deliverance God hidi granted them, in bringing them out of the Babylonilh captivity; and pray him to finifh their refloration.
W HEN the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with finging: then faid they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the ftreams in the fouth. They that fow in tears fhall reap in joy. He that goeth forth and weepeth, bearing precious feed, fhall doubtlefs come again with rejoicing, bringing his fheaves with him.

Pfalm 126.
David defcribcth the great dilleffe: which had been lrought upon the fews by their cncmies; ajcribeth their deliverance from them to God; and prayeth that the defigns of thofe who hate them may for the future be blafled.
MANY a time have they afflicted me from my youth, may Ifrael now fay; many a time have they afflicted me from my youth : yet they have not prevailed againft me. The plowers plowed upon my back: they made long their furrows. The Lord is righteous: he hath cut afunder the cords of the wicked. Let them all be confounded and turned back that hate Zion. Let them be as the grafs upon the houfe tops, which withereth afore it groweth up: wherewith the nower filleth not his hand; nor he that bindeth fheaves, his bofom. Neither do they which go by fay, The bleffing of the Lord be upon you: we blefs you in the name of the Lord. Palm 129.
David calleth upon the Ifraelites to praife Gehovah for his groodnefs in raifing them to be his peculiar people, for his works of providence, and for the miracles he corought for their forefathers. He then colebrates him for his compaffion to his people, and defcribeth the vanity of idols and the folly of idolatry.
PR A I SE ye the Lord, Praife ye the name of the Lord; praife him, O ye fervants of the Lord. Ye that fand in the houle of the Lord, in the courts of the houfe of our God,
praife the Lord; for the Lord is good: fing praifes unto his name: for it is pleafant. For the Lord hath chofen Jacob unto himfelf, and Ifrael for his peculiar treafure. For I know that the Lord is great, and that our Lord is above all gods. Whatfoever the Lord pleafed, that did he in heaven, and in earth, in the feas, and all deep places. He caufeth the vapours to afcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treafuries. Who fmote the firf born of Egypt, both of man and beaft. Who fent tokens and wonders into the midft of thee, O Egypt: upon Pharaoh, and upon all his fervants. Who fmote great nations, and flew mighty kings; Sihon king of the Amorites, and Og king of Bafhan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Ifrael his people. Thy name, O Lord, endureth for ever: and thy memorial, O Lord, throughout all generations. For the Lord will judge his people, and he will repent himfelf concerning his fervants. The idols of the heathen are filver and gold, the work of men's hands. They have mouths, but they fpeak not; eyes have they, but they fee not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: fo is every one that trufteth in them. Blefs the Lord, O houfe of Ifrael: blefs the Lord, O houfe of Aaron; blefs the Lord, O houfe of Levi: ye that fear the Lord, blefs the Lord. Bleffed be the Lord out of Zion, which dwelleth at Jerufalen. Praife ye the Lord.

Pfaim 13.5.
David calleth upon the Ifraclites to celetrate the goodnefs and loving kindnefs of $\mathcal{F}$ chowal manifegted in the reorks of creation, and in the miracles he had worought for them, wehen their fathers came out of Egypt, and entered into the land of Canaan.
O give thanks unto the Lord; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wifdom made the heavens: for his mercy endureth for ever. To him that fretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: the fun to rule by day: for his mercy endureth for ever: the moon and ftars, to rule by night: for his mercy endureth for ever. To him that fmote Egypt in their firft born: for his mercy endureth for ever. And brought out

Ifrael from among them: for his mercy endureth for ever: with a ftrong hand and with a ftretched out arm: for his mercy endureth for ever: to him which divided the Redfea into parts: for his mercy endureth for ever : and made Ifrael to pafs through the midft of it: for his mercy endureth for ever: but overthrew Pharaoh and his hoft in the Red-fea : for his mercy endureth for ever. To him which led his people through the wildenefs: for his mercy endureth for ever. To him which finote great kings: for his mercy endureth for ever: and flew famous kings: for his mercy endureth for ever : Sihon king of the Amorites: for his mercy endureth for ever : and Og the king of Baflan : for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever: even an heritage unto Ifrael his fervant: for his mercy endureth for ever. Who remembered us in our low eftate: for his mercy endureth for ever : and hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flefh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever.

Pjalm 136.

## A PJalm of thankfgiving for the vitiory which the people of Ifrael had obtained over feveral hings, by the divine affiftance.

PRAISE ye the Lord. Sing unto the Lord a new fong, and his praife in the congregation of faints. Let Ifrael rejoice in him that made him: let the children of Zion be joyful in their King. Let them praife his name in the dance: let them fing praifes unto him with the timbrel and harp. For the Lord taketh pleafure in his people: he will beautify the meek with falvation. Let the faints be joyful in glory; let them fing aloud upon their beds. Let the high praifes of God be in their mouth, and a two-edgedfword in their hand; to execute vengeance upon the heathen, and punifhments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his faints. Praife ye the Lord.

Pfaln 149.

# Pfalms of Praife and Adoration, difplaying the Attributes of God. 

General acknowledgments of God's Goodnefs and Mercy, and particúlarly his care and protection of good inen.
David reprefenteth Gehovah's paternal care over him, frol under the image of a heepherd, fuperintending his flock; and then under that of a hoopitable friend, entertaining him at his table in the moft splendid and generous manner.
THE Lord is my fhepherd: I fhall not want. He maketh me to lie down in green paftures: he leadeth me beficte the fill waters. He reftoreth my foul: he leadeth me in the paths of righteoufnefs for his name's fake. Yea, though I walk through the valley of the fhadow of death, I will fear no evil: for thou art with me; thy rod and thy faff they comfort me. Thou prepareft a table before me in the prefence of mine enemies: thou anointeft my head with oil; my cup runneth over. Surely goodnefs and mercy fhall follow me all the days of my life: and I will dwell in the houle of the Lord for ever.

Pfalm 23.
David defcribeth the impiety and iniquity of the reicked man; then he celebrates the goodiefs of God, and befeecheth him to protest him from his enemies.
THE tranfgreffion of the wicked faith within my heart, that there is no fear of God before his eyes. For he flattereth himfelf in his own eyes until his iniquity be found to be hateful. The words of his morth are iniquity and deceit: he hath left off to be wife, and to do good. He devifcth mifchief upon his bed: he fetteth himfelf in a way that is not good; he abhorreth not evil. Thy mercy, O Lord, is in the heavens; and thy faithfulnefs reacheth unto the clouds. Thy righteoufnefs is like the great mountains; thy judgments are a great deep: O Lord, thou prefervelt man and beaft. How excellent is thy loving kindnefs, O God! therefore the children of men put their trupt under the fhadow of thy wings. They fhall be abundantly fatisfied with the fatnefs of thy houfe; and thou fhalt make them drink of the river of thy pleafures. For with thee is the fountain of life: in thy light fhall we fee light. $O$ continue thy loving kindnets unto them that know thee; and thy righteoufnefs to the upright in heart. Let not the foot of pride come againf me, and let not the hand of the wicked
wicked remove me: there are the workers of iniquity fallen: - they are caft down, and fhall not be able to rife. Pfalm 36.

David defcribeth the protecition relich God affords to thofe tuho truft in him, and the lleffings wolich he beflores upon them.
HE that dwelleth in the fecret place of the moft High, fhall abide under the fhadow of the Almighty. I will lay of the Lord, He is my refige and my fortrefs: my God, in him will I truft. Surely he fhall deliver thee from the fnare of the fowler: and from the noifome peftilence. He fhall cover thee with his feathers, and under his wings fhalt thou truft : his truth fhall be thy fhield and buckler. Thou fhalt not be afraid for the terror by night : nor for the arrow that flieth by day: nor for the peffilence that walketh in darknefs : nor for the deftruction that wafeth at noon-day. A thoufand fhall fall at thy fide, and ten thoufand at thy right hand: but it fhall not come nigh thee. Only with thine eyes fhalt thou behold; and fee the reward of the wicked. Becaufe thou haft made the Lord which is my refuge, even the moft High, thy habitation: there fhall no evil befal thee, neither fhall any plague come nigh thy dwelling. For he thall give his angels charge over thee, to keep thee in all thy ways. They fhall bear thee up in their hands, left thou dath thy foot againft a fone. Thou fhalt tread upon the lion and adder; the young lion and the dragon fhalt thou trample under feet. Becaufe he hath fet his love upon me, therefore will I deliver him: I will fet him on high, becaufe he hath known my name. He thall call upon me, and I will anfwer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I fatisfy him, and fhew him my falvation.

Pfalm 9 r.
A pralm, in wethich all people are called upon to worhip God as their creator, and to celctrate his loving kinducss and faithfulnefs.
M AKE a joyful noife unto the Lord, all ye lands. Serve the Lord with gladnefs: come before his prefence with finging. Know ye that the Lord he is God, it is he that hath made us, and not we ourfelves; we are his people, and the theep of his pafture. Enter into his gates with thank fgiving, and into his courts with praife: be thankful unto him, and blels his name. For the Lord is good; his mercy is cverlaftug: and his truth endureth to all generations.

Pfalm 100.

The prophict inviteth thofe reho have been redeemed from captivity, or conducted home tehen loft in the rvildcrnefs, or delivercd from prifon, or ficknefs, or a fiorm at fea, to celcbrate the loving lindnefs of the Lord torvards them, in delivering them from their Sererral dilfreffes. He then ficcueth that whether God fends plenty or famine, tehether he exalts men or depreffes them, he does all this with teifdom and juflice, and for the good of mankind.
O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord fay fo, whom he lath redeemed from the hand of the enemy: and gathered them out of the lands, from the eaft and from the weft, from the north and from the fouth. They wandered in the wildernefs in a folitary way, they found no city to dwell in. Hungry and thirfty, their foul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their diftreffes. And he led them forth by the right way, that they might go to a city of habitation. Oh, that men would praife the Lord for his goodnefs, and for his wonderful works to the children of men! For he fatilfieth the longing foul, and filleth the hungry foul with goodnels. Such as fit in darknefs, and in the fladow of death, being bound in affliction and iron; becaufe they rebelled againft the words of God, and contemned the counfel of the moft High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble; and he faved them out of their diftreffes. He brought them out of darknefs, and the fhadow of death, and brake their bands in funder. Oh, that men would praife the Lord for his goodnefs and for his wonderful works to the children of men! For he hath broken the gates of brafs, and cut the bars of iron in funder. Fools, becaufe of their tranfgreffion, and becaufe of their iniquities, are afflicted. Their foul abhorreth all manner of meat, and they draw near unto the gate, of death. Then they cry unto the Lord in their troubles and he faveth them out of their diftreffes. He fent his word, and healed them, and delivered them from their deftructions. Oh, that men would praife the Lord for his goodnefs, and for his wonderful works to the children of men! And let them facrifice the facrifices of thankfgiving, and declare his works with rejoicing. They that go down to the fea in flips, that do bufinef in great waters: thefe fee the works of the Lord, and his wonders in the deep. For he commandeth, and raileth the formy wind, which lifteth up the waves thercof. They mount up to the heaven, they Vol. 111.
go down again to the depths, their foul is melted becaufe of trouble. They reel to and fro, and feagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diftreffes. He maketh the form a calm, fo that the waves thereof are till. Then are they glad becaule they be quict: fo he bringeth them unto their defired haven. Oh, that men would praife the Lord for his goodnefs, and for his wonderful works to the children of men! Let them exalt him alfo in the congregation of the people, and praife him in the affembly of the elders. He turneth rivers into a widernefs, and the water-fprings into dry ground: a fruitful land into barremels, for the wickednefs of them that dwell therein. He turneth the wildernefs into a fanding water, and dry ground into water fprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and fow the fields, and plant vineyards, which may yield fruits of increafe. He bleffeth them alfo, fo that they are multiplied greatly, and fuffereth not their cattle to decreafe Again they are minifhed and brought low through oppreffion, affliction, and forrow. He poureth contempt upon princes, and cauleth them to wander in the wildernels, where there is no way. Yet fetteth he the poor on high from affliction, and maketh his families like a Hock. The righteous fhall fee it, and rejoice; and all iniquity fhall fop her mouth. Whofo is wife, and will obferve thefe things, even they fhall underfand the loving kindnefs of the Lord. pfalin 107.
All the nations of the earth are invited to praife God, becaufe of his goodness and truth.
O praise the lord, all ye nations: praife him, all ye people. For his merciful kindnef's is great towards us: and the truth of the Lord endureth for ever. Praife yethe Lord. Pfalim 117. The Phalmil implureth fehovak's afplance, who is cever watchful oece his frople, whl never faileth to help thofereho rely upon kim.
I wall lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which ande heaven and carth. He will not fuffer thy foot to be moved: lic that keepoth thee will. not flumber. Behold, he that kecpeth lirael, fhall neither fumber nor fleep. The Lord is thy keeper: the Lord is thy fhade upon thy right hand. The fun flall not fmite thee by day ; nor the moon by night. The Lord thall preferve thee from all evil: he thatl preferve thy foul. The Lord fhall preterre thy going out and thy coniing in, from this time forth and even for cuermorc.-Mjalin 121.

David him' for lis twonderful zeorks, möre efpecially for his goodness toreards all men, and his love towards thofe reho fear and call upon him.
I will extol thee, my God, O King, and I will blefs thy name for ever and ever. Every day will I blefs thee, and I will praife thy name for ever and ever. Great is the Lord, and greatly to be praifed; and his greatnefs is unfearchable. One generation flall praife thy works to another, and fhall declare thy mighty acts. I will fpeak of the glorious honour of thy majefty, and of thy wondrous works. And men fhall fpeak of the might of thy terrible acts: and I will declare thy greatnefs. They fhall abundantly utter the memory of thy great goodnefs, and fhall fing of thy righteoufnefs. The Lord is graciots, and full of compafion ; flow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works fhall praife thee, O Lord, and thy faints fhall blefs thee. They fhall fpeak of the glory of thy kingdom, and talk of thy power. To make known to the fons of men his mighty acts, and the glorious majefty of his kingdom. Thy kingdom is an everlatting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raifeth up all thofe that be bowed down. The eyes of all wait upon thee, and thou giveft them their meat in due feafon. Thou openeft thine hand, and fatiffieft the defire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the defire of them that fear him: he alfo will hear their cry, and will fave them. The Lord preferveth all then that love him: but all the wicked will he deftroy. My mouth thall fpeak the praife of the Lord: and let all flefh blefs his holy name for ever and ever.

The prophet declareth he will praife Gehovalh all the days of hiss life; and cxhorteth others not to rely on men, but on God alone, twho is The governor of the world, and tuketh particular care of the righteous.
PRAISE ye the Lord. Praife the Lord, O my foul. While I live, will I praife the Lord: I will fing praifes unto my God, while I have any being. Put not your truft in princes, nor in the fon of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that
very day his thoughts perifh. Happy is he that hath the God of Jacob for his help, whofe hope is in the Lord his God. Which made heaven and earth, the fea, and all that therein is: which keepeth truth for ever: which exccuteth judgment for the oppreffed, which giveth food to the hungry: the Lord loofeth the prifoners. The Lord openeth the cyes of the blind : the Lord raileth them that are bowed down: the Lord loveth the righteous. The Lord preferveth the ftrangers; he relieveth the fatherlefs and widow: but the way of the wicked he turneth upfide down. The Lord fhall reign for ever, even thy God, O Zion, unto all generations. Praife ye the Lord.

Pfalm 146.

Pfalms difplaying the Power, Majefty, Glory, and other Attributes of the Divine Being.

A Pfalm on the love of God 10 man, difpleyed, not only in lis providential care of him at prefent, but in his having crcated him ot frft in his own image, and given him dominion oucr the refl of his creation.
O Lokn, our Lord, how excellent is thy mame in all the earth! who haft fet thy glory above the heavens. Out of the mouth of babes and fucklings haft thou ordained ftrength becaufe of thine enemies, that thou mighteft fill the enemy and the avenger. When I confider thy heavens, the work of thy fingers: the moon and the fars, which thou haft ordained; what is man, that thou art mindful of him? and the fon of man, that thou vifiteft him? For thou haft made him a little lower than the angels, and haft crowned him with glory and honour. Thou madeft him to have dominion over the works of thy hands; thou haft put all things under his feet : all fheep and oxen, yea, and the beafts of the field; the fowl of the air, and the fifh of the fea, and whatfoever pafleth through the paths of the feas. O Lord, our Lord, how excellent is thy name in all the earth !

Pfalm 8.
David defcribing the qualifications of that nation wellich frull le aicounted worthy to be Goa's peculiar people, and afierting them to the prople of Ijract.
THE earth is the Lord's and the fullnefs thercof; the world, and they that dwell therein. For he hath founded it upon the feas, and eftablifhed it nuon the floods. Who flatl aleend into the hill of the Lord? or who fhall fand in his holy place? He that hath clean hands, and a pure heart :
who hath not lifted up his foul unto vanity, nor fworn deceitfully. He fhall receive the bleffing from the Lord, and righteoufnefs from the God of his falvation. This is the generation of them that feek him, that feek thy face, $O$ Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlaning doors; and the King of glory fhall come in. Who is this King of glory? The Lord frong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlafting doors; and the King of glory fhall come in. Who is this King of glory? The Lord of hofts, he is the King of glory. Selah. Pfalm 24 .
On the majefly and glory of Jehovah, when he prefideth oucr the jlorm, and uttereth his voice in thunder.
GIVE unto the Lord, O ye mighty, give unto the Lord glory and ftrength. Give unto the Lord the glory due unto his mame; worhhip the Lord in the beauty of holinefs. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majefty. The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them allo to fkip like a calf; Lebanon and Sirion, like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord fhaketh the wildernefs; the Lord fhaketh the wildernefs of Kadefh. The voice of the Lord maketh the hinds to calve, and difcovereth the forefts: and in his temple doth every one fpeak of his glory. The Lord fitteth upon the flood; yea, the Lord fitteth king for ever. The Lord will give ftrength unto his people ; the Lord will blefs his people with peace.

Pfalm 23.
David exhorteth the righteous to praife God for the groodncfs, rightroufnefs, and poreer, which appear in his works of creation and providence. He then reprefenteth God as feing all things, examining the ations of men, and difplaying his nercy towards thofe who rely on him.
REJOICE in the Lord, O ye righteons: for praife is comely for the upright. Praife the Lord with harp: fing unto him with the plaltery, and an inftrument of ten ftrings. Sing unto him a new fong, play fkilfully with a loud noife. For the word of the Lord is right ; and all his works are done in truth. He loveth righteoufnefs and judgment: the earth is full of the goodnefs of the Lord. By the word of the Loid were the heavens made: and all the hoft of them, by
the breath of his mouth. He gathered the waters of the fea together as an heap: he layeth up the depth in forehoufes. Let the earth fear the Lord: let all the inhabitants of the world ftand in awe of him; for he fpake, and it was done ; he commanded, and it food faft. The Lord bringeth the counfel of the heathen to nought: he maketh the devices of the people of none effect. The counfel of the Lord fandeth for ever, the thoughts of his heart to all generations. Bleffed is the nation whofe God is the Lord: and the people whom he hath chofen for his own inheritance. The Lord looketh from heaven; he beholdeth all the fons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fafhioneth their hearts alike; he confidereth all their works. There is no king faved by the multitude of an hof: a mighty man is not delivered by much frength. An horfe is a vain thing for fafety: neither fhall he deliver any by his great ftrength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their foul from death, and to keep them alive in famine. Our foul waiteth for the Lord: he is our help and our fhield. For our heart fhall rejoice in him, becaufe we have trufted in his holy name. Let thy mercy, O Lord, be upon us according as we hope in thee.

Pfalin 33.
A fong of triumph in wellich all the people of the carth are called upon to praife Jehovah, the God of Ifrael, and to acknoroledge that he reas king over all the earth.
O clap your hands, all ye people: fhout unto God with the voice of triumph; for the Lord moft High is terrible : he is a great king over all the earth. He fhall fubdue the people under us, and the nations under our feet. He fhall choofe our inheritance for us, the excellency of Jacob whom he loved. Selah. God is gone up with a thout ; the Lord with the found of a trumpet. Sing praifes to God, fing praifes: fing praifes unto our King, fing praifes; for God is the King of all the earth: Fing ye praifes with muderfanding. God reigneth over the heathen: God fitteth upon the throne of his holinefs. The princes of the people are ga2hered together, even the people of the God of Abraham ; for the fhields of the earth belong unto God: he is greatly exalted.

Pfalm 47:

Afaph, to give the greater tueight to his reproof of the Ifraclites, introducth Jehovah, calling all his people together, and giving them his folemn charge. The Lord firft declareth that he regarded not facrifces and ceremonial obfervances, but that the fervice he required, conffled in praifing and calling upon him zeith finceri1y. He then fevercly reproveth the hypocrites who profefs to live in covenant reith him and to ferve him, and yet give themfelves up to all manner of vickednefs; after this he denounceth his judgments againfl them, and exhorteth them to repentance.
THE mighty God, even the Lord, hath fpoken, and called the earth from the rifing of the fun unto the going down thereof. Out of Zion the perfection of beauty God hath fhined. Our God flall come, and fhall not keep filence ; a fire fhall devour before him, and it fhall be very tempeftuous round about him. He fhall call to the heavens from above, and to the earth, that he may judge his people. Gather my faints together unto me; thole that have made a covenant with me by facrifice. And the heavens fhall declare his righteoufnefs: for God is judge himfelf. Selah. Hear, O my people, and I will fpeak, O Ifrael, and I.will teftify againft thee: I am God, even thy God. I will not reprove thee for thy facrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy houfe, nor he-goat out of thy fold. For every beaft of the foreft is mine, and the cattle upon a thoufand hills. I know all the fowls of the mountains: and the wild beafts of the field are mine. If I were hungry, I would not tell thee : for the world is mine, and the fulnefs thereof. Will I eat the flefh of bulls, or drink the blood of goats? Offer unto God thankfgiving; and pay thy vows unto the moft High: and call upon me in the day of trouble: I will deliver thee, and thou fhalt glorify me. But unto the wicked God faith, What haft thou to do to declare my fatutes, or that thou fhouldeft take my covenant in thy mouth? Seeing thou hateft inftruction, and cafteft my words behind thee. When thou faweft a thief, then thou confentef with him, and haft been partaker with adulterers. Thou giveft thy mouth to evil, and thy tongue frameth deceit. Thou fitteft, and fpeakeft againft thy brother; thou flandereft thine own mother's fon. Thefe things haft thou done, and I kept filence : thou thoughteft that I was altogether fuch an one as thyfelf; but I will reprove thee, and let them in order before thine eyes. Now confider this, ye that forget God, left I tear you in pieces, and there be none to deliver. Whofo offer-
eth praife, glorifieth me: and to him that ordereth bis converfation aright will I fhew the falvation of God. Pfalm. 50 .
The falmift celebrates the greainess of Fthorah, and the mighty poier by tohich he protectetíl his people.
THE Lord rcigneth, he is clothed with majefty; the Lord is clothed with frength, wherewith he hath girded himfelf: the world alfo is fablithed that it cannot be moved. Thy throne is effablifhed of old : thou art from everlafting. The floods have lifted up, O Lord, the Hoods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noife of many waters, yea, than the mighty waves of the fea. Thy teftimonies are very fure: holinels becometh thine houfe, O Lord, for ever.

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\text { Pjalm } 93 \text { • }
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Dailid inviteth the Ifraclites to praife God for his greatnef., and his goodnefs lorvards them. He then exhorteth them, in the perfon of God, 10 obey his voice, and not to harden their hearts like their forefathers in the weildernefs, whofe retellions excluded them from the land of Canaan.
O COME, let us fing unto the Lord: let us make a joyful notife to the rock of our falvation. Let us come before his prefence with thankfgiving, and make a joyful noife unto him with pfalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth : the ftrength of the hills is his allo. The fea is hi, and he made it : and his hands formed the dry land. Ocome, let us worfhip and bow down: let us kneel before the Lord our maker: for he is our God; and we are the people of his pafture, and the fheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wildernefs : when your fathers tempted me, proved me, and faw my work. Forly years long was I grieved with this generation, and faid, It is a people that do err in their heart, and they have not known my ways: unto whom I fware in my wrath, that they fhould not enter into my reft.

PJalm 9j.
David inviteth the Ifratites and all prople, to blefs and reorfhip $\mathcal{J e}_{e}$ hovah as the only true God; to celebrate his power and glory, and fubmit zeith joy to his government.
O sing unto the Lord a new fong ; fing unto the Lord, all the earth; fing unto the Lord, bleis his name ; fhew forth his falvation from day to day. Declare his glory among the heathen,
heathen, his wonders among all people; for the Lord is great, and greatly to be praifed: he is to be feared aboye all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majelly are before him; firength and beauty are in his fanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ftrergth. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. OworMhip the Lord in the beauty of holinefs: fear before him, all the earth. Say among the heathen, that the Lord reigneth: the world alfo fhall be eftablifhed that it fhall not be moved; he fhall judge the people righteoufly. Let the heavens rejoice, and let the earth be glad, Ict the fea roar, and the fulnefs thereof. Let the field be joyful, and all that is therein : then fhall all the trees of the wood rejoice before the Lord : for he cometh, for he cometh to judge the earth; he fhall judge the world with righteoufnels, and the people with his truth.

Pjulm ŋG。
A thankfiving for a vistory oblained over the heathen, in whith God had Jignally manifffted himfelf in vinditation of the Ifraelitcs.
THE Lord reigneth: let the earth rejuice: let the multitude of ifles be glad thereof. Clouds and darknefs are round about him: righteoufnefs and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth faw and trembled. The hills melted like wax at the prefence of the Lord, at the prefence of the Lord of the whole earth. The heavens declare his righteoufnels, and all the people fee his glory. Confounded be all they that ferve graven images, that boaft themfelves of idols: worfhip him, all ye gods. - Zion heard, and was glad, and the daughters of Judah rejoiced, becaule of thy judgments. () Lord. For thou, Lord, art high above all the earth : thou art exalted far above all gods. Ye that love the Lord, hate evil: he preferveth the fouls of his faints: he delivereth them out of the hand of the wicked. Light is fown for the righteous, and gladnefs for the upright in heart. Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holinefs.

Pjalm 97.
All the nations of the earth are exhorted to celctrute Jehovah, on aicount of his pover, his righteoufnefs and his holinefs.
THE Lord reigneth: let the people tremble: he fitteth between the cherubims; let the earth be moved. The Lord
is great in Zion, and he is high above all the people. Let them praife thy great and terrible name: for it is holy. The king's ftrength alfo loveth judgement: thou dof effablifh equity, thou executeft judgment and righteoufnels in Jacob. Exalt ye the Lord our God, and worfhip at his footfool; for he is holy. Mofes and Aaron among his priefts, and Samuel among them that call upon his name: they called upon the Lord, and he anfwered them. He fpake unto them in the cloudy pillar: they kept his teflimonies, and the ordinance that he gave them. Thou anfiveredft thein, O Lord our God: thou walt a God that forgavẹt them, though thou tookeft vengeance of their inventions. Exalt the Lord our God, and worfhip at his holy hill : for the Lord our God is holy.

Pfalm $99 \cdot$
The pfolmiff celebrates the majelly and glory of God, difplayed in the magnificence of his appearance, and in the zoorks of his crcation. He then defcribeth the power, reifdom, and goodnefs, by rolich God preferves and governs the various creatures zelich the world contains; and profeffeth that he reill blefs and praife lim for cucr.
BLESS the Lord, O my foul. O Lord my God, thou art very great; thou art clothed with honour and majefty. Who covereft thyfelf with light as with a garment: who frctcheft out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clonds his chariot: who walketh upon the wings of the wind: who maketh his angels fpirits; his minifters a flaming fire: who laid the foundations of the earth, that it fhould not be removed for ever. Thou coveredft it with the deep as with a garment ; the waters food above the mountains. At thy rebuke they fled; at the voice of thy thunder they hafted away. They go up by the mountains; they go down by the valleys unto the place which thou haft founded for thens. Thou haft fet a bound that they may not pafs over; that they turn not again to cover the earth. He fendeth the fprings into the valleys, which run among the hills. They give drink to every beaft of the field: the wild affes quench their thirf. By them fhall the fowls of the heaven have their habitation, which fing among the branches. He watereth the hills from his chambers: the earth is fatisfied with the firuit of thy works. He caufeth the gral's to grow for the cattle, and herb for the fervice of man ; that he may bring forth food out of the earth; and wine that maketh. glad the heart of man, and oil to make his face to thine, and bread
bread which ftrengtheneth man's heart. The trees of the Lord are full of fap; the cedars of Lebanon, which he hath planted ; where the birds make their nefts: as for the fork, the fir-trees are her houfe. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for feafons: the fun knoweth his going down. Thou makeft darknefs, and it is night: wherein all the beafts of the forefts do creep forth. The young lions roar after their prey, and feek their meat from God. The fun arifeth, they gather themfelves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening. O Lord, how manifold are thy works! in wifdom haft thoti made them all: the earth is full of thy riches. So is this great and wide fea, wherein are things creeping innumerable, both fmall and great beafts. There go the fhips: there is that leviathan, whom thou haft made to play therein. Thefe wait all upon thee: that thou mayeft give them their meat in due feafon. That thou giveft them, they gather: thou openef thine hand, they are filled with good. Thou hideft thy face, they are troubled: thou takeft away their breath, they die, and return to their duft. Thou fendeft forth thy fpirit, they are created: and thou reneweft the face of the earth. The glory of the Lord fhall endure for ever: the Lord fhall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they fmoke. I will fing unto the Lord as long as I live: I will fing praife to my God while I have my being. My meditation of him fhall be fweet : I will be glad in the Lord. Let the finners be confumed out of the earth, and let the wicked be no more. Blefs thou the Lord, O my foul. Praife ye the Lord. Pfalm 104.
The pfalmif celebrates God on account of his glorious works, and above all for the temporal and Spiritual mercies he had beftowed on the people of Ifrael.
PRAISE ye the Lord. I will praife the Lord with my whole heart, in the affembly of the upright, and in the congregation. The works of the Lord are great, fought out of all them that have pleafure therein. His work is honourable and glorious: and his righteoufnefs endureth for ever. He hath made his' wondertul works to be remembered: the Lord is gracious and full of compaffion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. He hath fhewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are fure. They fand faft for ever and ever, and are done in truth and uprightnefs. He fent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wifdom: a good underfanding have all they that do lis commandments: his praife endureth for ever.

PSalm 1 I .
The Ifraelites are exhorted to celebrate the pover and glory of God, difplayed in the works of his providence, efpecially in his exalting and bleffing thofe rehom he delights in.
PRAISE ye the Lord. Praife, O ye fervants of the Lord, praife the name of the Lord. Blelfed be the name of the Lord from this time forth and for evermore. From the rifing of the fun unto the going down of the fame, the Lord's name is to be praifed. 'The. Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high! Who humbleth himfelf to behold the things that are in heaven, and in the earth! He raifeth up the poor out of the duft, and lifteth the needy out of the dunghill; that he may fet him with princes, even with the princes of his people. He maketh the barren woman to keep houfe, and to be a joyful mother of children. Praife ye the Lord.

Pfalm 113.
The pralnif defcribeth the pozeer relhich Jchoval aifflayed, when he led the 1 fraclites out of Eoypt, through the Red-Jea, and over the ziver Jordan.
W HEN Ifrael went out of Egypt, the houfe of Jacob from a people of frange language; Judah was his fancuary, and Ifrael his dominion. The fea faw it, and Hed; Jordan was driven back. The mountains fkipped like rams, and the little hills like lambs. What ailed thee, O thou fea, that thou fledden? thou Jordan, that thou waft driven back? Ye mountains, that ye fkipped like rams? and ye little hills like lambs? Tremble, thou carth, at the prefence of the Lord, at the prefence of the God of Jacob; iwhich tumed the rock into a fanding water, the flint into a fountain of waters.

T'he prophet befeecheth God to deliver the IJraelites from the infults of the heathen, for the glory of his name; defcribeth the vanity of idols and the folly of idolatry; and reprefenteth the happiness of thofe who fear God, and put their trujt in him.
NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's fake. Wherefore fhould the heathen fay, Where is now théir God? But our God is in the heavens: he hath done whatfoever he hath pleafed. Their idols are filver and gold, the work of men's hands. They have mouths, but they fpeak not: eyes have they, but they fee not: they have ears, but they hear not: noles have they, but they fimell not: they have hands, but they handle not: feet have they, but they walk not: neither fpeak they through their throat. They that make them are like unto them; fo is every one that trufteth in them. O Ifrael, truft thou in the Lord: he is their help and their fhield. O houfe of Aaron, truft in the Lord: he is their help and their mield. Ye that fear the Lord, truft in the Lord, he is their help and their fhield. The Lord hath been mindful of us: he will blefs us; he will blefs the houfe of Ifrael, he will blefs the houfe of Aaron. He will blefs them that fear the Lord, both fmall and great. The Lord fhall increafe you more and more, you and your children. Ye are bleffed of the Lord, which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth lath he given to the children of men. The dead praife not the Lord, neither any that go down into filence. But we will blefs the Lord from this time forth and for evermore. Praife the Lord.

Pfaln 115.
The minijlers of the temple are invited to praife the Lord.
BEHOLD, blefs ye the Lord, all ye fervants of the Lord, which by night fland in the houfe of the Lord. Lift up your hands in the fanctuary; and blefs the Lord. The Lord that made heaven and earth blefs thee out of Zion.

Palm $\mathbf{3}^{4}$.

David Solemnly acknozoledgeth that God is prefent every rehere; and that all, even the mofl fecret things, are perfectly knowen to him. He praifeth the infinite roifdom of Gool, manifelled in the formation of his body; and being fenfibly affected reith his roonderful reark's, he profeffeth that the contemplation of them zoill alivays excite him to blefs and fear him. He then declareth that his confidence in the divine, goodnefs and porver reould fupport him againft all the affaults of his enemies, that he reill never fear, nor have any familiarity zeith then.
O Lord, thou haft fearched me, and known me. Thou knoweft my down-fitting and mine up-rifing, thou underftandeft my thought afar off. Thou compaffeft my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowelt it altogether. Thou haft befet me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high; I cannot attain unto it. Whither fhall I go from thy fpirit? or whither fhall I flee from thy prefence? If I afcend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermoft parts of the fea; even there fhall thy hand lead me, and thy right hand fhall hold me. If I fay, Surely the darknels fhall cover-me: even the night thall be light about me. Yea, the darknefs hideth not from thee; but the night thineth as.the day: the darknefs and the light are both alike to thee. For thou haft.poffeffed my reins: thou haft covered me in my mother's womb. I will praife thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my foul knoweth right well. My fubftance was not hid from thee, when I was made in fecret, and curioufly wrought in the loweft parts of the earth. Thine eyes did fee my fubftance, yet being unperfect, and in thy book all my members were written; which in continuance were fafhioned, when as yet there was none of them. How precious alfo are thy thoughts unto me, O God! how great is the fum of them! If I hould count them, they are more in number than the fand: when I awake, I am fill with thee. Surely thou wilt flay the wicked, O God: depart from we therefore, ye bloody men. For they fpeak againft thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with thofe that rife up againf thee? I hate them with perfect hatred: I count them mine enemies. Search me, O God, and know
my heart, try me, and know my thoughts. And fee if there be any wicked way in me, and lead me in the way everlafting.
The Pralmift exhorteth the F.ceus to praife God on account of the zoorks of creation and providence, and more particularly for the favours he had done to their nation.
PRAISE ye the Lord: for it is good to fing praifes unto our God; for it is pleafant, and praife is comely. The Lord doth build up Jerufalem: he gathereth together the out-cafts of Ifracl. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the ftars: he calleth them all by their names. Great is our Lord, and of great power: his underfanding is infinite. The Lord lifteth up the meek: he cafteth the wicked down to the ground. Sing unto the Lord with thankfiving: fing praife upon the harp unto our God: who corereth the heaven with clouds, who prepareth rain for the earth, who maketh grafs to grow upon the mountains. He giveth to the beaft his food, and to the young ravens which cry. He delighteth not in the ftrength of the horfe: he taketh not plealure in the legs of a man. The Lord taketh pleafure in them that fear him, in thofe that hope in his mercy. Praife the Lord, O Jerufalem: praife thy God, O Zion. For he hath ftrengthened the bars of thy gates: he hath bleffed thy children within thee. He maketh peace in thy borders, and filleth thee with the fineft of the wheat. He fendeth forth his commandment upon earth: his word runneth very fwiftly. He giveth fnow like wool: he fcattereth the hoar frof like afhes. He cafteth forth his ice like morfels: who can fand before his cold? He fendeth out his word, and melteth them: he caufeth his wind to blow, and the waters flow. He fheweth his word unto Jacob, his ftatutes and his judgments unto Ifrael. He hath not dealt fo with any nation: and as for his judgments, they have not known them. Praife ye the Lord.

Pfalm 147 :
All, creatures in heaven and in carth are invited to praife the Lordz but chiefly mankind and the feres in particular.
PRAISE ye the Lord. Praife ye the Lord from the heavens: praife him in the heights. Praife ye him, all his angels: praife ye him all his hofts. Praife ye him, fun and moon ; praife him, all ye Rars of light. Praife him, ye heavens of heavens, and ye waters that be above the heavens. Let them praife the name of the Lord: for he commanded,
and they were created. He hath alfo ftablifhed them for ever and ever: he hath made a decree which fhall not pals. Praife the Lord from the earth, ye dragons and all deeps. Fire and hail, fnow and vapour, formy wind fulfilling his word. Mountains and all hills, fruittul trees and all cedars. leafts and all cattle, creeping things and flying fowl. King; of the earth, and all people ; princes, and all judges of the earth. Both young men and maidens, old men and children. Let them praife the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. He alfo exalteth the horn of his people, the praife of all his faints; even of the children of Ifrael, a people near unto him. Praife ye the Lord.

Pfalm 143.
The pralmi,t cxhortcth all men to praife God, becaule of his glorious majelly and his zoonderful zeoris.
PRA ISE ye the Lord. Praife God in his fancluary: praife him in the firmament of his power. Praife him for his mighty acts: praife him according to his excellent greatnefs. Praife him with the found of the trumpet: praile him with the pfaltery and harp. Praife him with the timbrel and dance: praife him with fringed inftruments and organs. Praife him upon the loud cymbals: praife him upon the high-founding cymbals. Let every thing that hath breath, praife the Lord. Praife ye the Lord.

Pfalm 150.

## INSTRUCTIVE PSALMS.

The different characters of good and bad men: the happinefs of the one, and the miferies of the other, are reprefented in the following.
Reprefenting the happinefs of thofe reho alferte the lawe of the Lord, and the mifery of thofe who trandoreis it.
BLESSED is the man that walketh not in the counfel of the ungodly, nor fandeth in the way of fimers, nor titteth in the leat of the lcornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he flatl be like a tree planted by the rivers of witer, that bringeth forth his fruit in his feafon: his Ieaf allo thall not wither, and whatloever he doeth, fhall prolper. The ungodl! are not fo: but are like the chaft which the wind diveth away. Therefore the ungodly flall not fuad in the judynemt, nor fmmers in the congregation of
the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly fhall periilh. Palin 1. The pfalmijt expoplulates reith God for not coming to his a fiffance in the time of difleefs; and after defcribing the impiety, artifices, and ziolence of his perfecutor, earnelly befcecheth the Lord to le his protector, and hopeth that his prayer reill be heard.
W H Y fandeft thou afar off, O Lord? why hideft thou thyfelf in times of trouble? the wicked in his pride doth perfecute the poor: let them be taken in the devices that they have imagined. For the wicked boafteth of his heart's defire, and bleffeth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not feek after God: God is not in all his thonghts. His ways are always grievous: thy judgments are far above out of his fight: as for all his enemies, he puffeth at them. He hath faid in his heart, I hall not be moved: for I thall never be in adverfity. His mouth is full of curfing, and deceit, and fraud: under his tongue is mifchief and vanity. He fitteth in the lurking places of the villages: in the fecret places doth he murder the imocent: his eyes are privily fet againft the poor. He lieth in wait fecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himfelf, that the poor may fall by his frong ones. He hath faid in his heart, God hath forgotten: he hideth his face, he will never fee it. Arife, O Lord, O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God: he hath faid in his heart, Thou wilt not require it. Thou haft feen it, for thou beholdeft mifchief and fpite to requite it with thy hand: the poor committeth himfelf unto thee, thon art the helper of the fatherlefs. Break thon the arm of the wicked, and the evil man: feek out his wickednefs till thou find none. The Lord is king for ever and ever: the heathen are perifhed out of his land. Lord, thou haft heard the defire of the humble: thou wilt prepare their heart, thou wilt caufe thine ear to hear: to judge the fatherlefs and the oppreffed, that the man of the carth may no more opprefs.

Pjalm 10.
Amidfl the treachery and falthood zehich prevailed amongf all orders of men, David jlicth to the Lord for protection; praying, that he terould, according to his promife, deliver the innocent, and reflrain thie injuglice and viclence of thofe who endeavoured to opprefs them. HELP, Lord, for the godly man ceafeth; for the faithful fail from among the chiddren of men. They fpeak vanity Tol. 111.
every one with his neighbour: with flattering lips, and with a double heart do they fpeak. The Lord thall cut off all flattering lips, and the tongue that fpeaketh proud things. Who have faid, With our tongue will we prevail, our lips are our own: who is lord over us? for the oppreffion of the poor, for the fighing of the needy, now will I arife, faith the Lord: 1 will fet him in fafety from him that puffeth at him. The words of the Lord are pure words: as filver tried in a furnace of earth, purified feven times. Thou fhalt keep them, O Lord, thou fhalt preferve them from this generation for ever. The wicked walk on every fide, when the vileft men are exalted.

Pfalin 12.
Duvid complaincth of the impicty and general corruption of the people who had led the Ifraelites into captivity; defcribeth their terrors; and beggeth of God to bring back his captive people to their oren land.
THE fool hath faid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good. The Lord looketh down from heaven upon the children of men; to fee if there were any that did underfand, and feek God. They are all gone afide, they are altogether become. filthy: there is none that doeth good, no not une. Have all the workers of iniquity no knowledge? who eat up my people, as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the gencintion of the righteous. Ye have fhamed the comnfel of the poor; becaule the Lord is his refuge. O , that the falvation of Ifrael were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob fhall rejoice, and Ifrael fhall be glad.

Pfalm 14.
David defcrileth the qualifications of that man weto nuall be aciounted worthy to approach God, and worflip him in his tabernacte.
IORD, who fhall abide in thy tabernacle? who flatl dwell in thy holy hill? He that walketh uprightly, and worketh righteoufinefs, and fpeaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againft his neighbour. In whofe eyes a vile perfon is contemned; but he honoureth them that fear the Lord: he that fweareth to his own hut, and changeth not. He that putteth not out his money to ulary, nor taketh reward againft the innocent. He that doeth thefe things, hall never be moved. Pfolm 15 .

David acknoreledgeth, that Man's true happinefs confifs in the pardon of his fins, and that this is only to be obtained ly a fincere ronjeffion of them to God. David therefore exhorteth men not to conceal their fins as he had done, but to confefs and forjule them.
BLESSED is he whofe tranfgreffion is forgiven, whofe fin is covered. Bleffed is the man unto whom the Lord imputeth not iniquity, and in whofe fpirit there is no guile. When I kept filence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my mointure is turned into the drought of fummer. Selah. I acknowledged my fin unto thee, and mine iniquity have I not hid: I laid, I will confefs my tranfgreflions unto the Lord: and thou forgaveft the iniquity of my fin. Selah. For this fhall every one that is godly pray unto thee in a time when thou mayeft be found: furely in the floods of great waters, they fhall not come nigh unto him. Thou art my hiding place; thou fhalt preferve me from trouble: thou fhalt compafs me about with fongs of deliverance. Selah. I will inftruct thee and teach thee in the way which thou fhalt go: I will guide thee with mine eye. Be ye not as the horfe, or as the mule, which have no underftanding: whofe mouth muft be held in with bit and bridle, left they come near unto thee. Many forrows fhall be to the wicked: but le that trufteth in the Lord, mercy fhall compafs him about. Be glad in the Lord, and rejoice, ye righteous: and fhout for joy, all ye that are upright in heart. Pfalm 32.

David exhorteth the Ifraelites not to be difcouraged at fecing the wicked fometimes happy, and the good Jometimes afficted; and fheweth that, fooner or later, God fails not to deliver good men and reward their piety, and to render to the reicked the recompence of their iniquity.
FRET not thyfelf becaufe of evil doers, neither be thou envious againf the workers of iniquity. For they fhall foon be cut down like the grafs, and wither as the green herb. Truft in the Lord, and do good; fo fhalt thou dwell in the land, and verily thou fhalt be fed. Delight thy felf alfo in the Lord ; and he flall give thee the defires of thine heart. Commit thy way unto the Lord; truft alfo in him; and he fhall bring it to pafs: And he fhall bring forth thy righteoufnefs as the light, and thy judgment as the noon-day. Reft in the Lord, and wait patiently for him: fret not
thy felf becaufe of him who profpercth i:n his way, becaufe of the man who bringeth wicked devices to pals. Ceale from anger, and forfuke wrath ; frel not thyleif in any wife 10 do evil. For evil dows firal! be chat off: but thofe that wait upon the Lord, they fhall inherit the eatth. For yet a litule while, and the wicked mali not be: yca, thou flate diliantly confider his place, and it flall not be. But the meek thall inherit the eath; and Gall delight thomfelves in the abundance of peace. The wicked plotteth arainft the juft, and guafleth 1:pon him with his teeth. The Lord fhal! langh at him: for he feeth that his day is coming. The wicked have drawn out the fword, and have bent their bow, to caft down the pour and needy, and to flay fuch as be oi upright converfation. Their fword fhall enter into their own heart, and their bows thall be broken. A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked fhall be broken: but the Lord upholdeth the righteous. The I, ord knoweth the days of the upright : and their inheritance fiall be for cerer. They flall not be afhamed in the evil time: and in the days of famine they thall be fatisfiect. But the wicked fiall periff, and the enemies of the Lord flall be as the fat of lambs: they fhall confume; into fimoke fhall they confume away. The wicked borroweth, and-payeth not again: but the righteous fheweth mercy, and givet?. For fincin as be blefled of him fhall inherit the earth: and they that be curfed of him fhall be cut off. The fieps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he fhall not be utterly caft down: for the Lord upholdeth him with his hand. I have been joung, and notw am old: yet have I not feen the righteous forfaken, nor his feed begging bread. He is ever merciful, and lendeth; and his feed is blelfed. Depart from evil, and do good; and divell for evermore. For the Lord loweth judgement, and forfaketh not his faints; they are preferved for ever ; wut the feed of the wicked fhall be cut off. The righteous fhall inherit the land, and dwell therein for ever. The mouth of the righteons fpeaketh wifdom, and his tongue talketh of judgment. The law of his God is in his heart ; none of his lleps fhall flide. The wicked watcheth the righteous, and fecketh to flay him. The Lord will not leave him in his hand, nor condemn him when he is jndged. Wait on the Lord, and keep his way, and he fhall exalt thee to inherit the land: when the wicked are cut off, thou fhalt fee it. I have feen the wicked in great power, and
fpreading himfelf like a green bay tree. Yet he paffed away, and lo, he was not: yea, I fought him, but he could not be found. Mark the perfect man, and behold the upright : for the end of that man is peace. But the tranfgreflors thall be deftroyed together: the end of the wicked fhall be cut off. But the falvation of the righteous is of the Lord: he is their ftrength in the time of trouble. And the Lord fhall help them, and deliver them : he thall deliver them from the wicked, and fave them, becaufe they truft in him. Pjalm 37.
David defritueth the malevolent difpofition of Derg, and denounceth the judsments of God araing him for having exa'perated Said a cuinit the priejis of the Liord, many of cehom he hed cruelly flain. He then comforteih himfelf with the: goodnefs of Gad Icwarits lim, and praijcth him for it.
IV H Y Loafeft thou thyfelf in mifchief. O mighty man? the goodnefs of God endureth continually. Thy tongue deviltth mifchiefs; like a fharp razor, working deceitfullyThou loveft evil more than good; and lying rather than to fpeak righteoulnefs. Selah. Thou lovef all devouring words, O thou deceitful tongue. God fhall likewife deftroy thee for ever, he fhall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. The righteous alfo fhall fee, and fear, and thall laugh at him: lo, this is the man that made not God his frength; but trufted in the abundance of his riches, and ftrengthened himfelf in his wickednefs. But I am like a green olive tree in the houle of God: I truft in the inercy of God for ever and ever. I will praife thee for ever, becaufe thou haft done it: and I will wait on thy name; for it is good before thy faints.

Pjalm 52.
David complainath of the imficty and general corruption of the people who had led the Ifraelites into cappivity; defcribeth the vain torrors of the poonle of God; and leggeth of him to tring them baik to their owin lend.
THE fool hath faid in his heart, There is no God. Cormpt are they, and have done abominable iniquity: there is mone that doeth good. God looked down from heaven upon the children of men, to fee if there were any that did budeiltand, that did feck God. Every one of them is gone back: they are altorether become filthy; there is none that doeth good, no not one. Have the workers of iniquity no knowledge? who eat up my people as they eat bread; they have not called unon God. There were they in great fear $\mathrm{N}_{3}$
where no fear was: for God hath fcattered the bones of him that entcampeth againft thee: thou haft put them to fhame, becaufe God hath defpifed them. 'Oh, that the falvation of Ifracl were come out of Zion! when God bringeth back the captivity of his people, Jacob Mall rejoice, and Ilrael fhall be glad,

PJalm 53.
David reproveth the judges, the princes of Saul's court, for paffingan unrighteous Sentence upon himlelf, probally, as guilly of feeking Saul's life; and begrelh of God to defeat their unjuft attempts to deflroy hiin, and openly to ghere himfelf the protector of the innocent.
D O ye indeed fpeak rightcoufnefs, O congregation? do ye judge uprightly, O ye fons of men? Yea, in heart ye work wickedneis; ye weigh the violence of your hands in the earth. The wicked are eftranged from the womb: they go aftray as foon as they be born, fpeaking lies. Their poifon is like the poifon of a ferpent: they are like the deaf adder that foppeth her ear; which will not hearken to the voice of charmers, charming ever fo wifely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters I which run continally: when he bendeth his bow to fhoot his arrows, let them be as cut in pieces. As a fnail, which melteth, let every one of them pats away; like the untimely birth of a woman, that they may not fee the fun. Before your pots can feel the thoms, he fhall take them away as with a whirlwind, both living, and in his wrath. The righteous fhall rejoice when he feeth the vengeance: he fhall wafh his feet in the blood of the wicked. So that a man Shall fay, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.
Afaph reprefonteth that he had boin faegcred in his faith, and
tempted to apofatize from God, upon feeing the fourifing condition of their heathen ineaders and the afficited !ate of God's people; but that, after he had conjulted the law of God, he discovered, that the profperity of the reicked leadeth them to certain ruin: athence he concluded, that all his happine/s confliled in cleaving, not to the Gods of the heathen, but to the Lord.
TRULY God is good to Ifrael, even to fuch as are of a clean heart. But as for me, my feet were almof gone; my fteps had well nigh flipped. For 1 was envious at the foulifh, when I faw the projperity of the wicked. For there
are no bands in their death: but their frehgth is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compaffeth them about as a chain; violence covereth thein as a garment. Their eyes fand out with fatnefs: they have more than heart could wifh. They are corrupt, and fpeak wickedly concerning oppreffion: they fpeak loftily. They fet their mouth againtt the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them: and they fay, How doth God know? and is there knowledge in the moft High? Behold, thefe are the ungodly, who profper in the world, they increafe in riches. Verily, I have cleanfed my heart in vain, and wafhed my hands in innocency. For all the day long have I been plagued, and chaftened every morning. If I fay, I will fpeak thus; behold, I fhould offend againft the generation of thy children. When I thought to know this, it was too painful for me. Until I went into the fanctuary of God: then underfood I their end. Surely thou didft fet them in flippery places: thou caftedft them down into deftruction. How are they brought into defolation as in a moment; they are utterly confumed with terrors. As a dream when one awaketh ; fo, O Lord, when thou awakef, thou flalt defpife their image. Thus my heait was grieved, and I was pricked in my reins. So foolith was I, and ignorant: I was as a beaft before thee. Neverthelefs, I am continually with thee: thou haf holden me by my right hand. Thou thalt guide me with thy counfel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I defire befide thee. My flefh and my heart faileth: but God is the frength of my heart, and my portion for ever. For lo, they that are far from thee fhall perifh: thou haft deftroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my truft in the Lord God, that I may declare all thy works.

Pfalm 73.
The prophet praijeth God for defeating the enterprizes of his idolatrous cucmics againd him; admireth the rive conduct of providence towards them and the pious Ifraelites; and feeweth that if the idolatrous flourifh for a while, they are rooted out at the laft: whercas the pious Ifraelites are crorented with all manner of bleffing's.
IT is a good thing to give thanks unto the Lord, and to fing praifes unto thy name, O moft high: to fhew forth thy
loving kindnefs in the morning, and thy faithfulnefs cvery night. Upon an infirument of ten firings, and upon the pfaltery; even upon the harp with a folemn found. For thon, Lord, haft made me glad through thy vork: I will triumph in the works of thy hands. O Lurd, how great are thy works! and thy thoughts are very decp. A brutifh man knoweth not: neither doth a fool underfand this. When the wicked fpring as the grafs, and when all the workers of iniquity do flourifl; it is that they daali be defroyed for ever : but thou, Lord, art moft high for evermore. For lo, thine cnemies, O Lord, for lo, thine canmies flall perith; all the workers of iniquity fhall be fattered. But my hom fhat thou exalt like the horn of an unicom: I hall be anointed with frefo oil. Mine eye alfo fhall foe my defire on mine encrites, and mine cars thall heartmy defire of the wicked that rife up againft me. The rightcous diall flourifh like the palm tree: he fhall grow like a cudar in Lebanon. Thole that be planted in the houfe of the Lord, fhall flonrifh in the courts of our God. They fhall fill bring forth fruit in old age; tl:cy fhall be fat and flomrifhing: to flew that the Lord is upricht: he is my rock, and these is mo unrighteoufnels in him.

## The fralmild defcriteth the haptinefs of the rightcous man.

PRAISE je the Lord. Bieffed is the man that feareth the Lord, that delighteth greatly in his commandments. His feed thall be mighty upon eath: the gencration of the upright fhall be blelled. Wealth and riches thall be in his houlc: and his righteoufnefs endureth for ever. Unto the upright there arifeth light in the darkne's: he is gracions, and full of compaffion, and righteous. A good man fheweth favour, and lendeth; he will guide his affairs with difcretion. Surely he fhali not be moved for ever: the righteous Thall be in everlafting remembrance. He nall not be afraid of evil tidings: his heart is fixed, trufting in the Lord. Ifis heart is effablifhed, he thall not lie afraid, intil he fee his defire upon his enemics. He hath difperfed, he hath given to the poor; his riohteouinefo endueth lor ever; his horn fhall be cxalted with honour. The wicked fiall fee it, and be grieved; he fhall gmah with, his teath, and molt away: the defiec of the wicked thall porifh. Piotm '112.

The pralmild deforibeth the fecurity of thofe Ifraelites, who, anidf the oppreffion of the encmy, rely on the Lord; and declarecth that if they are afficted, it is but for a lime: cthercas thofe teho forfalie him to follow idols, periflh at laft in a miferable manner.
THEY that truft in the Lord fhall be as mount 7ion, which cannot be removed, but abideth for ever. As the mountains are round about Jernfalem, fo the Lord is round about his people, from henceforth even for ever. For the rod of the wicked fhall not relt upon the lot of the righteous: left the righteous put forth their hands unto iniquity. Dogood, O Lord, unto thofe that be gond, and to them that are upright in their hearts. As for fuch as turn afide unto their crooked ways, the Lord flall lead them forth with the workers of iniquity; but peace flall be upon lfrael.
$P_{j}^{f a l m} 12 \mathrm{~J}$.
Solomen declareth that all the care talen for the profpcrity of families and citics, without God's blefing and proteviton, is in exain; and that children and the advantages arifing from them are his gift.

EXCEPT the Lord build the houfe, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain. It is vain for you to rife up early, to fit up late, to eat the bread of forrows: for fo he gircth his beloved fleep. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man : fo are children of the youth. Happy is the man that hath his quiver full of them: they flall not be afhamed, but they fhall fpeak with the enemies in the gate.
On the happinefs of thofe teho fear God, and the temperal heflings h: bellores upon them, in profpering their lavours, in giving thene clildrcn, and in prolonging their lives.
BLESSED is every one that feareth the Lord: that walketh in his ways. For thou thalt eat the labour of thine hands: happy fhalt thou be, and it fhall be well with thee. Thy wife thall be as a fruitful vine, by the fides of thine houre: thy children like olive plants round about thy table. Behold, that thus fhall the man be bleffed, that feareth the Lo:d. The Lord thall blefs thee out of Zion: and thou flualt fee the good of Jerufalem all the days of thy life. Yea, thou fhalt fee thy children's children, and peace upon Ifrael. Polm 128.

David

David reprefenteth the happinefs of thofe wha live in peace and unity, and the lleffings whlich God beflores upon them.
BEHOLD, how good and how pleafant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upori the beard, even Aaron's beard; that went down to the fkirts of his garment; as the dew of Hermon, and as the dew that defcended upon the mountains of Zion : for there the Lord commanded the bleffing, even life evermore.

Pjalm 133.

## The excellence of God's Law.

David celebrates the glory of God, which appears in the order of nature, particularly in the heavens and the Jun. He then Spahcth of the excellency of his la:e; and prayeth him to pardon his fins, and to keep him from offending; that So lies life may be blamelefs, and his prayers accepted.
THE heavens declare the glory of God, and the firmament Cheweth his handy work. Day unto day uttexeth fpeech, and night unto night fheweth knowledge. There is 110 fpeech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he fet a tabernacle for the fun, which is as a bridegroom coming out of his chamber, and rejoiceth as a ftrong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the foul: the teftimony of the Lord is fure, inaking wife the fimple. The fatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be defired are they than gold, yea, than much fine gold: fiveeter alfo than honey, and the honcy-comb. Moreover, by them is thy fervant warned: and in keeping of them there is great reward. Who can underfand his errors? Cleanfe thou me froin fecret faults. Keep back thy fervant alfo from prefumptuous fins, let them not have dominion over me: then Thall I be upright, and I fhall be imocent from the great tranfgreffion. Let the words of my mouth, and the meditation of my heart be acceptable in thy fight, O Lord, my firength, and my redeemer. Pjaln 19.

David defcriveih the cxcellence of Gord's lave, and the happinefs of thofe reho keep it. He teflifeth that his intention and defire is, to apply himself entirely to it ; and beggeth of God veith great zeal, that he reould give him grace to underftand it, and obferve it continually.

BLESSED are the undefiled in the way, who walk in the law of the Lord. Bleffed are they that keep his teftimonies, and that feek him with the whole heart. They allo do no iniquity: they walk in his ways. Thou haft commanded us to keep thy precepts diligently. O that my ways weve directed to keep thy fatutes! Then flall I not be alhamed, when I have refpect unto all thy commandments. I will praife thee with uprightnefs of heart, when I fhall have learned thy righteous judgments. I will keep thy fatutes: O forfake me not utterly.

Wherewithal fhall a young man cleanfe his way? by taking heed thereto according to thy word. With my whole heart have I fought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not fin againft thee. Bleffed art thou, O Lord: teach me thy fatutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy teftimonies as much as in all riches. I will meditate in thy precepts, and have refpect unto thy ways. I will delight myfelf in thy fatutes: I will not forget thy word.

Deal bountifully ${ }_{\text {e }}$ with thy fervant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a franger in the earth : hide not thy commandinents from me. My foul breaketh for the longing that it hath unto thy judgments at all times. Thou haft rebuked the proud that are curfed, which do err from thy commandments. Remove from me reproach and contempt: for I have kept thy teftimonies. Princes alfo did fit and fpeak againft me: but thy fervant did meditate in thy fatutes. Thy teftimonies alfo are iny delight and my counfellors.

My foul cleaveth unto the duft: quicken thou me according to thy word. I have declared my ways, and thou heardeft me: teach me thy ftatutes. Make me to underfand the way of thy precepts: fo fhall I talk of thy wondrous works. My foul melteth for heavinefs: ftrengthen thou me according unto thy word. Remove from me the way of lying, and grant me thy law gracioufly. I have chofen the way of truth: thy judgments have I laid before me. I have fuck:
unto thy teftimonies: O Lord, plit me not to thame. I will run the way of thy commandments, when thou fhalt enlarge my heart.

Teach me, O Lord, the way of thy fatutes, and I fhall keep it unto the end. Give nie undertanding, and I fhall keep thy law' ; yes, I fhall obferve it with my whole heart. Make me to go is the path of thy commandments: for therein do I delight. Incline my heart unto thy teftimonies, and not to covetoufne?s. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stailifh thy word unto thy fervant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behoid, I have longed alter thy precepts: quicken me in thy righteoufnefs.

Let thy mercies come alfo unto me, O Lord, csen thy falvation, according to thy word. So fhall I have wherewith to anfiver him that reproacheth me: for I truft in thy word. And take not the word of truth utterly out of my mouth; for 1 have hoped in thy judgenents. So fhall I keep thy law continually; for ever and ever. And I will walk at Dibesty: for I feck thy precepts. I will feak of thy teftimonies alfo before lings, and will not be afhmed. And I will delight myle!f in thy commandments, which 1 have lored. My hands alfo will I lift up unto thy commandments, which I have loved; and I will meditate in thy fatutes.

Remember thy word unto thy fervant, upon which thou hait caufed me to bope. This is my comfort in iny aftiction: for thy word hath quickened me. The proud have had me greatly in derifion: yet have I not declined from thy law. I remembered thy judgments of old, O Lord, and have comforted myfelf. Hiorror hath taken hold upon me, becaufe of the wicked that forfake thy law. Thy fatutes have been my tongs in the houfe of my pilgrimagie. I have remembered thy name, O Lord, in the night, and have kept thy liw. This I had, becaufe I kept thy precepts.

Thou art my portion, O Lord: I have faid that I would I:eep thy words: I intreated thy favour with my whole heart : be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy teftimonies. I made Infe, and delayed not to keep thy commandments. The binds of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rife to give thanks unto thee, becaufe of thy righteous judgments. I ann a companion of a!l them that fear thee, and of them that keep thy precepts.
precepts. The earth, O Lord, is full of thy mercy: teach me thy fatutes.

Thou haf dealt well with thy fervant, O Lord, according unto thy word. Teach me good judgment and knowledge : for I have believed thy commandments. Before I was afflicted, I went aftray: but now have I kept thy word. Thou art good, and doeft geod; teach me thy fatutes. The proud have forged a lie againft me: but I will keep thy precepts with iny whole heart. Their heart is as fat as greafe: but I delight in thy law. It is good for me that I have been afflicted: that I might learn thy fatutes. The law of thy mouth is better unto me than thoufands of gold and filver.

Thy hands have made me and fathioned me: give me underfanding, that I may learn thy commandments. They that fear thee, will be glad when they fee me; becaufe I lave hoped in thy word. I know, O Lord, that thy judgments are right, and that thon in faithfulneis haft afflicted me. Let, I pray thee, thy merciful kindnes be for my comfort, according to thy word unto thy fervant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be afhamed: for they dealt perverily with the without a caufe: but I will meditate in thy precepts. Let thofe that fear thee turn unto me, and thofe that have known thy teftimonies. Let my heart be found in thy fatutes; that I be not afhamed.

My foul fainteth for thy falvation; but I hope in thy word. Mine eyes fail for thy word, faying, When wilt thou comfort me? For Iam become like a bottle in the fmoke: yet do I not forget thy fatutes. How many are the days of thy fervant? when wilt thou execute judgment on them that perfecute me? The proud have digged pits for me which are not after thy law. All thy commandments are faithful: they perfecute me wrongfitly; help thou me. They had almoft conlumed me upon earth: but I forfook not thy precepts. Quicken me after thy loving kinduels; fo fhall I keep the teftimony of thy mouth.

For ever, O Lord, thy word is fettled in heaven. Thy faithfulnefs is unto all generations: thon haft eftablithed the earth, and it abideth. They continue this day according to thine ordinances: for all are thy fervants. Unlels thy law had been my delights, I flould then have perifhed in mine affiction. I will never forget thy precepts: for with them thou: haft quickened me. I am thine, fave me: for I have fought thy precepts. The wicked have waited for me to deftroy me: but I will confider thy teftimonies. I have
feen an end of all perfection: but thy commandment is excceding broad.

O how love I thy law! it is my meditation all the day. Thou through thy commandments haft made me wifer than mine enemies; for they are ever with me. I have more underfanding than all my teachers: for thy teftimonies are my meditation. I underfand more than the ancients, becaule I keep thy precepts. I have refrained my feet from every cvil way, that I might keep thy word. I have not departed from thy judgments: for thou haft taught me. How fweet are thy words unto my tafte! yea, fiweeter than honey to my mouth! 'Through thy precepts I get underftanding: therefore I hate every falfe way.

Thy word is a lamp unto my feet, and a light unto my path. I have fworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I befeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments. My foul is continually in my hand ; yet do I not forget thy law. The wicked have laid a fnare for me: yet I erred not from thy precepts. Thy teltimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy fatutes alway, even unto the end.

I hate vain thoughts: but thy law do I love. Thou art my hiding-place and my fhield: I hope in thy word. Depart from me ye evil doers: for I will leep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be afhamed of my hope. Hold thou me up, and I fhall be fafe: and I will have refpect unto thy fatutes continually. Thou haft trodden down all them that err from thy fratutes: for their deceit is fallehood. Thou putteft away all the wicked of the earth like drofs: therefore I love thy teftimonies. My flefh trembleth for fear of thee, and I am afraid of thy judgments.

I have done judgment and juftice; leave me not to mine oppreffors. Be furety for thy fervant for good: let not the proud opprefs me. Mine eyes fail for thy falvation, and for the word of thy righteoufnefs. Deal with thy fervant according unto thy mercy, aud teach me thy fatutes. I am thy fervant: give me underftanding, that I may know thy teflimonies. It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above fine gold. Therefore I efteem
all thy precepts concerning all things to be right: and I hate every falfe way.

Thy teftimonies are wonderful : therefore doth my foul keep them. The entrance of thy words giveth light ; it giveth underftanding unto the fimple. I opened my mouth, and panted: for I longed for thy commandments. Lool thou upon me, and be mercilul unto me, as thou ufeft to do unto thofe that love thy name. Order my feps in thy word: and let not any iniquity have dominion over me. Deliver me from the oppreffion of man: fo will I keep thy precepts. Make thy face to fhine upon thy fervant: and teach me thy fatutes. Rivers of waters run down mine eyes: becaufe they keep not thy law.

Righteous art thou, O Lord, and upright are thy judgments. Thy teftimonies that thou haft commanded are righteous and very faithful. My zeal hath confumed me: becaufe mine enemies have forgotten thy words. Thy word is very pure: therefore thy fervant loveth it. I am fmall and defpifed : yet do not I forget thy precepts. Thy righteoufnefs is an everlafting righteoufnels, and thy law is the truth. Trouble and anguifh have taken hold on me: yet thy commandments are my delights. Th erightcoufnefs of thy teftimonies is everlafting: give me underfanding, and I fhall live.

I cried with my whole heart; hear me, O Lord: I will keep thy ftatutes. I cried unto thee: fave me, and I fhall keep thy teftimonies. I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevented the night watches, that I might meditate in thy word. Hear my voice according unto thy loving kindnefs: O Lord, quicken me according to thy judgment. They draw nigh that follow after mifchief: they are far from thy law. Thou art near, O Lord; and all thy commandments are truth. Concerning thy teftimonies I have known of old, that thou haft founded them for ever.

Confider mine affliction, and deliver me? for I do not fo:get thy law. Plead my caufe, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they feek not thy fatutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my periecutors, and mine enemies; yet do I not decline from thy teftimonies. I beheld the tranfgreffors, and was grieved ; becaufe they kept not thy word. Conf:der how I love thy precepts: quicken me, O Lord, according to thy loving kindnefs. Thy word is true from the beginning
beginning: and every one of thy rightcous judgments errdureth for ever.
Princes have perferntal me without a caufe: but my heat fandeth in awe of thy word. I rejoice at thy word as one that findeth great fpoil. I hate and ablior lying; but thy law do I love. Seven times a day do I praife thee: becaule of thy righteous judgments. Great peace have they which love thy law: and nothing fhatl offend them. Lord, I have hoped for thy falvation, and done thy commandments. My foul hath kept thy teftimonies: and I love them excceding1y. I have kept thy precepts and thy teftimonies: for all my ways are before thee.

Let my cry come near before thee, O Lord: gise me underftanding according to thy word. Let my fupplication come before thee: deliver me according to thy word. My lips thall utter praife, when thou haft taught me thy fatutes. My tongue fhall fpeak of thy word: for all thy commandments are righteoufnefs. Let thine hand help me: for I have chofen thy precepts. I have longed for thy falvation, O Lord; and thy law is my delight. Let my loul live, and it thall praife thee; and let thy judgments help me. I have gone aftray like a loft theep: feek thy fesvant: for I do not torget thy commandments.

Pfalm 119.

The vanity of human life.
David, being chan,ifed by fichnefs for his fins, forbore to compluin before the reicked man, lepl he fould give him any advantage araingl him. At length he hreakcth out into forvent prayer to God, that he zwould teach him to lay to heart the Mortness of life and the vanity of all varrdlly things; and berceth of the Lord, 10 pardon hiss fins and to remuare from him his chaylifin ; hand.
I samb, I will take heed to my ways, that I fin not with n!y tongue: I will keep my mouth with a bridle, while the wicked is belore me. I was dumb with filence. I held my pace, even from gond ; and my forrow was ftired. My heart was hot within me, while 1 was muting the fire burned: then fpoke 1 with my tongue; Lord, make me to know mine end, and the mealure of my days, what it is; that I may know how frat I am. Behold, thou haft made my days as in hand-breadth: and mine age is as nothing before thee: verily every man at his beft fate is altogether vanity. Selah. Surely ercis man walketh in a vaia flace: : furely they are dilijuited
difquieted in vain : he heapeth up riches, and knoweth not, who fhall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my tranfgreffions: make me not the reproach of the foolifh. I was dumb, I opened not my mouth; becaufe thoudidf it. Remove thy froke away from me: I am confumed by the blow of thine hand. When thou with rebukes doft correst man for iniquity, thou makeft his beauty to confume away like a moth: furely every man is vanity. Selah. Hear my prayer, 0 Lord, and give ear unto my cry: hold not thy peace at my tears: for I am a franger with thee, and a fojourner, as ali my fathers were. O fpare me, that I may recover firength, before I go hence, and be no more. Pfalm 39 .
The prophet addreffeth this pfalm to the rich and the poor. To the rich, who confide and glory in their reeulth, he givelh a fevere lecture on the unprofitablenef's of it; that it can neither fave them from death, nor defcend along weith them to the grave. To the poor he fuggeffeth a woord of comfort in the day of adverfity; that feeing this is the cafe weith the rich, they are neither to fear nor envy them; but to repofe their trufl in Ggd alone.
HEAR this, all ye people: give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth fhall fpeak of wifdom, and the meditation of my heart fhall be of underfanding. I will incline mine ear to a parable: I will open my dark faying upon the harp. Wherefore fhould I fear in the days of evil, when the iniquity of my heels fhall compafs me about? They that truft in their wealth, and boaft themfelves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ranfom for him : (for the redemption of their foul is precious, and it ceafeth for ever:) that he floould fill live for ever, and not fee corruption. For he feeth that wife men die, likewife the fool and the brutill perfon perifh, and leave their wealth to others. Their inward thought is, that their houfes fhall continue for ever, and their dwelling places to all generations: they call their lands after their own names. Neverthelefs, man being in honour abideth not: he is like the beaft that perifh. This their way is their folly: yet their pofterity approve their laying. Selah. Like theep they are laid in the grave: death fhall feed on them; and the upright fhall have dominion over them in the morning, and their beauty fhall confume in the grave from their dwelling. But God will redeem my foul from the power of the grave: for he fhall receive me. Vol. III.

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Selah.

Selah. Be not thou afraid when one is made rich, when the glory of his houfe is encreafed; for when he dieth, he Thall carry nothing away: his glory fhall not defcend after him. Though while he lived, he bleffed his foul: and men will praife thee, when thon doeft well to thyfelf. He fhall go to the generation of his fathers, they fhall never fee light. Man that is in honour, and underfandeth not, is like the beafts that perifh.

Pfalm 49.
Mofes offers up a prayer for the Ifraelites teho rever condemned to dis in the reildernefs for their difobedience to God, when he ordered them to goup and take poffelfion of the land of Canaan. Mofes beggeth of God that he zesuld reverfe the fentence by which he had fhortmied their lives to Seventy or eighty years, and Juffer them to live to the then ufual period of human life; that he reould give them grace to lay his corrections to heart, and at length take them into favour : that he reould conduct them into the promijed land, and profper thieir arms in taling poffeffion of it.
LORD, thou haft been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadf formed the earth and the world: even from everlafting to everlafting, thou art God. Thou turneft man to deftruction: and fayeft, Return, ye children of men. For a thoufand years in thy fight are but as yefterday when it is paft, and as a watch in the night. Thou carrieft them away as with a flood, they are as afleep: in the morning they are like grafs which groweth up. In the morning it Hourifheth, and groweth up; in the evening it is cut down and withereth. For we are confumed by thine anger, and by thy wrath are we troubled. Thou haft fet our iniquities before thee, our fecret fins in the light of thy countenance. For all our days are paffed away in thy wrath: we fpend our years as a tale that is told. The days of our years are threefcore years and ten ; and if by reafon of frength they he fourfcore years, yet is their ftrength labour and forrow: for it is foon cut off and we fly away. Who knoweth the power of thine anger? even according to thy fear, fo is thy wrath. So teach us to number our days, that we may apply our hearts unto wifdom. Return, O Lord, how long? and let it repent thee concerning thy fervants. O fatisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou haft afflicted us, and the years wherein we have feen evil. Let thy work appear unto thy fervants, and thy glory unto their children. And let the beauty of the Lord our God
be upon us: and eftablifh thou the work of our hands upon us: yea, the work of our hands, eftablifh thou it. Pjalm 90.

## Advice to Magiftrates.

Afaph reproveth, in the name of God, the magifrates and judges of his time for their partiality and injuflice; and threatench to degrade and punifh them, if they did not act up to the high character God had given them, of being his vice-gerents on earth.
GOD fandeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjufly, and accept the perfons of the wicked? Selah. Defend the poor and fatherlefs: do juftice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they underftand: they walk on in darknefs: all the foundations of the earth are out of courfe. I have faid, Ye are Gods: and all of you are children of the moft High. But ye fhall die like men, and fall like one of the princes. Arife, O God, judge the earth: for thou fhalt inherit all nations. Pfalm 82.

David refolves 10 govern his court and his kingdom weith integrity; more particularly, to gherv favour to the upright, and to execute juflice on the weiched.
I will fing of mercy and judgment: unto thee, O Lord, will I fing. I will behave myfelf wifely in a perfect way; O when wilt thou come unto me? I will walk within my houfe with a perfect heart. I will fet no wicked thing before mine eyes: I hate the work of them that turn afide, it fhall not cleave to me. A froward heart fhall depart from me: I will not know a wicked perfon. Wholo privily flandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I fuffer. Mine eyes fhall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he fhall ferve me. He that worketh deceit hall not dwell within my houfe : he that telleth lies, fhall not tarry in my fight. I will early deftroy all the wicked of the land: that I may cut off all wicked doers from the sity of the Lord.

Pfalm iosa

The virtue of Humility.
David proteleth, that he had not entertained proud thoughts, nor affected high things for himfelf, but had alway's fludied io live in humility and fubmiffion to divine Providence.
LOR D, my heart is not haughty, nor mine eyes lofty: neither do I exercife myfelf in great matters, or in things too high for me. Surely I have behaved and quieted myfelf as a child that is weaned of his mother: my foul is even as a weaned child: Let Ifrael hope in the Lord, from henceforth and for ever.

Pfalin 131.

## PROPHETICAL PSALMS.

David expreffeth his confidence, that the attempts of kings and people to thake off his yoke would be in vain; declareth to them the veill of fehoval, who had anointed him king ; and exhorteth them to fubmit to it, left they fhould expofe themfelves to his juft vengeance. - This palm is allo prophetical, and relateth to the kingdom of our Lord Jefus Chrijt.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth fet themfelves, and the rulers take counfel together, againft the Lord, and againft his anointed, faying, Let us break their bands afunder, and caft away their cords from us. He that fitteth in the heavens fhall laugh: the Lord fhall have them in derifion. Then fhall he ipeak unto them in his wrath, and vex them in his fore difpleafure. Yet have I fet my king upon my holy hill of Zion. I will declare the decree: the Lord hath faid unto me, Thou art my fon, this day have I begotten thee. Afk of me, and I fhall give thee the heathen for thine inheritance, and the uttermoft parts of the earth for thy poffeffion. Thou fhalt break them with a rod of iron, thou fhalt dafh them in pieces like a potter's veffel. Be wile now thercfore, O ye kings: be inftructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kifs the fon, left he be angry, and ye perifh from the way, when his wrath is kindled but a little: bleffed are all they that put their truft in him. $\quad \iint_{\text {alm }} 2$.

David imploreth the divine protection, feeing he abhorred idolatry, and made the Lord lis portion. He is then filled with confidence that God veill not fuffer him to perifh immaturely, like thofe cyho practifed idolatry; but reill lead him in the path of his commandments, and fatisfy him reith the joy of his countenance.

PRESERVEme, O God: for in thee do I put my truft. O my foul, thou haft faid unto the Lord, Thou art my lord: my goodnefs extendeth not to thee: but to the faints that are in the earth, and to the excellent, in whom is all my delight. Their forrows fhall be multiplied, that haften after another God: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance, and of my cup: thou maintaineft my lot. The lines are fallen unto me in pleafant places; yea, I have a goodly heritage. I will blefs the Lord, who hath given me counfel: my reins alfo inftruct me in the night feafons. I have fet the Lord always before me: becaule he is at my right hand, I fhall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flefh alfo fhall reft in hope. For thou wilt not leave my foul in hell; neither wilt thou fuffer thine holy One to fee corruption. Thou wilt fhew me the path of life: in thy prefence is fullnefs of joy, at thy right hand there are pleafures for evermore.

Pfalm 16.
David complaineth that God had abandoned him to the violence of his afflictions and the fury of his enemies; defcribeth the reretched fate he reas reduced to; and befeecheth God to come to his affijtance. He then promifeth that he zeill publickly commemorate God's deliucrance of him, and that not only the Ifraelites hatll join weith him in his praifes, but all the nations, hearing of this act of goodnefs, fhall be induced by it to return to his worfhip and become his people. This psalm is alfo prophetical, and relateth more espesially to the fufferings and kingdom of Meffiah.
MY God, my God, why haft thou forfaken me? why art thou fo far from helping me, and from the words of my roaring? O my God, 1 cry in the day time, but thou heareft not ; and in the night feafon, and am not filent. But thou art holy, O thou that inhabitef the praifes of Ifrael. Our fathers trufted in thee: they trufted, and thou didft deliver them. . They cried unto thee, and were delivered: they trufted in thee, and were not confounded. But I anı a worm, and no man; a reproach of men, and defpifed of the people. All they that fee me, laugh me to forn:
they fhoot out the lip, they fhake the head, faying, He trufted on the Lord, that he would deliver him: let him deliver him, feeing he delighted in him. But thou art he that took me out of the womb; thoudidf make me hope, when I was upon my mother's breafts. I was caft upon thee from the womb: thou art my God from my mother's belly. Be not far from me, for trouble is near ; for there is none to help. Many bulls have compaffed me: ftrong bulls of Bafhan have befet me round. They gaped upon me with their mouths, as a ravẹning and a roaring lion. I am poured out like water, and all my bones are out of joint : my heart is like wax, it is melted in the midft of my bowels. My frength is dried up like a potfherd: and my tongue cleaveth to my jaws: and thou haft brought me into the duft of death. For dogs have conmpaffed me, the affembly of the wicked have inclofed me: they pierced my hands and my feet. I may tell all my bones : they look and fare upon me. They part my garments among them, and caft lots upon my vefture. But be not thou far from me, 0 Lord; O my frength, hafte thee to help me. Deliver my foul from the fword: my darling from the power of the dog. Save me from the lion's mouth: for thou haft heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midft of the congregation will I praife thee. Ye that fear the Lord, praife him; all ye the feed of Jacob, glorify him; and fear him, all ye the feed of Ifrael. For he hath not defpifed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard. My praife fhall be of thee in the great congregation: I will pay my vows before them that fear him. The meek fhall eat, and be fatisfied : they fhall praife the Lord that feek him; your heart fhall live for ever. All the ends of the world fhall remember and turn unto the Lord: and all the kindreds of the nations fhall worfhip before thee. For the kingdom is the Lord's : and he is the governor among the nations. All they that be fat upon earth, fhall eat and worfhip: all they that go down to the duft, fhall bow before him, and hone can keep alive his own foul. A feed fhall ferve him, it fhall be accounted to the Lord for a generation. They fhall come, and thall declare his righteoufnefs unto a people that fhall be born, that he hath done this.

Pfalm 22.

David praijeth God for the deliverances and favours he kad receited from his goodnefs, devoteth himfelf to his rervice, and acknowledgeth that by fubmiffion to the reill of God, rather than by facrifices, he hoped to be accepted. He then declareth, he had not zeithheld his lips from publifhing his righteoufnefs, and beggeth of God not to revithhold his mercy, but to affif him in his dangers. and deliver him from his enemies.
I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up alfo out of an horrible pit, out of the miry clay, and fet my feet upon a rock, and eftablifhed my goings. And he hath put a new fong in my mouth, even praife unto our God: many fhall fee it, and fear, and fhall truft in the Lord. Bleffed is that man that maketh the Lord his truft ; and refpecteth not the proud, nor fuch as turn afide to lies. Many, O Lord my God, are thy wonderful works which thou haft done, and thy thoughts, which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and fpeak of them, they are more than can be numbered. Sacrifice and offering thou didft not defire; mine ears haft thou opened: burnt-offering and fin-offering haft thou not required. Then faid I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteoufnefs in the great congregation: lo, I have not refrained my lips ; O Lord, thou knowef. I have not hid thy righteoufnefs within my heart: I have declared thy faithfulnel's and thy falvation; I have not concealed thy loving kindnefs and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindnel's and thy truth continually preferve me. For innumerable evils have compaffed me about : mine iniquities have taken hold upon me, fo that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me. Be pleafed, O Lord, to deliver me: O Lord, make hafte to help me. Let them be afhamed and confounded together that feek after my foul to deftroy it: let them be driven backward and put to fhame that wifh me evil. Let them be defolate for a reward of their fhame, that fay unto me, Aha, aha. Let all thofe that feek thee rejoice and be glad in thee: let fuch as love thy falvation fay continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me : thou art my helpand my deliverer; make no tarrying, O my God. Pfalm 40.

Anuptial fong on the marriage of one of the Kings of Ifrael, protably of Solomon; containing a defcription of the glory and magnifcence of that prince and his confort. - This pjalm is likeceife prophetical, and relates 10 our Lord Jefus Chrijl.
M Y heart is inditing a good matter: I fpeak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleffed thee for ever. Gird thy fword upon thy thigh, O mot mighty, with thy glory and thy majefty. And in thy majefty ride profperoully, becaufe of truth and meeknefs, and righteoufnefs; and thy right hand fhall teach thee terrible things. Thine arrows are fharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the fceptre of thy kingdom is a right fceptre. Thou loveft righteoufnefs, and hateft wickednefs: therefore God, thy God, hath anointed thee with the oil of gladuefs above thy fellows. All thy garments fimell of myrrh, and aloes, and caffia : out of the ivory palaces, whereby they have made thee glad. King's daughters were among thy honourable women : upon thy right hand did ftand the queen in gold of Ophir. Hearken, O daughter, and confider, and incline thine ear: forget alfo thine own people, and thy father's houfe. So fhall the king greatly defire thy beauty: for he is thy Lord; and worfhip thou him. And the daughter of Tyre fhall be there with a gift: even the rich among the people fhall intreat thy favour. The King's daughter is all glorious within: her clothing is of wrought gold. She fhall be brought unto the King in raiment of needle-work: the virgins her companions that follow her flall be brought unto thee. With gladnefs and rejoicing thall they be brought: they fhall enter into the king's palace. Inftead of thy fathers fhall be thy children, whom thou mayeft make princes in all the earth. I will make thy name to be remembered in all generations; therefore fhall the people praife thee for ever and ever.

Pfalm 45.

A fong of triumph fung before, the ark of God, on its return from a victory obtained in favour of David, to the tabernacle on mount Sion. Herein he celebrates the power of Jehovah, which he had been pleafed to give proofs of, in conducting his people through the weildernefs, and in bringing them into the land of Canaan; rehere he had nore taken up his flated refidence on mount Sion, and from zhence he afforded them his protection and affiflance, whenever they were attacked by their enemies.

LET God arife, let his enemies be fcattered: let them alfo that hate him flee before him. As fmoke is driven away, fo drive themaway: as wax melteth before the fire, fo let the wicked perifh in the prefence of God. But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, fing praifes to his name: extol him that rideth upon the heavens by his name JA H, and rejoice before him. A father of the fatherlefs, and a judge of the widows, is God in his holy habitation. God fetteth the folitary in families: he bringeth out thofe which are bound with chains; but the rebellious dwell in a dry land. O God, when thou wenteft forth before thy people, when thou didft march through the wildernefs; Selah. The earth fhook, the heavens alfo dropped at the prefence of God: even Sinai itfelf was moved at the prefence of God, the God of 1 frael. Thou, O God, didft fend a plentiful rain, whereby thou didft confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, haft prepared of thy goodnefs for the poor. The Lord gave the word: great was the company of thofe that publifhed it. Kings of armies did flee apace: and fhe that tarried at home divided the fpoil. Though ye have lien among the pots, yet fhatl ye be as the wings of a dove covered with filver, and her feathers with yellow gold. When the Almighty fcattered kings in it, it was white as fnow in Salmon. The hill of God is as the hill of Bafhan: an high hill, as the hill of Baflian. Why leap ye, ye high hills? this is the hill which God defireth to dwell in ; yea, the Lord will dwell in it for ever. The chariots of God are twenty thoufand, even thoufands of angels: the Lord is among them as in Sinai, in the holy place. Thou haf afcended on high, thou haft led captivity captive; thou haft received gifts for men: yea, for the rebellious alfo, that the Lord God might dwell anong them. Bleffed be the Lord, who daily loadeth us with benefits, even the God of our filvation. Selah. He that is our Cod, is the God of fal.
vation ; and unto God the Lord belong the iffues from death. But God thall wound the head of his enemies ; and the hairy fcalp of fuch an one as goeth on fill in his trefpaffes. The Lord faid, I will bring again from Bafhan, I will bring my people again from the depths of the fea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the fame. They have feen thy goings, O God: even the goings of my God, my King, in the fanctuary. The fingers went before, the players on inftruments followed after, among them were the damfels playing with timbrels. Blefs ye God in the congregations: even the Lord, from the fountain of Ifrael. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Thy God hath commanded thy ftrength : frengthen, O God, that which thou haft wrought for us. Becaufe of thy temple at Jerufalem, fhall kings bring prefents unto thee. Rebuke the company of fpearmen, the multitude of the bulls, with the calves of the people, till every one fubmit himfelf with pieces of filver: fcatter thou the people that delight in war. Princes fhall come out of Egypt ; Ethiopia fhall foon ftretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O fing prailes unto the Lord. Selah. To him that rideth upon the heavens of heavens which were of old: lo, he doth fend out his voice, and that a mighty voice. Afcribe ye frength unto God; his excellency is over Ifrael, and his ftrength is in the clouds. O God, thou art terrible out of thy holy places: the God of Ifrael is he that giveth frength and power unto his people. Bleffed be God. Pfalm 68.
David beggeth of Goll to give his fon Solomon the reifdom and righteoufnefs wehich roas neceffary for him, to enable him to govern his people; and then defcribeth the glory and extent of Solomon's kingdom, and the happinets his fubjects would enjoy under him, in terms which are more upplitable to the Meffiah and his kingdon.
GIVE the king thy judgments, O God, and thy righteoufinefs unto the king's fon. He fhall juddge thy people with righteuufnefs, and thy poor with judgment. The mountains hall bring peace to the people, and the little hills, by rightcoufnets. He fhall judge the poor of the people, he thall fave the children of the needy, and thall break in pieces the oppreffor. They fhall fear thee as long as the fun and moors endure, throughout all generations. He fhall come down like rain upon the mown grafs; as thowers that water the earth. In his days fhall the righteous
flourifh:
flourifh; and abundance of peace folong as the moon endureth. He fhall have dominion alfo from fea to fea, and from the river unto the ends of the earth. They that dwell in the wildernefs fhall bow before him; and his enemies fhall lick the duft. The kings of Tarfhifh and of the ifles fhall bring prefents: the kings of Sheba and Seba fhall offer gifts. Yea, all kings fhall fall down before him ; all nations fhall ferve him. For he flall deliver the needy when he crieth; the poor alfo, and him that hath no helper. He fhall fpare the poor and needy, and fhall fave the fouls of the needy. He thall redeem their foul from deceit and violence; and precious fhall their blood be in his fight. And he fhall live, and to him fhall be given of the gold of Sheba: prayer alfo fhall be made for him continually: and daily fhall he be praifed. There fhall be an handful of com in the earth upon the top of the mountains; the fruit thereof fhall thake like Lebanon: and they of the city fhall llourifl like grafs of the earth. His name fhall endure for ever: his name fhall be continued as long as the fun; and men fhall be bleffed in him: all nations fhall call him bleffed. Bleffed be the Lord God, the God of Ifrael, who only doeth wondrous things. And bleffed be his glorious name for ever : and let the whole earth be filled with his glory. Amen, and amen. Theprayers of David the fon of Jefle are ended. Pfalm 72.

## In praife of ferufalem, the cily of God.

HIS foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are fpoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold Philiftia, and Tyre, with Ethiopia. This man was born there. And of Zion it fhall be faid, This and that man was born in her: and the Higheft himfelf fhall eftablifh her. The Lord flall count when he writeth up the people, that this man was born there. Selah. As well the ingers as the players on inftruments flall be there: all my fprings are in thee. Piu!n: 87 .

David, under the image of a young prince, takins poffeffion of a kingdom, and going forth to fubdue all thofe weho oppoje him, foretelleth that the Meffaha Jhould be exalted to the right hand of God; Jhould be the ling and high priefl of his Church; and fhould glorioufy eflablifh lis lingdom, and triumph over all his inemies.
THE Lord faid unto my Lord, Sit thouat my right hand, until I make thine enemies thy footfool. The Lord fhall fend the rod of thy frength out of Zion: rule thou in the midft of thine enemies. Thy people fhall be willing in the day of thy power, in the beauties of holinefs from the womb of the morning: thou haft the dew of thy youth. The Lord hath fworn, and will not repent, Thou art a prieft for ever after the order of Melchizedek. The Lord at thy right hand thall frike through kings in the day of his wrath. He fhall judge among the heathen; he fhall fill the places with the dead bodies: he fhall wound the heads over many countries. He fhall drink of the brook in the way: therefore thall he lift up the head.

Pfalmino.
The pfalmiff inviteth the people and priefls to join reith him, in celebratint the goodnefs of God for making him triumph over his enemies. They on the other hand, anfoer his invitation by bleffing the Lord, and praying for the profperity of the paalmijl.
O give thanks unto the Lord; for he is good: becaufe his mercy endureth for ever. Let lfrael now fay, that his mercy endureth for ever. Let the houfe of Aaron now fay, that his mercy.endureth for ever. Let them now that fear the Lord fay, that his mercy endureth for ever. I called upon the Lord in diftrefs: the Lord anfwered me, and fet me in a large place. The Lord is on my fide; I will not fear: What can man do unto me? The Lord taketh my part with them that help ine: therefore thall I fee my defire upon them that hate me. It is better to truft in the Lord than to put confidence in man. It is better to truft in the Lord than to put confidence in princes. All nations compaffed me about: but in the name of the Lord will I deftroy them. They compaffed me about: yea, they compaffed me about: but in the name of the Lord 1 will deftroy them. They compalfed ine about like bees: they are quenched as the fire of thorms: for in the name of the Lord I will deftroy them. Thou haft thruff fore at me that I might fall: but the Lord helped me. The Lord is my ftrength and fong, and is become my falvation. The roice of rejoicing and falvation is in the tabernacles of the righteous: the right
hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I fhall not die, but live, and declare the works of the Lord. The Lord hath chaftened me fore: but he hath not given me over unto death. Open to me the gates of righteoufnefs: I will go into them, and I will praile the Lord: this gate of the Lord, into which the righteous fhall enter. I will praife thee : for thou haft heard me, and art become my falvation. The ftone which the builders refufed is become the head ftone of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I befeech thee, O Lord: O Lord, I befeech thee, fend now profperity. Bleffed be he that cometh in the name of the Lord: we have bleffed you out of the houfe of the Lord. God is the Lord, which hath thewed us light : bind the facrifice with cords, even unto the horns of the altar. Thou art my God, and I will praife thee : thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Pfalm in.

## HISTORICAL PSALMS.

Afaph uttereth many Severe but falutary truths; reminding the Ifraelites of the feveral rebellions of their forefathers againg God, from the time of Mofes to the time of David, and rearning them not to follore their example, but to put their trujl in God reho had time after time terought miracles for the deliveranie of iiis people.
G I VE ear, O my people, to my law : incline your ears to the words of my mouth. I will open my mouth in a parable : I will utter dark fayings of old : which we have heard and known, and our fathers have told us. We will not hide them from their children, fhewing to the generation to come the praifes of the Lord, and his ftrength, and his wonderful works that he hath done. For he eftablifhed a teftimony in Jacob, and appointed a law in Ifrael, which he commanded our fathers that they fhould make them known to their children: that the generation to come might know them, even the children which fhould be born; who fhould arife and declare them to their children: that they might fet their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a fubborn
a fubborn and rebellious gencration; a generation that fet not their heart aright, and whofe firit was not ftedfaft with God: the children of Ephraim, being armed and carrying bows, turized back in the day of battle. They kept not the covenant of God, and refuled to walk in his law; and forgat his works, and his wonders that he had fhewed them. Marvellous things did he in the fight of their fathers, in the land of Egypt, in the field of Zoan. He divided the fea, and caufed them to pafs through, and he made the waters to fand as an heap. In the day-time alfo he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wildernefs, and gave them drink as out of the great depths. He brought ftreams alfo out of the rock, and caufed waters to run down like rivers. And they finned yet more againft him, by provoling the moft High in the wildernefs. And they tempted God in their heart, by afking meat for their luft. Yea, they fpake againft God: they faid, Can God furnifh a table in the wildernels? Behold, he fmote the rock, that the waters guflied out, and the ftreams overflowed; can he give bread allo? can he provide ftefh for his people? Therefore the Lord heard this, and was wroth : fo a fire was kindled againft Jacob, and anger alfo came up againft Ifrael; becaufe they believed not in God, and trufted not in his falvation: though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food : he fent them meat to the full. He caufed an eaft-wind to blow in the heaven: and by his power he brought in the fouth-wind. He rained flefh allo upon them as duft, and feathered fowls like as the fand of the fea : and he let it fall in the midfr of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own delire ; they were not efranged from their luft: but while their meat was yet in their mouths, the wrath of God came upon them, and flew the fatteft of them, and fmote down the chofen men of Ifrael. For all this they fimed ftill, and believed not for his wondrous works. Therefore their days did he confume in vanity, and their years in trouble. When he flew them, then they fought him, and they returned and engaired early after God. And they remembered that God wis their rock, and the high God their redeemer. Neverinclefs they did flatter him with their nouth, and they lied witu hitn with their tongues. For their heart was not right with him, neither were they fedfaft in his covenant. But
he, being full of compaffion, forgave their iniquity, and deftroyed them not; yea, many a time turned he his anger away, and did not ftir up all his wrath: For he remembered that they were but flefh; a wind that palfeth away, and cometh not again. How oft did they provoke him in the wildernefs, and grieve him in the defert! Yea, they turned back and tempted God, and limited the Holy one of Ifracl. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his figns in Egypt, and his wonders in the field of Zoan: and had turned their rivers into blood: and their floods, that they could not drink. He fent divers forts of Hlies among them, which devoured them, and frogs, which deftroyed them. He gave alfo their increafe unto the caterpillar, and their labour unto the locuf. He deftroyed their vines with hail, and their fycamore trees with frof. He gave up their cattle alfo to the hail, and their flocks to hot thunder-bolts. He caft upon them the fiercenefs of his anger, wrath and indignation and trouble, by fending evil angels among them. He made a way to his anger; he ipared not their foul from death, but gave their life over to the peftilence; and fmote all the firf-born in Egypt ; the chief of their Arength in the tabernacles of Ham: but made his own people to go forth like fheep, and guided them in the wildernefs like a flock. And he led them on fafely, fo that they feared not: but the fea overwhelmed their enemies. And he brought them to the border of his fanctuary, even to this mountain, which his right hand had purchated. He caft out the heathen alfo before them, and divided them an inheritance by line, and made the tribes of Ifrael to dwell in their tents. Yet they tempted and provoked the moft high God, and kept not his teftimonies: but turned back, and dealt unfaithfully, like their fathers; they were turned alide like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealoufy with their graven images. When God heard this, he was wroth, and greatly abhorred Ifrael: fo that he forfook the tabernacle of Shiloh, the tent which he placed among men ; and delivered his Arength into captivity, and his glory into the enemy's hand. He gave his people over alfo unto the fword; and was wroth with his inheritance. The fire confumed their young men; and their maidens were not given to marriage. Their prieits fell by the fivord; and their widows made no lamentation. Then the Lord awaked as one out of fleep, and like a mighty man that fhouted by reafon of wine. And he fmote his enemies
in the hinder part: he put them to a perpetual reproach. Moreover he refufed the tabernacle of Joleph, and chofe not the tribe of Ephraim: but chofe the tribe of Judah, the mount Zion, which he loved. And he built his fanctuary like high palaces, like the earth which he hath eftablifhed for ever. He chofe David alfo his fervant, and took him from the fheep-folds: from following the ewes great with young, he brought him to feed Jacob his people, and Ifrael his inheritance. So he fed them according to the integrity of his heart ; and guided them by the fkilfulnefs of his hands.

Pjalm 78.
David exhorteth the Ifraclites to praife God, and to celebrate his poiver, goodnefs, and faithfuluefs. And then to excite them to it, he relateth all the mercies of God to that people, from the days of Abraham to their taking poffeffion of the land of Canaan.
O Give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, fing plalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that feek: the Lord. Seek the Lord and his frength : feek his fice evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye feed of Abraham his fervant, ye children of Jacob his chofen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thoufand generations. Which covenant he made with Abraham, and his oath unto Iface ; and confirmed the fame unto Jacob for a law, and to Ifrael for an everlafing covenant: faying, Unto thee will I give the land of Canaan, the lot of your inheritance: when there were but a few men in number; yea, very lew, and frangers in it : when they went from one nation to another, from one kingdom to another people; he fuffered no man to do them wrong: yea, he reproved kings for their fakes; faying, Touch not mine anointed, and do my prophets no ham. Moreover, he called for a famine upon the land: he brake the whole ftaff of bread. He fent a man before them, even Jofeph, who was fold for a fervant : whofe feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tricd him. The king fent and loofed him; even the ruler of the people, and let him go free. He made him lord of his houfe, and ruler of all his fubfance: to bind his princes at his pleafure ; and teach his fenators wifdom. Ifrael alfo came into Egypt; and Jacob
fojourned in the land of Ham. And he increafed his people greatly; and made them ftronger than their enemies. He turned their heart to hate his people, to deal fubtilly with his fervants. He fent Mofes his fervant ; and Aaron, whom he had chofen. They fhewed his figns among them, and wonders in the land of Ham. He fent darknefs, and made it dark; and they rebelled not againft his word. He turned their waters into blood, and flew their fing. Their land brought forth frogs in abundance, in the chambers of their kings. He fpake, and there came divers forts of flies, and lice in all their coafts. He gave them hail for rain, and flaming fire in their land. He finote their vines alfo, and their fig trees: and brake the trees of their coafts. He fpake, and the locufts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. He fmote alfo all the firft-born in their land, the chief of all their frength. He brought them forth alfo with filver and gold: and there was not one feeble perfon among their tribes. Egypt was glad when they departed: for the fear of them fell upon them. He fpread a cloud for a covering; and fire to give light in the night. The people afked, and he brought quails; and fatisfied them with the bread of heaven. He opened the rock, and the waters gufhed out ; they ran in the dry places like a river. For he remembered his holy promife, and Abraham his fervant. And he brought forth his people with joy, and his chofen with gladnefs: and gave them the lands of the heathen: and they inherited the labour of the people; that they might oblerve his fatutes; and keep his laws. Praife ye the Lord.

Palin 105.

## David celetrates the goodnefs and forbcaranie of God to the Ifraelites amidp their Several murinurings and rebellions, both in the wuiddernefs and in the land of Canaan.

PRAISE ye the Lord. O give thanks unto the Lord: for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? who can fhew forth all his praife? Bleffed are they that keep judgment, and he that doeth righteoufnefs at all times. Remember me, O Lord, with the favour that thou beareft unto thy people: O vifit me with thy falvation; that I may fee the good of thy chofen, that I myy rejoice in the gladnefs of thy nation, that I may glory with thine inheritance. We have finned with our t:thers: we have committed iniquity, we have done wickedly. Our fathers underftond not thy wonders in Egypt, they Vol. III.
remembered
remembered not the multitude of thy mercies; but provoled him at the fea, even at the Red-fea. Neverthelefs he faved thein for his name's fake, that ine might make lis mighty power to be known. He rebuked the Red-fea alfo, and it was dried up: fo he led them through the depths, 'as through the wildernefs. And he faved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words: they fang his praife. They foon forgat his works; they waited not for his counfel: but lufted exceedingly in the wildernefs, and tempted God in the defert. And he gave them their requeft ; but fent leannefs into their foul. They envied Mofes alfo in the camp, and Aaron the faint of the Lord. The earth opened and fwallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company ; the flame burned up the wicked. They made a calf in Horeb, and worfhipped the molten image. Thus they changed their glory into the fimilitude of an ox that eateth grafs. They forgat God their Saviour, which had done great things in Egypt: wondrous works in the land of Ham, and terrible things by the Red-fea. Therefore he faid that he would deftroy them, had not Mofes his chofen ftood before him in the breach: to turn away his wrath, left he fhould deftroy them. Yea, they defpiled the plealant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand againft them, to overthrow them in the wildernefs: to overthrow their feed alfo among the nations, and to fcatter thém in the lands. They joined themfelves alfo unto Baalpeor, and ate the facrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon thein. Thenfood up Phinehas, and executed judgment: and fo the plague was ftayed. And that was counted unto him for righteoufnefs, unto all generations for evermore. They angered him alfo at the waters of ftrife, fo that it went ill with Mofes for their fakes: becaufe they provoked his fpirit, fo that he fpake unadvifedly with his lips. They did not deftroy the nations concerning whom the Lord commanded them : but were mingled among the heathen, and learned their works. And they ferved their idols: which were a firare unto them. Yea, they facrificed their fons and their daughters unto devils, and fhed innocent blood, even the blood of their fons, and of their daughters whom they facrificed unto the idols of Canaan: and the land

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land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled againft his people, infomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen : and they that hated them ruled over them. Their enemies allo oppreflied them, and they were brought into fubjection under their hand. Many times did he deliver them, but they provoked him with their counfel, and were brought low for their iniquity. Neverthelefs, he regarded their affliction, when he heard their cry. And he remembered for them his covenant, and repented according to the inultitude of his mercies. He made them alfo to be pitied of all thofe that carried them captives. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praife. Bleffed be the Lord God of Ifrael from everlafting to everlafting: and let all the people fay, Aınen. Praife ye the Lord. Pjalm ıо6.

## E L E G I E S.

## David's lamentation for Saul and Jonathan.

THE beauty of Ifrael is flain upon thy high places: how are the mighty fallen? Tell it not in Gath, publifh it not in the freets of Afkelon: left the danghters of the Philiftines rejoice, left the daughters of the uncircumcifed triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the flield of the migity is vilely caft away, the Ahield of Saul, as though he had not been anointed with oil.

From the blood of the flain, from the fat of the mighty, the bow of Jonathan turned not back, and the fword of Saul returned not empty. Saul and Jonathan were lovely and pieafant in their lives, and in their death they were not divided: they were fwifter than eagles, they were fronger than lions. Ye daughters of Ifrael, weep over Saul, who cloathed you in fcarlet, with other delights, who put on ormaments of gold upon your apparel. How are the mighty. fallen in the midft of the battle? O Jonathan, thou waft flain in thine high places. I am diftrefled for thee, my brother Jonathan : very pleafant haft thou been unto me: thy love
to me was wonderful, paffing the love of women. How are the mighty tallen, and the weapons of war porifhed!

2 Samat 1.19-27.

## Jerufulem's mifery, complaint and ionfeffion.

HOW doth the city fit folitary, that was full of people! hoivis. fhe become as a widow! the that was great anthong the nations, and princefs among the provinces, how is the become tributary! She weepeth fore in the night, and her tearsare on her cheeks; among all her lovers fhe hath none to comfort her, all her friends have dealt treacheroully with her, they are become her enemies. Judah is gone into captivity, becaufe of affliction, and becaufe of great fervitude: fhe dwelleth among the heathen, fhe findeth no reft : all her perfecutors overtook her between the firaits. The ways of Zion do mourn, becaufe none come to the folemn feafts: all her gates are defolate: her priefts figh, her virgins are afflicted, and fhe is in bitternefs. Her adverlaries are the chief, her enemies profper: for the Lord hath afflicted her for the multitude of her tranfgreffions, her children are gone into. captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pafture, and they are gone without frength before the purfuer. Jerufalem remembered in the days of her affliction, and of her miferies, all her pleafant things that the had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverfaries faw her, and did mock at her fabbaths. Jerufalem hath grievoufly finned: therefore fhe is removed: all that honoured her, defpile her, becaufe they have feen her nakednefs: yea, fhe figheth, and turneth backward. Her filthinefs is in her tkirts, the remembereth not her laft end, therefore fhe came down wonderfully; fhe had no comforter: O Lord, behold my affliction: for the enemy hath magnified himfelf. The adverlary hath fpread out his hand upon all her pleafant things: for the hath feen that the heathen entered into her fanctuary, whom thou didft command that they thould not enter into thy congregation. All her people figh, they feek bread, they have given their pleafant things for meat to relieve the foul: fee, O Lord, and confider, for I am become vile. Is it nothing to you, all ye that pafs by? behold, and fee, if there be any forrow like unto my forrow, which is done unto me, wherewith
the Lord hath afflicted me in the day of his fierce anger. From above hath he fent fire into my bones, and it prevaileth again!t them: he hath fpread a net for my feet, he hath turned me back: he hath made me defolate, and faint all the day. The yoke of my tranfgreffions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my frength to fall, the Lord hath delivered me into their hands, from whom I am not able to rife up. The Lord hath trodden under foot all my mighty men in the midft of me: he hath called an affembly againt me to crulh my young men : the Lord hath trodden the virgin, the daughter of Judah, as in a wine-prefs. For the ee things I weep, mine eye, mine eye runneth down with water, becaule the comforter that thould relieve my foul, is far from me: my children are defolate, becaufe the enemy prevailed. Zion fpreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that inis adverfaries thould be round about him: Jerufalem is as a menfruous woman among them. The Lord is righteous, for I have rebelled againft his commandment: hear, I pray you, all people, and behold my forrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me; my priefts and mine elders gave up the ghoft in the city, while they fought their meat to relieve their fouls. Behold, O Lord, for I am in diftrefs: my bowels are troubled; mine heart is turned within me, for I have grievoufly rebelled; abroad the fword bereaveth, at home there is as death. They have heard that I figh, there is none to comfort me: ali mine enemies have heard of my trouble, they are glad that thou haft done it: thou wilt bring the day that thou haft called, and they thall be like: unto me. Let all their wickednefs come before thee: and do unto them, as thou haft done unto me, for all my tranfgreffions: for my fighs are many, and my heart is faint.

Lamentations ift chapter.

## frremiah lamenteth fcrufalem's mifery.

HOW hath the Lord covered the daughter of Zion with 2 cloud in his anger, and caft down from heaven unto the earth the beauty of Ifrael, and remembered not his footfool in the day of his anger! The Lord hath fwallowed up ali the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the frong holds of the daughter of

Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thercof. He hath cut off in his fierce anger all the horn of Ifrael; he hath drawn back his right hand from before the enemy, and he burned againft Jacob like a flaming fire which devoureth round about. He hath bent his borv like an enemy: he food with his right hand as an adverfary, and flew all that were pleafant to the eye in the tabernacle of the daughter of Zion: he poured out hisfury like fire. The Lord was as an enemy: he hath fwallowed up Ifrael, he hath fwallowed up all her palaces ; he hath deftroyed his frong holds, and hath increafed in the daughter of Judah mourning and lamen= tation. And he hath violently taken away his tabernacle, as if it were of a garden: he hath deftroyed his places of the affembly: the Lord hath caufed the folemn feafts and fabbaths to be forgotten in Zion, and hath defpifed in the indignation of his anger the king and the prief. The Lord hath caft off his altar, he hath abhorred his fanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noife in the houfe of the Lord as in the day of a folemn feaf. The Lord hath purpofed to deftroy the wall of the daughter of Zion: he hath ftretched out a line, he hath not withdrawn his hand from deftroying: therefore he made the immpart and the wall to lament : they languifhed together. Her gates are funk into the ground: he hath deftroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets alfo find no vifion from the Lord. The elders of the daughter of Zion fit upon the ground, and keep filence: they have caft up duft upon their heads; they have girded themfelves with fackcloth; the virgins of Jerufalem hang down their heads to the ground. Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the defruction of the daughter of my people, becaufe the children and the fucklings livoon in the fereets of the city. They fay to their mothers, Where is corn and wine? when they fwooned as the wounded in the freets of the city, when their foul was poured out into their mother's bofom. What thing fhall I take to witnefs for thee? what thing fhall I liken to thee, O daughter of Jerufalem? What fhall 1 equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the fea: who can heal thee? Thy prophets have feen vain and foolifh things for thee: and they have not difcovered thine iniquity, to turn away thy captivity; but have feen for thee falfe burdens

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burdens, and caufes of banifhment. All that pars by clap their hands at thee; they hifs and wag their head at the daughter of Jerufalem, faying, Is this the city that men call the perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth againf thee: they hifs and gnafh their teeth: they fay, We have fwallowed her up: certainly this is the day that we looked for; we have found, we have feen it. The Lord hath done that which he had devifed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caufed thine enemy to rejoice over thee, he hath fet up the horn of thine adverfaries. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyfelf no reft: let not the apple of thine eye ceafe. Arife, cry out in the hight: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every ftreet. Behold, $\mathbf{O}$ Lord, and confider to whom thou haft done this. Shall the women eat their fruit; and children of a fpan long? fhall the prieft and the prophet be flain in the fanctuary of the Lord? The young and the old lie on the ground in the fireets: my virgins and my young men are fallen by the fword: thou haft flain them in the day of thine anger: thou haft killed and not pitied. Thou haft called as in a folemn day my terrors round about, fo that in the day of the Lord's anger mone efcaped nor remained: thofe that I have fwaddled and brought up hath mine enemy confumed.

Lamentations ad chapter.

The faillful bercail their calamities.
I An the man that hath feen affliction by the rod of his wrath. He hath led me and brought me into darknefs, but not into light. Surely againft me is he turned; he turneth his hand againt me all the day. My flefh and my fkin hath he made old: he hath broken my bones. He hath builded againft me, and compaffed me with gall and travel. He hath fet me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out : he hath made my chain heavy. Allo when I cry and thout, he fhutteth out my prayer. He hath inclofed my ways with hewn ftone ;
he hath made my paths crooked. He was unto me as a Lear lying in wait, and as a lion in fecret places. He hath turned afide my ways, and pulled me in pieces: he hath made me defolate. Hehath bent his bow, and fet mee as a mark for the arrow. He hath cauled the arrows of his quiver to enter into my reins. I was a derifion to all ny people, and their fong all the day. He hath filled me with bitternefs, he hath made me drunken with wormwood. He hath alfo broken my teeth with gravel fones, he hath covered me with afhes. And thou haft removed my foul far off from peace: I forgat profperity. And I faid, My ftrength and my hope is perithed from the Lord: remembering mine affliction and my mifery, the wormwood and the gall. My foul hath them fill in remembrance, and is humbled in me. This I recal to my mind, therefore have I hope. It is of the Lord's mercies that we are not confumed, becaufe his compaffions fail not. They arenew every morning: great is thy faithfulnefs. The Lord is my portion, faith my foul, therefore will I hope in him. The Lord is good unto them that wait for him, to the foul that feeketh him. It is good that a man fhould both hope and quietly wait for the falvation of the Lord. It is good for a man that he bear the yoke in his youth. He fitteth alone, and keepeth filence, becaufe he hath borne it upon him. He putteth his mouth in the duft, if fo be there may be hope. He giveth his cheek to him that fmiteth him, he is filled full with reproach. For the Lord will not caft off for ever. But though he caufe grief, yet. will he have compaffion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crufh under his feet all the prifoners of the earth, to turn afide the right of a man before the face of the moft High. To fubvert a man in his caufe, the Lord approveth not. Who is he that faith, and it cometh to pafs, when the Lord commandeth it not? out of the mouth of the moft High proceedeth not evil and good?. Wherefore doth a living man complain, a man for the punifhment of his fins? Let us learch and try our ways, and turn again to the Lord. Let us lift up our heart with our bands unto God in the heavens. We have tranfgreffed and have rebelled, thou haft not pardoned. Thou chaft covered with anger, and perfecuted us: thou haft flain, thou haft not pitied. Thou haft covered thyfelf with a cloud, that our prayer fhould not pafs through. Thou haft made us as the off-fcouring and refufe in the midft
midft of the people. All our enemies have opened their motuths againit us. Fear and a finare is come upon us, defolation and deftruction. Mine eye runneth down with rivers of water, for the deftruction of the daughter of my people. Mine eye trickleth down, and ceafeth not, without any intermiffion: till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, becaufe of all the daughters of my city. Mine enemies chafed me fore like a bird, without caufe, They have cat off my life in the dungeon, and caft a fone upon me. Waters flowed over mine head, then I faid, I am cut off. I called upon thy name, O Lord. out of the low dungeon. Thou haft heard my voice, hide not thine ear at my breathing, at my cry. Thou dreweft near in the day that I called upon thee: thou faidft, Fear not. O Lord; thou haft pleaded the caufes of my foul, thou haf redeemed my life. O Lord, thou haf feen my wrong, judge thou my caufe. Thou haft feen all their rengeance; and all their inaginations againft me. Thou haft heard their reproach, 15 Lord, and all their imaginations againft me; the lips of thofe that rofe up againft me, and their device againft me all the day. Behold their fitting down, and their rifing up, I am their mufic. Kender unto them a recompence, O Lord, according to the work of their hands. Give them forrow of heart, thy curfe unto them. Perfecute and deftroy them in anger, from under the heavens of the Lord.

Lamentations $3 d$ chapter.

## Zion bewaileth and confeffeth her fins.

H OW is the gold become dim; how is the mof fine gold changed ; the fones of the fanctuary are poured out in the top of every fireet. The piecious fons of Zion, comparable to fine gold, how are they efteemed as earthen pitchers, the work of the hands of the potter! Even the fea-monfters draw out the breaft, they give fuck to their young ones: the daughter of my people is becone cruel, like the oftriches in the wildernefs. The tongue of the fucking child cleaveth to the roof of his mouth for thirf: the young children afk bread, and no man breaketh it unto them. They that did feed delicately, are defolate in the freets: they that were brought up in fcarlet, embrace dunghills. For the punifhment of the iniquity of the daughter
of my people, is greater than the punifhment of the fin of Sodom, that was overthrown as in a moment, and no hands ftayed on her. Her Nazarites were purer than fnow, they were whiter than milk, they were more ruddy in body than rubies, their polifhing was of fapphire. Their vifage is blacker than a coal: they are not known in the ftreets: their fkin cleaveth to their bones: it is withered, it is become like a ftick. They that be flain with the fword, are better than they that be flain with hunger: for thefe pine away, ftrickern through for want of the fruits of the field. The hands of the pitiful women have fodden their own children, they were their meat in the deftuction of the daughter of my people. The Lord hath accomplifhed his fury, he hath poured out his fierce anger. and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The lings of the earth, and all the inhabitants of the world would not have believed, that the adverfary and the enemy fhould have entered into the gates of Jerufalem. For the fins of her prophets, and the iniquities of her priefts, that have fhed the blood of the juft in the midft of her; they have wandered as blind men in the ftreets, they have polluted themfelves with blood, fo that the men could not touch their garments. They cried unto them, Depart ye, it is unclean, depart, depart, touch not, when they fled away and wandered: they faid among the heathen, They fhall no more fojoum there. The anger of the Lord hath divided them, he will no more regard them: they refpected not the perfons of the priefts, they favoured not the elders. As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that. could not fave us. They hunt our fepps that we cannot go in our frreets: our end is near, our days are fulfilled, for our end is come. Our perfecutors are fwifter than the eagles of the heaven: they purfued us upon the mountains, they laid wait for us in the wildernefs. The breath of our noftrils, the anointed of the Lord was taken in their pits, of whom we faicl, Under his fhadow we fhall live among the heathen. Rejoice, and be glad, O daughter of Edorn, that dwelleft in the land of Uz ; the cupalio fhall pafs through unto thee: thou flalt be drunken, and fhalt make thyfelf naked. The puniftment of thine iniquity is accomplifhed, O daughter of Zion, he will no more carry thee away into captivity: he will vifit thine iniquity, $O$ danghter of Edom, he will difcover thy fins.

## Pitiful complaint of Zion.

REMEMBER, O Lord, what is come upol is: confider and behold our reproach. Our inheritance is urned to ftrangers, our houfes to aliens. We are orphan: and fatherlefs, our mothers are as widows. We have drusen our water for money: our wood is fold unto us. Our neks are under perfecution: we labour and have no reft. Wi have given the hand to the Egyptians, and to the Affyrians, is be latisfied with bread. Our fathers have finned, and are ot, and we have borne their iniquities. Servants have ruled o;er us: there is none that doth deliver us out of their har d. We gat our bread with the peril of cur lives, becaufe of the fword of the wildernefs. Our fkin was black like an oven, becaufe of the terrible famine. They ravilhed the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceafed from the gate, the young men from their mufic. The joy of our heart is ceafed: our dance is turned into mourning. The crown is fallen from our head : woe unto us that we have finned! For this our heart is faint ; for thefe things our eyes are dim. Becaufe of the mountain of Zion, which is defolate, the foxes walk upon it. Thou, O Lord, remaineft for ever ; thy throne from generation to generation. Wherefore dof thou forget us for ever, and forfake us fo long time? Turn thou us unto thee, O Lord, and we thall be turned: renew our days as of old. But thou haft utterly rejected us; thou art very wroth againf us.

Lamentations $5^{\text {th }}$ chapter.
There are allo many paffages, fays the celebrated Lowth, in that mof admirable poen, which bears the name of Joh, deferving to be accounted legitimate elecgies: and indeed I do not know any more perfect fpecimens of this fpecies of compofition; fo completely are the inmof receffes of forrow difplayed, and the remoteft fountains of pity explored and laid open.-They are exquifite treafures, which the Mufe of Sorrow might legally claim as her own, were the difpofed to affert her rigid rights.

The elegies this good bifhop alludes to are thefe that follow.

## Yob curfeth the day of his tirth.

LET thine day perifh wherein I was born, and the night in which int was faid, There is a man child conceived. Let that day b,e darknefs: let not God regard it from above, neither let the light fhine upon it. Let darknefs and the fhadow of death frain it; let a cloud dwell upon it, let the blacknefs of. the day terrify it. As for that night, let darknefs feize fr upon it ; let it not be joined unto the day's of the jear, let ites not come into the number of the months. Lo, let that ${ }^{2}$ night be folitary, let no joyful voice come therein. Let therm curfe it that curfe the day, who are ready to raife up the fir mourning. Let the fars of the twilight thereof be dark; let it look for light, but have none, neither let it fee the dawning of the day: becaufe it fhut not up the doors of my mother's womb, nor hid forrow from mine eyes. Why diedI not from the womb? Why did I not give up the ghoft when I came out of the belly? Why did the knees prevent me? or why the breafts that I fhould fuck? For now fhould I have lain fill, and been quiet, I fhould have flept: then had I been at reft, with kings and counfellors of the earth. which built defolate places for themfelves; or with princes that had gold, who filled their houfes with filver: or as an hidden untimely birth I had not been; as infants which never faw light. There the wicked ceafe from troubling; and there the weary beat reft. There the prifoners reft together ; they hear not the voice of the oppreffor. The fmall and great are there; and the fervant is free from his mafter. Wherefore is light given to him that is in mifery, and life unto the bitter in foul; which long for death, but it cometh not ; and dig for it more than for hid treafures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whole way is hid, and whom God hath hedged in? For my fighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which 1 was afraid of is come unto me. I was not in fafety, neither had I reft neither was I quiet; yet trouble came.

7ob 3 chapter, 3-26.

## Yob julififeth his complaint.

OH , that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier than the fand of the lea: therelore my words are fwallowed
fwallowed up. For the arrows of the Almighty are within me, the poifon whereof drinketh up my fpirit: the terrors of God do fet themlelves in array againft me. Doth the wild afs bray when he hath grafs? or loweth the ox over his fodder? Can that which is unfavoury be eaten without falt? or is there any tafte in the white of an egg? The things that my foul refufed to touch are as my forrowful meat. O that 1 might have my requeft ! and that God would grant me the thing that I long for? Even that it would pleafe God to deftroy me; that he would let loofe his hand, and cut me off! Then fhould I yet have comfort, yea, I would harden myfelf in forrow:- let him not fpare; for I have not concealed the words of the Holy One. What is my ftrength, that I fhould hope? and what is mine end, that I fhould prolong my life? Is ny frength the ftrength of fiones? or is my flefh of brafs? Is not my help in me? and is wifdom driven quite from me? To hin that is afflicted pity fhould be fhewed from his friend; ©ut he forfaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the ftream of brooks they paifs away; which are blackifh by reafon of the ice, and wherein the fnow is hid: what time they wax warm, they vanif $f_{1}$ : when it is hot, they are confumed out of their place. The paths of their way are turned afide; they yo to nothing, and perifh. The troops of Tema looked, the companies of Sheba waited for them. They were confounded, becaufe they had hoped ; they came thither, and were afhamed. For now ye are nothing; ye fee my cafting down, and are afraid. Did I fay, Bring unto me? or give a reward for me of your fubftance? Or deliver me from the enemy's hand? or redeem me from the hand of the mighty? Teach me, and I will hold my tongue: and caufe me to underfand wherein I have erred. How forcible are right words! but what doth your arguing prove? Do ye imagine to reprove words, and the fpeeches of one that is defperate, which are as wind? Yea, ye overwhelm the $f_{a}-$ therlefs, and ye dig a pit for your friend. Now therefore be content, look upon nue: for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again; my righteoufnefs is in it. Is there iniquity in my tongue? cannot my tafte difcern perverle things?

Is there not an appointed time to man upon earth? are not his days alfo like the days of an hireling? As a fervant earneftly defireth the fhadow, and as an hireling looketh for the reward of his work: fo am I made to poflefs months of vanity, and wearifome nights are appointed to me. When

I lie down, I fay, When fhall I arife, and the night be gone? and I am full of toffings to and fro unto the dawning of the day. My flefh is clothed with worms and clods of duft ; my fkin is broken, and become loathfome. My diys are fwifter than a weaver's fhuttle, and are fpent without hope. O remember that my life is wind: mine eye fhall no more fee good. The eye of him that hath feen me, fhall fee me no more: thine eyes are upon me, and I am not. As the cloud is confumed, and vanilheth away: fo he that goeth down to the grave fhall come up no more. He fhall return no more to his houfe, neither fhall his place know him any more. Therefore I will not refrain my mouth; I will fpeak in the anguifh of my fpirit: I will complain in the bitternefs of my foul. Am I a fea, or a whale, that thou fetteft a watch over me? When I fay, My bed fhall comfort me, my couch fhall eafe my complaint : then thou fcareft me with dreams, and terrifief me through vifions; fo that my foul choofeth firangling, and death rather than my life. I loath it: I would nut live alway: let me alone; for my days are vanity. What is man, that thou fhouldeft magnify him? and that thou foouldeft fet thine heart upon him? And that thou fhouldeft vifit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone till I fwallow down my fittle? I have finned, what hall I do unto thee, O thou preferver of men? why haft thou fet me as a mark againft thee, fo that I am a burden to myfelf. And why doft thou not pardon my tranfgreffion, and take away mine iniquity? for now fhall I fleep in the duft; and thou fhalt feek me in the morning, but I fhall not be.

Fob 6 chapter 2 verje to the end of the 7 th chapter.

## Fob expofulateth with God and complaineth of life.

M Y foul is weary of my life ; I will leave my complaint upon myfelf; I will fpeak in the bitternels of my foul. I will fay unto God, Do not condemn me ; fhew me wherefore thou contendef with me. It is good unto thee that thou fhouldeft opprefs, that thou fhouldeft defpife the work of thine hands, and fhine upon the counfel of the wicked? Haft thou eyes of flefh? or feeft thou as man feeth? Ate thy days as the days of man? are thy years as man's days, that thou enquireft after mine iniquity, and fearcheft after my fin? Thou knoweft that I amnot wicked; and there is none that can deliver out of thine hand. Thine hands
have made me and fafhioned me together round about ; yet thou doft deftroy me. Remember, I beleech thee, that thou haft made me as the clay, and wilt thou bring me into duft again? Haf thou not poured me out as milk, and curdled me like cheefe? Thou haft clothed me with fkin and flefl, and haf fenced me with bones and finews. Thou haft granted ine life and favour, and thy vifitation hath preferved my fpirit. And thefe things haft thou hid in thine heart ; I know that this is with thee. If I fin, then thou markeft me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me! and if I be righteous, yet will I not lift up my head: I am full of confufion; therefore fee thou mine affliction: for it increafeth : thou hunteft me as a fierce lion; and again thou fheweft thyfelf marvellous upon me. Thou reneweft thy witneffes againft me, and increafeft thine indignation upon me ; changes and war are againft me. Wherefore then haft thou brought me forth out of the womb? O that I had given up the ghoft, and no eye had feen me! I fhould have been as though I had not been, I fhould have been carried from the womb to the grave. Are not my days few? ceafe then, and let me alone, that I may take comfort a little, before I go whence I fhall not return, even to the land of darknefs, and the fhadow of death; a land of darknefs, as darknefs itfelf ; and of the fhadow of death; without any order, and where the light is as darknefs.

Yob roth chapter.

## The infatilities of human life.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth alfo as a fhadow, and continueth not. And doff thou open thine eyes upon fuch an one, and bringeft me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, the number of his months are with thee, thou haft appointed his bounds that he cannot pafs: turn from him, that he may reft, till he fhall accomplifh, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will fprout again, and that the tender branch thereof will not ceafe. Though the root thereof wax old in the eaith, and the fock thereof die in the ground ; yet through the fcent of water it will bud, and bring forth boughs like a plant. But man dietle and wafteth away: yea, man giveth up the ghoft, and where is he?' As the waters fail from the fea, and the flood de-
cayeth and drieth up: fo man licth down, and rifeth not till the heavens be no more, they fhall not awake nor be raifed out of their flecp. O that thou wouldeft hide me in the grave, that thou woulden keep ine fecret, until thy wrath be paft; that thou wouldeft appoint me a fet time, - and remember me! If a man die; fhall he live again? all the days of my appointed time will I wait, till my change come. Thou flatt call, and I will anfwer thee: thou wilt have a defire to the work of thine hands. For now thou numbereft my feps, doft thou not watch over my fin? My tranfgreffion is fealed up in a bag, and thou loweft up mine iniquity. And furely the mountain falling cometh to nought: and the rock is removed out of his place. The waters wear the ftones: thou wafheft away the things which grow out of the duft of the earth, and thou deftroyelt the hope of man. Thou prevaileft for ever againft him, and he palfeth: thou changeft his countenance, and fendeft himaway. His fons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flefh upon him fhall have pain, and his foul within him fhall mourn.

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\text { Job } 14 \text { th chapter. }
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## Job fherveth his calumity and appealeth to God.

BUT now he hath made me weary: thou haft made defolate all my company. And thou haft filled me with wrinkles, which is a witnefs againft me; and my leannefs rifing up in me beareth witnefs to my face. He teareth me in his wrath, who hateth me: he gnalheth upon me with his teeth; mine enemy flarpeneth his eyes upon me. They have gaped upon me with their mouth, they have fmitten me upon the cheek reproachfully, they have gathered themfelves together againft me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at eafe, but he hath broken me afunder: he hath alfo taken me by my neck, and fhaken me to pieces, and fet me up for his mark. His arches compafs me round about, he cleaveth my reins afunder, and doth not fpare: he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have fewed tackcloth upon my fkin, and defiled my horn in the duft. My face is foul with weeping, and on my eyelids is the fhador of death: not for any injuftice in mine hands: alfo my prayer is pure. O earth, cover not thou
my blood, and let my cry have no place. Aifo now, behold, my witne? is in heaven, and my record is on high. My friends form me; but mine eye poureth out tears unto Cod. O that one night plead for a man with Goul, as a ran pleadeth for his neishbour! When a feev years are come, then I flall go the way whence I thall not retum.

My breath is corrupt, my days are extinct, the graves are ready for me. Are there not mockers with me? and doth not mine eye continue in their provocation? Lay down now, put me in a furety wilh thee; who is he that will frike hands with me? For thou haft hid their heart from underfanding: therefore fhalt thou not exalt them. He that fpeaketh flattery to his friends, even the eyes of his children fhall fail. He hath made me allo a by-word of the people, and afore-time I was as a tabret. Mine eye alfo is $\operatorname{dim}$ by reafon of forrow, and all my members are as a fhadow. Upright men fhall be afonifhed at this, and the innocent thall ftir up himfelf againft the hypocrite. The righteous alfo fhall hold on his way, and he that hath clean hands fhall be ftronger and fironger. But as for you all, do ye return and come now: for 1 cannot find one wife man among you. My days are paft, my purpofes are broken off, even the thoughts of my heart. They change the night into day: the light is fhort, becaufe of darknefs. If I wait, the grave is mine houfe: I have made my bed in the darknefs. I have faid to corruption, Thou art my father: to the worm, Thou art my mother, and my fifter. And where is now my hope? as for my hope, who flall fee it? They fhall go down to the bars of the pit, when our reft together is in the duft. $\quad$ Job $16-7$ to the end of the 17 th chapter.

## Yob's mifcry reprefented.

HOW long will ye vex my foul, and break me in pieces with words? Thefe ten times have ye reproached me: ye are not alhamed that ye make yourfelves frange to me. And be it indeed that I have erred, mine error remaineth with myfelf. If indeed ye will magnify yourfelves againtt me, and plead againf me my reproach: know now that God hath overthrown me, and hath compaffed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pals, and he hath fet darknefs in my paths. He hath fripped me of my glory, and taken the Vo!. III.
crown from my head. He hath defroyed me on every fide, and I amgone: and mine hope hath he removed like a tree. He hath allu kindled his wath againft me, and he counteth me unto him, as one of his cnemies. His troops come together, and raife up. their way againft me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily eftranged from me. My kinsfolk have failed, and my lamiliar friends have forgotten me. They that dwell in mine houre, and my maids, count me for a ftranger: I am an alien in their fight. I called my fervant, and he gave me no anfwer: I entreated him with my mouth. My breath is ftrange to my wife, though I entreated for the children's fake of mine own body. Yea, young children defpifed me; I arofe, and they fpake againft me. All my inward friends abhorred me: and they whom I loved have turned againft me. My bone cleaveth to my fkin, and to my flefh, and 1 am efcaped with the flin of my teeth. Have pity upon me, have pity upon me, O ye my friends, for the hard of God hath touched me. Why do ye perfecute me as God, and are not fatisfied with my fleth? Oh, that my words were now written, oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! I know that my Redeemer liveth, and that he thall fand at the latter day upon the earth. And though after my fkin worms deftroy this body, yet in my flefh thall I fee God: whom I thall fee for myfelf, and mine eyes thall behold, and not another ; though my reins be confuncd within me. But ye thould fay, Why periecute we him, feeing the root of the matter is found in me? Be yeafraid of the frord: for wrath bringeth the pumifhments of the fword, that ye may know there is a judgment.
fob 19. 2-29.

## Fob lemuaneth his former profperity.

CH, that I were as in months paft, as in the days when God preferval me: when his candle flumed upon my head, and when by his light I walked through darknefs: as I was in the day's of my youth, when the fecret of God was upon my tabernacle: when the Almighty was yet with ine, when my children were dount ine: when 1 wathed my fteps with butter, and the rock ponred me out rivers of oil : when I went out to the gate, through the city, when I prepared my feat in the fireet! the young men faw me. and hid themfelves: and the aged arole, and food up. The priaces refrined t. 1 king,
talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blelfed me; and when the eye faw me, it gave witnefs to me: becaufe I delivered the poor that cried, and the fatherlefs, and him that had none to help him. The bleffing of him that was ready to perifh, came upon me: and I caufed the widow's heart to fing for joy. I put on righteoufnefs, and it clothed me : my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the caufe which I knew not, I fearched out. And I brake the jaws of the wicked, and pluckt the fpoil out of his teeth. Then I faid, I fhall die in my neft, and I fhall multiply my days as the fand. My root was fipread out by the waters, and the dew lay all night upon my branch. My glory was frelh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept filence at my counfel. After my words they fpake not again, and my fpech dropped upon them. And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain. If I laughed on them, they believed it not, and the light of my countenance they caft not down. I chofe out their way, and fat chief, and divelt as a king in the army, as one that comforteth the mourners.
fob 29, $2-25$.

## Song of Mofes at the Red-fea.

I will fing unto the Lord, for he hath triumphed glorioully; the horfe and his rider hath he thrown into the fea. The Lord is my frength and fong, and he is become my falvation: he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his naine. Pharaoh's chariots and his hof hath he caft into the fea: his chofen captains alfo are drowned in the Red-fea. The depths have covered them : they fank into the bottom as a ttone. Thy right hand, $O$ Lord, is become glorious in power: thy right hand, O Lord, hath dathed in pieces the enemy. And in the greatnels of thine excellency thou haft overthrown them that rofe up againft thee: thou fenteft forth thy wrath, which confumed them as fubble. And with the blaf of thiy nofrils the waters were gathered together: the floods fiood upright as an heap, and the depths were congealed in the heart of the fea. The enemy faid, I will purtiee, I will
overtake, I will divide the fpoil: my luft fhall be fatisfied upon them, I will draw my fivord, my hand fiall deftroy them. Thou didft blow with thy wind, the fea covered them: they fank as lead in the mighty waters. Who is like unto thee, O Lond, amone the gods? Who is like thee, gloriolis in holinefs, feaful in praifes, doing wonders? Thou fretchedft out thy right-hand, the earth fwallowed them. Thou in thy mercy haft led forth the people which thou haft redeemed: thou haft guided them in thy frength unto thy holy habitation. The people flall hear and be afraid: forrow flaill take hold on the inhabitants of Paleftina. Then the dukes of Edom thall be amazed, the mighty men of Moab trembling, fhall take hold upon them: all the inhabitants of Canaan Chall melt away. Fear and dread fhall fall upon them; by the greatnels of thine arm they fhall be as fill as a fone: till thy people pafs over, O Lord, till the people pafs over which thou haft purchafed. Thou thait bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haft made for thee to dwell in; in the fanetuary, O Lord, which thy hands have eftablifhed. The Lord fhall reign for ever and ever. For the horfe of Pharaoh went in with his chariots, and with his horfemen into the fea, and the Lord brought again the waters of the fea upon them: but the children of Ifrael went ondry-land in the midft of the fea. Exodus 15.1-19.

## Triumphant forg of an Amorite bard.

WHEREFORE they that fpeak in proverbs, fay, Come into Heilhbon; let the city of Sihon be iusilt and prepared: for there is a fire gone out of Helhbon, a flame from the city of Sihon: it hath confumed Ar of Moab, and the lords of the high places of Amon. Woe to thee, Moab! thou art undone, $O$ peopte of Chemofl: he hath given his fons that efcaped, and his daughters, into captivity unto Sihon king of the Amorites. We have flot at them: Hefhbon is perithed even unto Diben, and we have laid them wafte even unto Nophah, which reacheth unto Nedeba.

Numbers 21. 27-30.

Nojerc's fonr of mercy and rentrance.
GIVEerr, O ye heavens, and I will fpeak: and hear, O eath, the words of my mouth. My doctrine fhall drop
as the rain: my fpeech flall diftil as the dew, as the fmall rain upon the tender herb, and as the thowers upon the grafs: becaule I will publith the name of the Lord; afcribe ye greatnels unto our God. He is the Rock, his work is perfect; for all his ways are judginent: a Ciod of truth, and without iniquity, juf and right is he. They have corrupted themfelves, their fpot is not the fpot of his children: they are a perverfe and crooked generation. Do ye thus requite the Lord, O foolifh people and unwife? Is not he thy father that hath bought thee? hath he not made thee and eftablifhed thee? Remember the days of old, confider the years of many generations: afk thy father, and he will how thee; thy elders, and they will tell thee. When the moft High divided to the nations their inheritance, when he feparated the fons of Adam, he fet the bounds of the people according to the number of the children of Ifrael. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a defert land, and in the wafte howling wildernefs; he led him abont, he inftructed him, he kept him as the apple of his eyc. As an eagle firreth up her neft, fluttereth over her young, fpreadeth abroad her wings, takeih them, beareth them on her wings: fo the Lord alone did lead him, and there was no frange God with him. He made him ride on the high places of the earth, that he might eat the increafe of the fields; and he made him to fuck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of fheep, with fat of lambs, and rams of the breed of Bafhan, and goats with the fat of kidneys of wheat ; and thou didif drink the pure blood of the grape. But Jefhurun waxed fat, and kicked : thou art waxen fat, thou art grown thick, thou art covered with fatnefs: then he forfook God which made him, and lightly efteemed the Rock of his falvation. They provoked him to jealonfy with ftrange gods, with abominations provoked they himi to anger. They facrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art ummindful, and haft forgotten God that formed thee. And when the Lord law it, he abhorred them, becaure of the provoking of his fons, and of his daughters. And he faid, I will hide iny face from them, I will fee what their end fhall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealouly with that which is not God: they have provoked me to anger with their ranities: and I will move them to jealculy with thofe
which are not a people. I will provoke them to anger with a foolifh nation. For a fire is kindled in mine anger, and fhall burn unto the loweft hell, and fhall confume the earth with her increafe, and fet on fire the foundations of the mountains. I will heap mifchiefs upon them, I will fpend mine arrows upon them. They fhall be burnt with hunger, and devoured with burning heat, and with bitter defturuon: I will alfo fend the teeth of beants upon then, with the poifon of ferpents of the duft. The fiword without, and terror within, fhall deftroy both the young man and the virgin, the fuckling alfo with the man of gray hairs. I faid, I would featter them into corners, I would make the remembrance of them to ceafe fiom among nien: were it not that I feared the wrath of the enemy, left their adverfaries fhould behave themfelves ftrangely, and left they thould fay, Our hand is high, and the Lord hath not done all this. For they are a nation void of counfel, neither is there any underftanding in them. O that they were wife, that they underfood this, that they would confider their latter end! How fhould one chafe a thouland, and two put ten thoufand to flight, except their Rock had fold then, and the Lord had fhut thein up? For their rock is not as our Rock, even our enemies theinfelves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their gripes are grapes of gall, their clufters are bitter: their wine is the poilon of dragons, and the cruel venom of afps. Is not this laid up in tore with me, and fealed up among my treafures? To me belongeth vengeance, and recompence; their foot hali flide in due time: for the day of their calamity is at hand, and the things that fhall come upon them nake hafte. For the Lord fhall judge his people, and repent himfelf for his fervants, when he feeth that their power is gone, and there is none fhut up or left. And he fhall fay, Where are their gods, their rock in whom they trufted, which did eat the fat of their facrifices, and drank the wine of their drink offerings? let them rife up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and $\mathrm{f}_{\mathrm{d}} \mathrm{y}$, I live for ever. If I whet my glittering fword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blond, and my fword thatt devour llefh; and that with the blood of the flam, and of the captives from the beginning of the revenges.
upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his fervants, and will render vengeance to his adverfaries, and will be merciful u:to his lund, and to his people.

Deut. 32. 1-43.

Song of Deborah and Baraí.
PRAISE ye the Lord for the avenging of Ifael, wizen the people willingly offered themfelves. Hear, O ye kings: give ear, O ye princes: I, even I will fing unto the Lorl; I will ling praite to the Lord God of Ifrael. Lo:d, when thou wenteft out of Scir, when thou marchedft out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alfo dropped water. The mountains melted from before the Lord, even that Sinai from belore the Lord God of Ifrael. In the days of Shangar the fon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceafed, they ceafed in Ifrael, until that I Deborah arofe, that I arofe a mother in Ifrael. They chofe new gods; then was war in the gates: was there a fhield or fpear feen among forty thoufand in Ifiael? My heart is toward the governors of Ifrael, that offered themfelves willingly among the peov ple. Blefs ye the Lord. Speak ye that ride on white alfes, ye that fit in judgment, and walk by the way. They that are delivered from the noile of archers in the place of drawing water ; there fhall they rehearfe the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Ilrael : then fhall the people of the Lord go down to the gates. Awake, awake, Deborah: awake, awake, utter a fong: arife, Barak, and lead thy captivity captive, thou fon of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them againft Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun, they that handle the pen of the writer. And the princes of Iflachar were with Deborah: even Iffachar, and allo Barak: he was fent on fout into the valley. For the divifions of Reuben there were great thoughts of heart. Why abodeft thou among the fheep-folds to heai the bleatings of the flocks? for the divifions of Rcuben there were great fearchings of heart. Gileat abode Leyond Jurdan: and why did Dan remain in fhips? Affer continned on the
fea thore, and abode in his breaches. 7ebulun and Naphtali were a people that jeoparded their lires unto the death in the high places of the field. The kings came and fought, then fought the kings of Canain in Tanach by the waters of Megiddo: they took no gain of money. They fought from heaven: the ftars in their courfes fought againft Sifera. The river of Kilhon fwept them away, that ancient river, the river Kifhon: O my foul, thou haft trodden down ftrength. Then were the horfe hoofs broken by the means of tise pranfings, the pranfings of their mighty ones. Curfe ye Meroz, faid the angel of the Lord, curfe ye bitterly the inhabitants thereof: becaufe they came not to the help of the Lord, to the help of the Lord againft the mighty. Bleffed abore women thall Jael the wife of Heber the Kenite be, bleffed thall the be abore women in the tent. He afked witer, and the gave hin milk; the brought forth butter in a lordly difh. She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer the finote Sifera; the fmote off his head, when fle had pierced and ftricken through his temples. At her feet he bowed, he fell : where he bowed, there he fell down dead. The mother of Silcra looked ont at a window, and cried through the lattels, Why is his chariot fo long in coming? why tarry the wheels of his chariots? Her wife ladies anfwered her, yea, fhe returned anfwer to herfelf, have they not fped? have they not divided the prey; to every man a damfel or two; to Sifera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both fides, meet for the necks of them that take the fpoil? So let all thine enemies perifh, O Lord : but let them that love him be as the fun when he goeth forth in his might. fudges 5.2-31.

> Hanral's fong.

MY heart rejoiceth in the Lord, mine horn is exalted in the Lord: my month is enlarged over mine enemies: becaule I rejoice in thy falvation. There is none holy as the Lord: for there is none befide thee: neither is there any rock like our God. Talk no more fo exceeding proudly: let not arrogancy come out of your mouth : for the Lord is a God of knowicdge, and by him actions are weighed. The bows of the mighty men are broken and they that fumbled are girded with itrength. They that were full have hired out themfclves for brexu; and they that were hungry cealed: fo
that the barren hath borne feven; and the that hath manv children is waxed feeble. The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich : he bringeth low, and lifteth up. He raifeth up the poor out of the duf, and lifteth up the beggar from the dunghil, to fet them anong princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath tet the world upon them. He will keep the feet of his faints, and the wicked flall be filent in darknefs: for by frength fhall no man prevail. The adverfaries of the Lord fhall be broken to pieces: out of heaven thall he thunder upon them: the Lord fhall judge the ends of the earth; and he fhall give frength minto his king, and exalt the hom of his anointed.

1 Samuel 2. 1-10.

## Ifaiali's admonitory fong to the fase's.

NO W will I fing to my well beloved a fong of my beloved touching his vineyard. My well beloved hath a vineyard int a very fruitful hill: and he fenced it, and gathered out the fones thereof, and planted it with the choiceft vine, and built a tower in the midft of it, and allo made a wine-p:els therein: and he looked that it fhould bring lorth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerufalem, and men of Judah, judge I pray yon, hetwixt: me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it fhould bring forth grapes, brought it fortha wild grapes? And now go to ; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it fhall be eaten up; and break down the wall thereof, and it fhall be trodden down: and I will lay it wafe; it fhall not be pruned, nor digged; but there fhall come up briers and thoms: I will allo command the clouds that they rain no rain uponit. For the vineyard of the Lord of hofts is the houfe of Ifrael, and the men of Judah his pleafant plant: and he looked for judgment, but belald, oppreffion; for righteoufnefs, but behold, a cry. Woe unto then that join houfe to houle, that lay field to field, till there be no place, that they may be placed alone in the midft of the earth! In mine ears, faid the Lord of hofis, Of a truth many houfes fhall be defolate, even great and fair, withont inhabitant. Yea, ten acres of vineyard finall yield one bath, and the feed of an homer fhall yield an epind. Woe unto
them that rife up early in the morning that they may follow ftrong drink, that continue until night till wine inflame them ! And the harp and the viol, the tabret and pipe, and wine are in their feafts: but they regard not the work of the Lord, neither confider the operation of his hands! Therefore my people are gone into captivity, becaufe they have no knowledge: and their honourable men are faminhed, and their multitude dried up with thirft. Therefore hell hath enlarged herlelf, and opened hor mouth without meafure: and their glory and their multitude and their pomp, and he that rejoiceth fhall defcend into it. And the mean man fhall be bronght down, and the mighty man thall be humbled, and the eyes of the lofty thali be humbled: but the Lord of hofts thall be exalted in judgment, and God that is holy fhall be fanctified in righteoufnefs. Then thall the lambs feed after their manner, and the wafte places of the fat ones flall frangers eat. Woe unto them that draw iniquity with cords of vanity, and fin as it were with a cart rope: that fay, Let him make fpeed, and haften his work, that we may fee it ; and let the counfel of the Holy One of Ifrael draw nigh and come, that we nay know it! Woe unto them that call evil goorl, and good evil; that put darknefs for light, and light ior durknels; that put bitter for fweet, and fweet for bitter ! Woe unto them that are wife in their own eyes, and prudent in their own fight! Woe unto them that are mighty to drink wine, and men of ferength to mingle ftrong drink: which juftify the wicked for reward, and take away the rightcoufnefs of the righteous from him! Therefore as the fire devoureth the fubble, and the flame confumeth the chaff, fo their root fhall be as rottennels, and their bloffom thall go up as duit: becaule they have caft away the law of the Lord of hoits, and defpifed the wurd of the Holy One of lirael. Therefore is the anger of the Lord kindled againt his people, and he hath ftretched forth his hand againft them, and hath finitten them: and the hills did tremble, and their carcafes were torn in the midft of the fircets. For all this his anger is not turned away, but his hand is firetched out fill. And he will lift up an enfign to the nations from far, and will hifs unto them from the end of the earth: and, behold, they fhall come with fpeed fivittly: none fhall be weary nor ftumble among them; none fhill flumber nor Aleep: : neither thall the girdle of their loins be loofed, nor the latchet of their fhoes be broken: whofe arrows are fharp, and atl their bows bent, their horles hoofs fhall be counted iike fint, and their whels like a whirlwind: their roaring
fhall be like a lion, they fhall roar like young lions: yea, they flall roar, and lay hold of the prey, and fhall carry it atway fafe, and none fhall deliver it. And in that day they fhall roar againt them like the roaring of the fea: and if one look unto the land, behold, darknefs and forrow, and the light is darkened in the hearens thereof.

Ifaiah 5th chapler.

> A fong of the faithful.

O Lord, I will praife thee: though thou waft angry with me, thine anger is turned away, and thou comforteft me. Behold, God is my falvation: I will truft, and not be atraid: for the Lord Jehovah is my frength and my fong, he allo is become my falvation. Therefure with joy fhall ye draw water out of the wells of lalvation. And in that day thall ye fay, Praife the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and fhout, thou inhabitant of Zion: for great is the holy One of Ifrael in the midft of thee.

Ifaial 12 h clapter.

## T'riumphant fong on the fall of Babylon.

HOW hath the oppreffor ceafed! the golden city ceafed! The Lord hath broken the faff of the wicked, and the feepire of the rulers. He who finote the people in wrath with a continual froke; he that ruled the nations in anges, is perfecuted and none hindereth. The whole earth is at reft, and is quiet : they break forth into finging. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, faying, Since thou art laid down, no feller is come up againft us. Hell from beneath is moved for thee to meet thee at thy coming: it Airreth up the dead for thee, even all the chief ones of the earth; it hath railed up from their thrones all the kings of the nations. All they flall fpeak, and fay unto thee, Art thou alfo become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noife of thy viols : the worm is fpread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, fon of the morning! how att thou cut down to the ground, which didft weaken the nations! for thou haft faid in thine heart, I will afcend into heaven, I will exalt
iny throne above the fars of God: I will fit alfo upon the mount of the congregation, in the fides of the north. 1 will afcend above the beights of the clouds; 1 will be like the moft High. Yet thou fhalt be lrought down to hell, to the fides of the pit. They that fee thee fhall narrowly look upon thee, and confider thee, faying, Is this the man that mide the earth to tremble, that did fhake kingdoms? that made the world as a wildernefs, and deftroyed the cities thercof, that opened not the houfe of his prifoners? All the kings of the mations, even all of them lie in glory, every one in his own houfe. But thou art caft out of thy grave, like an abominable branch: and as the raiment of thofe that are flain, thrutt through with a froord, that go down to the fontes of the pit, as a carcafe trodden under feet. Thou Hhalt not be joined with them in burial, becaufe thon haft deftroyed thy land, and fain thy people: the feed of evildoers thatl never be renowned. Prepare flaughter for his children for the iniquity of their fathers; that they do not rife, nor poffefs the land, nor fill the face of the world with cities. For I will rife up againft them, faith the Lord of hofs, and cut oif from babylun the mame and remmant, and fom and nephew, faith the Lord. I will alfo make it a poffeffion for the bittern, and pools of water: and I will fweep it with the befom of defingion, faith the Lord of hofts. The Lord of hofts hath fiwom, faying, Surely as I have thought, fo thall it come to pals: and as I have purpofed, fo fhall it fand : that I will break the Affyrian in my land, and upon my mountains tread him under foot: then fhall his yone depart from off them, and his burden depart from ofl their thoulders. This is the purpofe that is purpofed unon the whole eath: and this is the hand that is ftetched out upon all the nations. For the Lord of hofts hath purpoled, and who thall difannul it? And his hand is aretched out, and who fhall turn it back? In the year that ling Alaz died, was this burden.
O) LOKD, thou art my God, I will exalt thee, I will pratie thy name; for thou haft done wonderful things; thy comiels of eld are fathfulne's and tru'h. For thou haft matic of a city, an heap; of a delenced city, a rum: a palace of firangers to le no city, it thall never be built. Thercfore thatl the frong people slorify thee, the city of the terrible nations fiall fear thec. For thou haft been a frength
to the poor, a firength to the needy in his diftrefs, a refuge from the ftom, a thadow from the heat, when the blaft of the terrible ones is as a form againf the wall. Thou nialt bring down the noife of frangers, as the lieat in a dry place; cven the beat with the fladow of a cloud; the branch of the terrible ones flall be brought low. And in this mountain fhall the Lond of hofts make unto all people a feaft of fat things, a feaft of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will deftroy in this mountain the face of the covering caft over all people, and the veil that is fpread over all nations. He will fwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people thall he take away from off all the earth: for the Lord hath fpoken it. And it fhall be faid in that day, Lo, this is our God, we have waited for him, and he will fave us: this is the Lord, we have waited for him, we will be glad and rejoice in his falvation. For in this mountain fhall the hand of the Lord reft, and Moab fhall be trodden down under him, even as ftraw is trodden down for the dunghill. And he fhall fpread forth his hands in the midft of them, as he that fwimmeth fpreadeth forth his hands to' fwim: and he fhall bring down their pride together with the fpoils of their hands. And the fortrefs of the high fort of thy walls thall he bring down, lay low, and bring to the ground, even to the duf.

If uiah 2.5 th chapter.

## A fong inciting to confidence in God.

IVE have a ftrongं city, falvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt f:eep him in perlect peace, whofe mind is frayed on thee: becaufe he trufeth in thee. Truft je in the Lord for ever: for in the Lord Jehoval is everlafting Arength. For he bringeth down them that dwall on ligh, the lofty city he laycth it low, he layeth it low, cven to the ground, he bringeth it even to the duft. The foot fhall tread it down, even the feet of the poor, and the fteps of the needy: The way of the juth is uprightnefs: thou, moft upright, doft weigh the path of the juft. Yea, in the way of thy judgments, O Lord, have we waited for thee; the defire of our foul is to thy name, and to the remembrance of thee. With my foul have I defired thee in the night, yea, with my fipitit within me will l feek thee early: for when thy judgments are in the earth, the inhabitants of the world
will learn righteoufnefs. Let favour be fhewed to the wicked, yet will he not learn righteoufnefs: in the land of uprightnefs will he deal unjuftly, and will not behold the majeny of the Lord. Lord, when thy hand is lifted up, they will not fee: but they fhall fee, and be afhamed for their envy at the people, yea, the fire of thine enemies fhall devour them. Lord, thou wilt ordain peace for us: for thou alfo haft wrought all our works in us. O Lord, our God, other lords belide thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they thall not live; they are deceafed, they fhall not rife: therefore haf thou vifited and deftroyed them, and made all their memory to perifh. Thou haf increafed the nation, $O$ Lord, thou haft increafed the nation, thon art glorified; thou haft removed it far unto all the ends of the earth. Lord, in trouble have they vifited thee, they poured out a prayer when thy chaftening was upon them. Likeas a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; fo have we been in thy fight, O Lord. We have been with child, we have been in pain, we have as it were bronght forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen. Thy dead men fhall live, together with my dead body fhall they arife: awaike and Ging, ye that dwell in duft: for thy dew is as the dew of herbs, and the earth hall caft out the dead. Come niy people, enter thou into thy chambers, and fhut thy doors about thee: hide thy felf as it were for a little moment, until the indignation be overpaft. For behold, the Lord cometh out of his place to punith the inhabitants of the earth for their iniquity: the earth alfo fhall difclofe her blood, and fhall no more cover her flain.

If uiah 26 th chapter.

## Hexel.iali's thankfgiving.

l sam, in the cutting off of my days, I fhall go to the gates of the grave: I am deprived of the reficlue of my years. ifaid, I fhall not fee the Lord, even the Lord in the Jand of the living: I fhall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a fhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ficknefs : from day even to night wilt thou make an end of me. I reckoned till morning, that as a lion, fo will he break all my bones: from day even to night wi!t chrou make an end of me. Like
a crane or a fwallow, fo did I chatter: I did mourn as a dove: mine cyes fail with looking upward: O Lord I am oppreffed, undertake for me. What thall I fay? he hath both fpoken unto me, and himfelf hath done it: I fhall go foftly all my years in the bitternefs of my foul. O Lord, by thele things men live, and in al! thefe things is the life of my fpirit: fo wilt thou recover me, and make me to live. Behold, for peace I had great bitternefs; but thou haft in love to my foul delivered it from the pit of corruption: for thou haft caft all my fins behind thy back. For the grave cannot praife thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living he flall praife thee, as I do this day: the father to the children fhall make known thy truth. The Lord was ready to fave me; therefore we will fing my for:gs to the fringed inftruments, all the days of our life, in the houfe of the Lord.

IJaiah 38. $10-20$.

## Danicl's thanḱfgiving.

BLESSED be the name of God for ever and ever: for wildom and might are his. And he changeth the times and the feafons: he removeth kings, and fetteth up kings: he giveth wifdom unto the wile, and knowledge to them that know underftanding. He revealeth the deep and fecret things: he knoweth what is in the darknefs, and the light dwelleth with him. I thank thee, and praife thee, O thou God of my fathers, who haft given me wifdom and might, and haft made known unto me now what we defired of thee: for thou haft now made known unto us the king's matter. Daniel 2. 20-23.

The Sung of jongs, which is Sulomon's
A Nuptial Pocin, corciling of feven Eclogues, one for caith day of the Marriage-Fiall.

## ECLOGUE THE FIRST

THE fong of fongs, which is Solomon's. Let him kifs me with the kiffes of his mouth: for thy love is better than wine. Becaule of the favour of thy good ointments, thy name is an ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath lought me into his chambers: we will be glad and re-
joice in thee, we will remenber thy love more than wine; the upright love thee. I am black, but comely, O ye daughters of Jerufalem, as the tents of Kedar, as the cuntains of Solomon. Look not upon me, becaufe I am black, becaule the fun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, but mine own vineyard have I not kept. Tell me, O thou, whom my foul loveth, where thon feedeft, where thou makeft thy Hock to reft at noon: for why fhould I be as one that turneth afide by the flocks of thy companions? It thou know not, O thou fuitef among women, go thy way forth by the footfeps of the flock, and feed thy kids befide the fhepherds' tents. I have compared thee, O my love, to a company of horfes in Pharaoh's chariots. Thy checks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with finds of filver. While the king fittet! at his table, my fpikenard fendeth forth the fimell thereof. A bundle of myrrh is my well-beloved unto me; he thall lie all night betwixt my breafts. My beloved is unto me as a clufter of camphire in the xineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair, thou haft doves eyes. Behold, thou art fair, my beloved, yea pleafant: alto our bed is green. The beams of our houfe are cedar, and our rafters of fir.

I am the rofe of Sharon, and the lily of the valleys. As the lity among thorns, fo is my love among the daughters. As the apple-tree among the trees of the wood, fo is my beloved among the fons. I fat down under his fhadow with great delight, and his fruit was fiveet to my tafte. He brought me to the banqueting houle, and his banner over me was love. Stay me with flaggons, comfort me with apples; for I am dick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of jerufalem, by the roes and by the hinds of the field, that ye fir not up, nor awake my love till he pleafe:

## ECLOGUE THE SECOND.

THE voice of my beloved! behold, he cometh leaping upon the mountains, fkipping upon the hills. My belored is like a roe, or a young hart: behold, he fandeth behind our wall, he looketh forth at the windows, fhewing himfuf through the lattefs. My beloved fpake, and laid unto me. Rute up, my love, my lair one, and come away. For lu.
the winter is paft, the rain is over and gone. The flowers appear on the earth, the time of the finging of birds is come, and the voice of the turtle is heard in our land. The figtree putteth forth her green figs, and the vines, with the tender grape give a good fimell. Arife, my love, my fair one, and come away. O my dove, that art in the clefts of the rock, in the fecret places of the fairs, let me fee thy countenance, let me hear thy voice ; for fweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that fooil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the fhadows Hee away: turn my beloved, and be thou like a roe or a young hart upon the momntains of Bether.

By night on my bed I fought him whom my foul loveth : I fought him, but I found him not. I will rife now, and go about the city in the freets, and in the broad ways I will feek him whom my foul loveth: I fought him, but I found him not. The watchmen that go about the city found me: to whom I faid, Saw ye him whom my foul loveth? It was but a little that I paffed from them, but I found him whom my foul loveth? I held him, and would not let him go, until I had brought him unto my mother's houfe, and into the chamber of her that conceived me. I charge yout, O ye daughters of Jerufalem, by the roes and by the hinds of the field, that ye ftir not up, nor awake my love till he pleafe.

## ECLOGUE THE THIRD.

WHO is this that cometh out of the wildernefs like pillars of finoke, perfumed with myrrh and frankincenfe, with all powders of the merchant?. Behold, his bed which is Solomon's; threefcore valiant men are about it, of the valiant of Ifrael. They all hold fwords, being expert in war: every man hath his fword upon his thigh, becaufe of fear in the night. King Solomon made himfelf a chariot of the wood of Lebanon. He made the pillars thereof of filver, the bottom thereof of gold, the covering of it of purple; the midft thereof being paved with love, for the daughters of Jerufalem. Go forth, O ye daughters of Zion, and, behold, king Solomon with the crown wherewith his mother crowned him in the day of his efpoufals, and in the day of the gladnefs of his heart.

Belnold, thou art fair, my love, behold, thou art fair: thou haft doves' eyes within thy locks: thy hair is as a flock Vol. III.
of goats that appear from mount Gilead. Thy teeth are like a flock of fheep that are even fhorn, which came up from the wafting; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of fcarlet, and thy feech is comely: thy temples are like a piece of a ponnegranate within thy locks. Thy neck is like the tower of $\mathrm{D}_{\text {avid }}$ builded for an armoury, whereon there hang a thoufand bucklers, all fhields of mighty men. Thy two breafts are like two young roes that are twins, which feed among the lilies. Until the day break, and the fhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenfe.

## ECLOGUE THE FOURTH.

THOU art all fair, my love; there is no fpot in thee. Come with me from Lebanon, my fpoufe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou haft ravifhed my heart, my fifter, my fpoule: thou haft ravifhed my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, nyy fifter, my fpoufe! how much better is thy love than wine! and the fmell of thine ointments than all ficices! Thy lips, O my fpoufe, drop as the honeycomb; honey and milk are under thy tongue; and the fmell of thy garments is like the fmell of Lebanon. A garden enclofed is my fifter, my fpoufe ; a fpring fhut up, a fountain fealed. Thy plants are an orchard of pomegranates, with pleafant fruits; camphire, with fpikenard, fpikenard and faffron; calamus and cinnamon, with all trees of frankincenfe: myrih and aloes, with all the chief fpices: a fountain of gardens, a well of living waters, and ftreams from Lebanon. Awake, O northwind, and come, thou fouth, blow upon my garden, that the fpices thereof may flow out. Let my beloved come into his garden, and eat his pleafant fruits.

I am come into my garden, my fifter, my fpoufe: I have gathered my myrrh with my fpice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

## ECLOGUE THE FIFTH.

I SLeff. , but my heart waketh: it is the voice of my beloved that knocketh, faying, Open to me, my fifter, my love, my dove, my undefiled: for my head is filled with dew,
dew, and my locks with the drops of the night. I have put off my coat, how thall I put it on! I have wafhed my feet, how fhall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rofe up to open to my beloved, and my hands dropped with myrrh, and my fingers with fweet-fmelling myrrh, upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himfelf, and was gone: my foul failed when he fpake: I fought him, but I could not find him; I called him, but he gave me no anfwer. The watchmen that went about the city found me, they fmote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jerufalem, if ye find my beloved, that ye tell him that I am fick of love. What is thy beloved more than another beloved, O thou faireft among women: what is thy beloved more than another beloved, that thou doft fo charge us. My beloved is white and ruddy, the chiefeft among ten thoufand. His head is as the moft finc gold, his locks are bufhy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, wafhed with milk, and fitly fet. His cheeks are as a bed of fpices, as fweet flowers: his lips like lilies, dropping fweet fmelling myrrh. His hands are as gold rings fet with the beryl: his belly is as bright ivory overlaid with fapphires. His legs are as pillars of marble fet upon fockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is mof fweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerufalem.

Whither is thy beloved gone, O thou faireft among women? whither is thy beloved turned afide? that we may leek him with thee. My beloved is gone down into his garden, to the beds of fpices, to feed in the gardens, and to gather lilies. I an my beloved's, and my beloved is mine : he feedeth among the lilies. Thou art beautiful, O my love, as Tirzah, comely as Jerufalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a Hock of fheep which go up from the wafhing, whereof every one beareth twins, and there is not one barren among them. As a piece of pomegranate are thy temples within thy locks. There are threefore queens, and fourfcore concubines, and virgins without number. My dove, my undefiled is but one : The is the only one of her mother, the is the choice one of her that bare her. The daughters faw her, and bleffed her; yea, the $\mathrm{R}_{2}$
queens and the concubines, and they praifed her. Who is fhe that looketh forth as the morning, fair as the moon, clear as the fun, and terrible as an army with banners?

## ECLOGUE THE SIXTH.

I went down into the garden of nuts, to fee the fruits of the valley, and to fee whether the vine flourifhed, and the pomegranates budded. Or ever I was aware, my foul made me like the chariots of Ammi-nadib. Return, return, O Shulamite: return, return, that we may look upon thee. What will ye fee in the Shulamite? As it were the company of two armies.

How beautiful are thy feet with fhoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cumning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat fet about with lilies. Thy two breafts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fifh pools in Hefhbon by the gate of Bath-rabbim: thy nofe is as the tower of Lebanon which looketh toward Damafcus. Thine head upon thee is like Carmel, and the hair of thine head like purple ; the king is held in the galleries. How fair and how pleafant art thou, O love, for delights! This thy fature is like to a palin tree, and thy breafts to the clufters of grapes. I faid, I will go up to the palm tree, I will take hold of the boughs thereof, now alfo thy breafts fhall be as clufters of the vine, and the fmell of thy nofe like apples; and the roof of thy mouth like the beft wine for my beloved, that goeth down fweetly, caufing the lips of thofe that are afleep to fpeak. I am my beloved's, and his defire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us fee if the vine flourifh, whether the tender grape appear, and the pomegranates bud forth: there will 1 give thee my loves. The mandrakes give a finell, and at our gates are all manner of pleafant fruits new and old, which I have laid up for thee, O my beloved.

O that thou wert as my brother, that fucked the breafts of my mother! when I hould find thee without, I would kifs thee : yea I fhould not be defpifed. I would lead thee, and bring thee into my mother's houfe, who would inftruct me: I would caufe thee to drink of fpiced wine of the juice of my pomegranate. His left hand hould be under iny head,
head, and his right hand fhould embrace me. I charge you, O daughters oi Jerufalem, that ye fir not up, nor awake my love, until he pleafe.

## ECLOGUE THE SEVENTH.

WHO is this that cometh up from the wildernefs, leaning upon her beloved? I raifed thee up under the appletree : there thy mother brought thee forth, there fhe brought thee forth that bare thee. Set me as a feal upon thine heart as a feal upon thine arin. For love is ftrong as death : jealoufy is cruel as the grave : the coals thereof are coals of fire which hath a moft vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the fubfance of his houfe for love, it would utterly be contemned. We have a little fifter, and fhe hath no breafts: what fhall we do for our fifter in the day when fhe fhall be fpoken for? If fhe bea wall, we will build upon her a palace of filver: and if the be a door, we will inclofe her with boards of cedar. I am a wall, and my breaft like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers ; every one for the fruit thereof was to bring a thoufand pieces of filver. My vineyard which is mine, is before me: thou, O Solomon, muft have a thoufand, and thofe that keep the fruit thereof two hundred. Thou that dwelleft in the gardens, the companions hearken to thy voice: caufe me to hear it. Make hafte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of fpices.

## Raguel's thankgoiving.

O Gon, thou art worthy to be praifed with all pure and holy praife; therefore let thy faints praife thee, with all thy creatures; and let all thine angels and thine elect praife thee for ever. Thou art to be praifed, for thou haft made me joyful: and that is not come to me, which I fufpected; but thou haft dealt with us according to thy great mercy. Thou art to be praifed, becaufe thou haft had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finifh their life in health, with joy and mercy.

Tobit 8. 15-17.

## Tolit's thankgiving.

BLESSED be God that liveth for ever, and bleffed be his kingdom. For he doth fourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. Confefs him before the Gentiles, ye children of Ifrael: for he hath fcattered us among them. There declare his greatnel's, and extol him before all the living; for he is our Lord, and he is the God our Father for ever. And he will fcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath fcattered us. If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore fee what he will do with you, and confefs him with your whole mouth, and praife the Lord of might, and extol the everlafting King. In the land of my captivity do I praife him, and declare his might and majefty to a finful nation: O ye finners, turn and do juftice before him: who can tell if he will accept you, and have mercy on you? I will extol my God, and my foul fhall praife the king of heaven, and thall rejoice in his greatnefs. Let all men fpeak, and let all praife him for his righteoufnefs. O Jerufalem the holy city, he will fcourge thee for thy children's works, and will have mercy again on the fons of the righteous. Give praife to the Lord, for he is good: and praife the everlafting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thole that are captives, and love in thee for ever thofe that are miferable. Many nations fhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations fhall praife thee with great joy. Curfed are all they which hate thee, and bleffed thall all be which love thee for ever. Rejoice and be glad for the children of the juft: for they fhall be gathered together, and fhall blefs the Lord of the juft. O bleffed are they which love thee, for they fhall rejoice in thy peace: blelfed are they which have been forrowful for all thy foourges: for they fhall rejoice for thee, when they have feen all thy glory, and fhall be glad for ever. Let my foul blefs God the great King. For Jerufalem fhall be built up with fapphires, and emeralds, and precious ftone, thy walls, and towers, and battlements, with pure gold. And the ftreets of Jerufalem fhall be paved with beryl, and carbuncle, and fones of Ophir.

Tobit $13.1^{-17}$.

## Song of Yudith.

BEGIN unto my God with timbrels, fing minto my Lord with cymbals: tune unto him a new pfalm: exalt him, and call upon his name, for God breaketh the battles: for amongt the camps in the midf of the people he hath delivered me out of the hands of them that perfecuted me. Affur came out of the mountains from the north, he came with ten thoufands of his army, the multitude whereof fopped the torrents, and their horfemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the fword, and daih the fucking children againft the ground, and make mine infants as a prey, and my virgins as a fpoil. But the Almighty Lord hath difappointed them by the hand of a woman. For the mighty one did not fall by the young men, neither did the fons of the Titans fimite him, nor high giants fet upon him, but Judith the daughter of Merari weakened him with the beauty of her countenance. For fhe put off the garment of her widowhood, for the exaltation of thofe that were oppreffed in Ifrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. Her fandals ravifhed his eyes, her beauty took his mind prifoner, and the faulchion paffed through his neck. The Perfians quaked at her boldnefs, and the Medes were daunted at her hardinefs. Then my affliced fhouted for joy, and my weak ones cried aloud; but they were aftonifhed: thefe lifted up their voices but they were overthrown. The fons of the damfels have pierced them through, and wounded them as fugitives children : they perifhed by the battle of the Lord. I will fing unto the Lord a new fong: O Lord, thou art great and glorious, wonderful in ftrength, and invincible. Let all creatures ferve thee: for thou fpakeft, and they were made, thou didft fend forth thy fpirit, and it created them, and there is none that can refift thy voice. For the mountains flall be moved from their foundations with the waters, the rocks fhall melt as wax at thy prefence: yet thou art merciful to them that fear thee. For all facrifice is too little for a fweet favour unto thee, and all the fat is not fufficient for thy burnt-offering: but he that feareth the Lord is great at all times. Woe to the nations that rife up againft my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flelh; and they thall feel them,-and weep for ever. fudith 16.2-17.

## Song of the three children.

BLESSED art thou, O Lord God of our fathers: and to be praifed and exalted above all for ever. And bleffed is thy glorious and holy name: and to be praifed and exalted above all for ever. Bleffed art thon in the temple of thine holy glory: and to be praifed and glorified above all for ever. Bleffed art thou that beholdeft the depths, and fitteft upon the cherubims, and to be praifed and exalted above all for ever. Bleffed art thou on the glorious throne of thy kingdom: and to be praifed and glorified above all for ever. Bleffed art thou in the firmament of heaven: and above all to be praifed and glorified for ever. O all ye works of the Lord, blefs ye the Lord: praile and exalt him above all for ever. O ye heavens, blefs ye the Lord : praife and exalt him above all for ever. O ye angels of the Lord, hlefs ye the Lord: praife and exalt him above all for ever. O all ye waters that be above the heaven, blefs ye the Lord: praife and exalt him above all for ever. O all ye powers of the Lord, blel's ye the Lord : praife and exalt him above all for ever. O ye fun and moon, blefs ye the Lord: praife and exalt him above all for ever. O ye flars of heaven, blefs ye the Lord: praife and exalt him above all for ever. O every fhower and dew, blefs ye the Lord : praife and exalt him above all for ever. Oall ye winds, blefs ye the Lord : praife and exalt him above all for ever. O ye fire and heat, blef's ye the Lord: praife and exalt him above all for ever. O ye winter and fummer, blefs ye the Lord : praife and exalt himabove all for ever. O ye dews and forms of fnow, blefs ye the Lord : praife and exalt him above all for ever. O ye nights and days, blefs ye the Lord : praife and exalt him above all for ever. O ye light and darknefs, blefs ye the Lord : praife and exalt him above all for ever. O ye ice and cold, blefs ye the Lord: praife and exalt him aboveall for ever. O ye frof and fnow, blel's ye the Lord : praife and exalt him above all for ever. O ye lightnings and clonds, blefs ye the Lord: praife and exalt him above all for ever. O let the earth blefs the Lord: praife and exalt him above all for ever. O ye mountains and little hills, blefs ye the Lord : praife and exalt him above all for ever. O all ye things that grow on the earth, blefs ye the Lord: praife and exalt him above all for ever. O ye fountains, blefs ye the Lord: praife and exalt him above all for ever. O ye feas and rivers, blefs ye the Lord: praife and exalt him above all for ever. O ye whales, and all that move in the waters, blefs ye the Lord: praife and exalt him above all for ever. O all ye fowls of the air, blefs ye the Lord: praife and exalt him atove all for ever. O all ye beafts and cattle,
blefs ye the Lord: praife and exalt him above all for ever. O ye children of men, blefs ye the Lord: praife and exalt him above all for ever. O Ifrael, blel's ye the Lord: praife and exalt him abore all for ever. O ye prients of the Lord, blefs ye the Lord: praife and exalt him above all for ever. O ye fervants of the Lord, blefs ye the Lord: praife and exalt him above all for ever. O ye fpirits and fouls of the righteous, blefs ye the Lord: praife and exalt him above all for ever. O ye holy and humble men of heart, blefs ye the Lord: praife and exalt him above all for ever. O Ananias, Azarias, and Mifael, blefs ye the Lord: praife and exalt him above all for ever: for he hath delivered us from hell, and faved us from the hand of death, and delivered us out of the midft of the furnace and burning flame: even out of the midft of the fire hath he delivered us. O give thanks unto the Lord, becaufe he is gracious: for his mercy endureth for ever.

Song of the three children, 29-67.

> Song of the Virgin. Mary.

MY foul doth magnify the Lord, and my fpirit lath rejoiced in God my Saviour. For he hath regarded the low eftate of his handmaiden: for, behold, from henceforth, all generations fhall call me bleffed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath fhewed frength with his arm; he hat $l_{1}$ fcattered the proud in the imagination of their hearts. He bath put down the mighty from their feats, and exalted them of low degree. He hath filled the hungry with good things: and the rich he hath fent empty away. He hath holpen his fervant Ifrael, in remembrance of his mercy; as he fpake to our fathers, to Abraham, and to his feed for ever.

Luke 1. 46-55.

Song of Zacharias.
BLESSED be the Lord God of Ifrael; for he hath vifited and redeemed his people, and hath raifed up an horn of falvation for us in the houfe of his fervant David: as he fpake by the mouth of his holy prophets, which have been fince the world began; that we hould be faved from our enemies, and from the hand of all that hate us; to perform the mercy promifed to our fathers, and to remember his boly
holy covenant, the oath which he fware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might ferve him without fear, in holinefs and righteoufinefs before him, all the days of our life: And thou child, fhalt be called the prophet of the Higheft; for thou fhalt go before the face of the Lord to prepare his ways; to give knowledge of falvation unto his people, by the remiffion of their fins, through the tender mercy of our God; whereby the day-fpring from on high hath vifited us, to give light to them that fit in darknefs, and in the fhadow of death, to guide our feet into the way of peace. Luhe 1. 68-79.

## P A R T II.

Prayers, Pfalms, and Poems, from the ancient Heathen.
A prayer to fupiter for health, peace, and riches.
JOVE, ever honour'd, everlafting king, Accept this witnefs of thy ferrant's love, Due facrifice and praife. Great pow'r, thro' thee All things, that are, exift: earth, mountains, fea, And all within the mighty fphere of heaven. Saturnian Jove, dread monarch of the fky , In thunders loud and terrible defcending: All things producing, as of all the end, So the beginning, author of increafe, Omnipotent, porv'r creative, purifier, Whole arm rolls thunder, and the forky blaze Of lightning darts! whofe glorious word can fhake Euth's deep foundation! Oh accept my prayer, Multiform Deity, and give us health, Fair peace, and riches with pure virtue crown'd. Orpheus.

A prayer to Jupiter for virtue and wealth.
HAIL Saturn's fon, dread fovereign of the flies, Supreme difpofer of all earthly joys;
What men his numbers to thy gifts could raife?
What man hath fung, or e'er fhall fing thy praife?
The bard is yet, and fill fhall be unbom:
Who can a love with werthy ferains adom?
Hail, father! tho' above all praifes, hear;
Grant wealth and virtue to thy fervant's prayer:
li'ealth without virtue but enhances thame,
And virtue without wealth becomes a name:
Send wealth, fend virtue then; for join'd they prove
The blifs of mortals, and the gift of Jove.
Callimachus.

Prayer of an unknown anthor.
GREAT God, give us the good things that are neceffary for us, whether we afk them or not; and keep evil things from us, even when we aft them of thee.

Pluto's jecond Alcitiades. Prayer

Prayer of the Lacedamonians.
GIVE us, O ye Gods, that which is comely with that which is good.

Prayer of Cyrus.
O Jove Paternal! Sun! and all ye Gods! receive thefe Sacrifices as the completion of many worthy and handfome actions; and as grateful acknowledgements for having fignified to me both by the victims, by celeftial figns, by birds, and by omens, what became me to do and not to do. And I abundantly return you thanks, that I have been fenfible of your care and protection: and that in the courfe of my profperity I never was exalted above what became a man. I implore you now to beftow all happinefs on my children ! my wife! my friends! and my country! And for myfelf, that I may die as I have always lived. Cyropedia.

## The Hymn of Cleanthes.

## O UNDER various facred names ador'd!

Divinity fupreme! all-potent Lord!
Author of nature! whofe unbounded fivay
And legiflative porv'r all things obey!
Majeftic Jove! all hail! To thee belong
The fuppliant pray'r, and tributary fong:
To thee from all thy mortal offspring due;
From thee we came, from thee our being drew ;
Whatever lives and moves, great Sire! is thine,
Embodied portions of the foul divine.
Therefore to thee will I attune my fring,
And of thy wondrous pow'r for ever fing.
The wheeling orbs, the wand'ring fires above
That round this earthly fphere inceffant move,
Through all this boundlefs world admit thy fway,
And roll fpontaneous where thou point'ft the way.
Such is the awe impreft on nature round
When through the void thy dreadful thunders found,
'Thofe flaming agents of thy matchlefs pow'r:
Aftonifh'd worlds hear, tremble, and adore,
'Thus paramount to all, by all obey'd,
Ruling that reafon which thro' all convey'd,
Latorms this gen'ral mals, thou reign'ft ador'd
Supreme,

Supreme, unbounded, univerfal Lord.
For, nor in earth, nor earth-encircling floods
Nor yon æthereal pole, the feat of gods,
Is ought perform'd without thy aid divine;
Strength, wifdom, virtue, mighty Jove, are thine!
Vice is the act of man, by paffion toft,
And in the fhorelefs, fea of folly loff.
But thou, what vice diforders, canf compofe;
And profit by the malice of thy foes;
So blending good with evil, fair with foul,
As thence to model one harmonious whole:
One univerfal law of truth and right ;
But wretched mortals fhun the heav'nly light;
And, tho' to blifs directing fill their choice,
Hear not, or heed not reaton's facrech voice,
That common guide ordain'd to point the road
That leads obedient man to folid good.
Thence quitting virtue's lovely paths they rove
As various objects various paffions move.
Some thro' oppofing crowds and threatning war
Scek pow'r's bright throne, and fame's triumphal car.
Some, bent on wealth, purfue with endlefs pain
Oppreffive, fordid, and difhoneft gain:
While others, to foft indolence refign'd,
Drown in corporeal fweets th' immortal mind.
But, O great father, thunder-ruling god!
Who in thick darknefs mak'f thy dread abode!
Thou, from whofe bounty all good gifts defcend,
Do thou from ignorance mankind defend!
The clouds of vice and folly, O controul;
And fhed the beams of wifdom on the foul!
Thofe radiant beams, by whofe all-piercing lame
Thy juftice rules this univerfal frame.
That honour'd with a portion of thy light
We may effay thy goodnels to requite
With honorary fongs, and grateful lays,
And hymn thy glorious works with ceafelefs praife,
The proper tafk of man; and fure to fing
Of nature's laws, and nature's mighty king
Is blifs fupreme. Let gods with mortals join!
The fubject may tranfpuit a breaft divine.

## EUPOLIS's HYMN to tire CREATOR.

THE OCCAS1ON.
Part of a (nero) Dialorne Letween Pialo and Eupolis.-The ref not extant.
Eup. But is it not a little hard, that you fhould banifh all our fraternity from your new common weath? What hurt has father Homer done, that you difmifs him among the reft?

Plato. Certainly the blind old gentleman lies with the beft grace in the world. But a lie, handfomely told, debauches the tafte and morals of a pcople. Befides, his tales of the gods are intolerable, and derogate in the higheft degree from the dignity of the Divine Nature.

Eup. But do you really think, that thofe faults are infeparable from the poetry? May not the One Supreme be ling, without any intermixture of them?

Plato. I muft own, I hardly ever faw any thing of that nature. But I fhall be glad to fee you, or any other, attempt and fucceed in it. On that condition, I will gladly exempt you from the fate of your brother poets.

Eup. I am far from pretending to be a ftandard. But I will do the beft I can.

## The H Y M N.

AUTHOR of being, fource of light,
With unfading beauties bright,
Fulnefs, goodnefs, rolling round
Thy own fair orb without a bound :
Whether thee thy fuppliants call
Truth or good, or one, or all, Ei , or Jao ; thee we hail
Effence that can never fail, Grecian or Barbaric name, Thy fedfaft being fill the fame.
Thee, when morning greets the fkies
With rofy cheeks and humid eyes;
Thee, when fweet declining day
Sinks in purple waves away;
Thee will 1 ting, O parent fore,
And teach the world to praife and love.
Yonder azure vault on high,
Yonder blue, low, liquid liky,

Earth, on its firm bafis plac'd, And with circling waves embrac'd, All creating pow'r confefs, All their mighty maker blefs. Thou fhak'ft all nature with thy nod, Sea, earth, and air confefs thee God: Yet does thy pow'rfut hand fuftain Both earth and heaven, both firm and main.

Scarce can our daring thought arife
To thy pavilion in the fkies;
Nor can Plato's felf declare
The blifs, the joy, the rapture there.
Barren above thou dof not reign,
But circled with a glorious train.
The fons of God, the fons of light,
Ever joying in thy fight :
For thee their filver harps are ftrung,
Ever beauteous, ever young,
Angelic forms their voices raife,
And thro' heav'ns arch refound thy praife.
The feather'd fowls that fwim the air,
And bathe in liquid ether there,
The lark, precentor of their choir,
Leading them higher ftill and higher,
Liften and learn; th' angelic notes
Repeating in their warbling throats :
And ere to foft repofe they go,
Teach them to their lords below :
On the green turf, their moffy neft,
The ev'ning anthem fwells their breaft.
Thus like thy golden chain from high
Thy praife unites the earth and fky.
Source of light, thou bid'f the fun
On his burning axles run ;
The fars like duft around him fly,
And frew the area of the fky .
He drives fo fwift his race above,
Mortals can't perceive him move:
So fmooth his courfe, oblique or ftrait,
Olympus fhakes not with his weight.
As the queen of folemn night
Fills at his vale her orb of light,

Imparted luftre ; thus we fee,
The folar virtue fhines by thee.
Eircfione, well no more, Imaginary pow'r, adore ; Since oil, and wool, and chcerful wine, And life-fuftaining bread are thine.
Thy herbage, O great Pan, fuftains
The flocks that graze our Attic plains;
The olive, with frefh verdure crown'd,
Rifes pregnant from the ground;
At thy command it Choots and fprings,
And a thoufand bleffings brings.
Minerva only, is thy mind,
Wifdom and bounty to mankind.
The fragrant thyme, the bloomy rofe,
Herb, and flow'r, and fhrub that grows
On Theffalian Tempe's plain,
Or where the rich Sabæans reign,
That treat the tafte, or fmell, or fight,
For food, for med'cine, or delight;
Planted by thy parent care,
Spring, and fmile, and flourith there.
O ye nurfes of foft dreams,
Reedy brooks, and winding ftreams, Or murm'ring o'er the pebbles fheen, Or fliding thro' the meadows green, Or where thro' matted fedge you creep, Travelling to your parent deep: Sound his praile, by whom you rofe
That fea which neither ebbs nor flows.
O ye immortal woods and groves,
Which th' enamour'd fudent loves ;
Beneath whofe venerable fhade,
For thought and friendly converfe made,
Fam'd Hecadem, old hero, lies,
Whofe fhrine is fhaded from the fkies,
nid thro the gloom of filent night
Projects from far its trembling light, You, whofe roots defcend as low, As high in air your branches grow : Your leafy arms to heav'n extend, Bend your heads, in homage bend:

Cedars and pines, that wave above, And the oak belov'd of Jove.

Omen, monfter, prodigy,
Or nothing are, or Jove from thee!
Whether rarious nature play,
Or re-invers'd thy will obey,
And to rebel-man declare
Famine, plague or wafteful war.
Laugh ye profane, who dare defpife
The threat'ning vengeance of the ikies,
Whilt the pious, on his guard,
Undifmay'd is fill prepared:
Life or death, his mind's at reft
Since what thou fend'f muft needs be beft.
No evil can from thee proceed
'Tis only fuffered, not decreed.
Darknels is not from the fun,
Nor motint the fhades 'till he is gone:
Then does night obfcene arife
From Erebus, and fill the fkies,
Fantaftic forms the air invade,
Daughters of nothing and of fhade.
Can we forget thy guardian care,
Slow to punifh, prone to fpare,
Thou brak'ft the haughty Perfian's pride,
That dar'd old ocean's power deride ;
Their fhipwrecks ftrew'd the Eubean wave,
At Marathoin they found a grave.
O ye bleft Greeks, who there expir'd,
For Greece with pious ardor fird :
What fhrines or altars fhall we raife
To fecure your endlefs praife?
Or need we monuments fupply,
To refcue what can never die!
And yet a greater hero far
(Unlefs great Socrates could err)
Shall rife to blefs fome future day,
And teach to live and teach to pray.
Come, unknown inftructor, come!
Our leaping hearts fhall make thee room:
Thou with Jove our vows fhalt fhare,
Of Jove and thee we are the care.
Vol. III.
Father,

O Father, king, whofe heav'nly face
Shines ferene on all thy race,
We thy magnificence adore,
And thy well-known aid implore:
Nor vainly for thy help we call;
Nor can we want; for thou art all!

## To Leuconöe.

That we תould enjey the prefent hour, and lay afide anxiety for the morroxe.
I $N$ vain would you confult aftrologers, Leuconöe, to difcover the term of your life or mine. It is not given to man to unveil the myfteries of fate. Be ruled by me, let things take their courfe, and make the mof you can of all events.

Whether then Jupiter allows you fill a long fucceffion of years; or whether this, in which you've caufed ftrong moles to be thrown into the Tufcan fea to break the violence of the waves, muft be your laft, if you be wife, you will attend your ordinary affairs, and regulate your hopes by the fhortnefs of your life. Let time jealous of our pleafures fteal himfelf away from us as faft as lie can, this very moment whilft I fpeak to you, begin to enjoy the flitting day, nor reckon much upon to-morrow.

## To Tarquetus.

He is irvited to make the mof of life from the confideration of the necelfity of death.
THE fnow diffolves, the field its verdure fpreads,
The trees high wase in air their leafy heads;
Earth feels the change ; the rivers calm fubfide,
And fimooth along their banks decieafing glide ;
The elder Grace, with her fair fifter train, In naked beauty dances o'er the plain; The circling hours, that fwiflly wing their way, And in their flight confume the fimiling day;
Thofe circling hours, and all the various year, Convince us, nothing is immortal here.

In vernal gales cold winter melts away;
Soon waftes the fpring in fummer's burning ray:

> Yet fummer dies in autumn's fruitful reign, And flow-pac'd winter foon returns again. The moon renews her orb with growing light : But when we fink into the depths of night, Where all the good, the rich, the brave are laid, Our beft remains are afhes and a fhade. Who knows if heaven, with ever-bounteous power, Shall add to-morrow to the prefent hour?
> But know, that wealth, befow'd to gay delight,
> Far from thy ravening heir fhall fpeed its flight;
> But foon as Minos, thron'd in awful ftate,
> Shall o'er thee fpeak the folemn words of fate,
> Nor virtue, birth, nor eloquence divine,
> Shall bid the grave its defin'd prey refign:
> Nor chatte Diana from infernal night
> Could bring her modeft favourite lack to light ;
> And hell-defcending Thefeus frove in vain
> To break his amorous friend's Lethæan chain.
> Horaie.

## To Poftumus.

That we can neither efcape death, nor retard it, and that we fhould enjoy the bleffings of fortune tehillf we may.
ALAS! dear Poftumus, alas! fwift tho' unheeded glides unwearied time. Old-age, with wrinkled front; and fullen death ftalk onward with gigantic ftrides, nor can thy piety arreft their courle : a daily offering of three hundred bulls would not appeafe the ruthlefs god, who hems in Geryon's triple frame and Tityos with his fable freams, thofe freams that muft be croffed by all whofe life the fruits of earth fuftain, be they or purpled lings or needy fwains.

In vain are we fecure from wounds of war and broken billows of hoarfe-founding feas; in vain we fhield us in autumnal months from Aufter's peftilential blafts.

For one day we muft all behold crankling Cocytus dragging on his oozy train, and Danus's difreputable race, and Sifiphus condemned to toil eternal.

Thou muft, alas! thou muft, my friend, forego thy lands, thy houfe, and charming wife: and of thofe trees thy hands have raifed with care, the odious cyprefs fhall alone attend its tranlitory lord.

Then thy beft wines, from durance freed, thy worthier heir fhall quaff, and flood the pavement with richer juice than fparkles at the fumptuous feafts of pontiffis. Horace.

## To Licinius.

He recommends a middle life and an evennefs of temper in every condition.
W O U LD my Licinius fteer fecure thro' life's inconftunt fea? Shun then with equal caution the extremes. With rapid blaft ambition ever drives into the deep abyfs, while fear folicitous to fhun a form throws us upon the rocky fhore. He who can prize the golden mean, from tooth of envy and from eye of forn fecure, regards aloof the ruined cell ; with fober life content declines the envied fplendor of the princely feat. Rude winds with greater fite attack the mountain-pine : more dreadful is the fall of haughty towers ; and clouds againft proud hills difcharge their hotter thunder.

A foul by virtue's precepts formed fiveetens difgrace with hope, and tempers fortune's fweets with modeft fear. That very power who fends deforming winter, bids nature's face refume its charms. Our lives, difcoloured with our prefent woes, may fill grow white. Apollo lometimes wakes to voice his filent lyre, not always bends the deadly bow.

With courage and with patience weather out the forms of fate; and, when a too indulgent gale tranfports, with prudent care contract thy bloated fails.

Horace.

## To Dellius.

That the hatipinefs of life conifits in an evennefs of foul, and the cnjoyment of imocent plcafure.
WHETHER thy face of life be fill'd with anguifh, or on the feftive day reclining in fome green retreat you gladfome quaff the racy juice of the Falcman grape ; fince doom'd thou art to pafs the irremeable bound, dear Dellius, let thy foul in every fate maintain un? haleen calmnefs, let not dejection chill when fortume knits her brow, nor joy diftract when kind fle fmiles.

Whilf thyaftiins and youth permit, whilf yet the indulging lifters fipin thy mortal thread, lecure the golden minutes. Frequent retine to thy fequefter'd bow'r where fately pines and poplars white, with an'rous twine their circling boughs
boughs uniting, invite to fit beneath their fhade expanded o'er the eager ftream, which murmurs in its painful courfe, crankling its banks. There bid effential fweets their odors fpread and the exhilarating glafs quick circuit, there deck thy temples with the lovely flowers of the fhort-liv'd rofe.

Pals fome few days, my friend, and thou muft quit thy ftately houfe at Rome which over-looks thy dear-bought ambient grove, forego thy rural feat which Tiber with his yellow waters laves, and to thy heir refign thy treafures. Thine the trouble to amafs, but his the pleafure to enjoy.

In fine, or rich or poor, of noble or ignoble blood, 'tis all a cafe, you only live to fink at laft the victim of the ruthlefs god.

The gloomy journey muft be trod by all. Our lots are fhuffled in one common urn: fooner or later forth they leap, and on old Charon's barge embark us, never, ah! never to return.

Horace.

## The Second Olympic Ode of Pindar. Strophe I.

Y E choral hymns, harmonious lays, Sweet rulers of the Lyric ftring,
What God? what hero's godlike praife?
What mortals fhall we ling?
With Jove, with Pifa's guardian god,
Begin, O Mufe, th' Olympic ode.
Alcides, Jove's heroic fon,
The fecond honours claims;
Who offering up the fpoils from Augeas won,
ERablifl'd to his fire th' Olympic games;
Where bright in wreaths of conqueft Theron fhone.
Then of victorious Theron fing!
Of Theron hofpitable, juft, and great !
Fam'd Agrigentum's honour'd King,
'The prop and bulwark of her tow'ring fate ;
A righteous prince! whofe flow'ring virtues grace
The venerable fem of his illuftrious race:

> Antistrophe I.

A race long exercis'd in woes
Ere, fmiling o'er her kindred flood,
'The manfion of their wifh'd repofe,
Their facred city food;

And through amaz'd Sicilia flone
The luftre of their fair renown.
Thence, as the milder fates decreed, In deftin'd orcier born,
Aufpicious hours with fmoother pace fucceed;
While pow'r and wealth the noble line adorn,
And public favour, virtue's richeft meed.
O fon of Rhea, god fupreme!
Whofe kingly handsth' Olympian fceptre wield!
Rever'd on Alpheus' facred fiream!
And honour'd moft in Pifa's lifted field!
Propitious liften to my foothing ftrain!
And to the worthy fons their father's rights maintain !

> EPODE I.

Peace on their future life, and wealth beftow ;
And bid their prefent moments calmly flow.
The deed once done no pow'r can abrogate,
Not the great fire of all things, time, nor fate.
But fweet oblivion of difaftrous care,
And good fucceeding, may the wrong repair.
Lof in the brightnefs of returning day,
The gloomy terrors of the night decay;
When Jove commands the fun of joy to rife,
And opens into fmiles the cloud-invelop'd fkies.

> Strophe II.

Thy haplefs daughters' various fate
This mortal truth, O Cadmus, fiews,
Who vefted now with godlike fate
On heavenly thrones repofe ;
And yet affliction's thorny road
In bitter anguifh once they trod.
But blifs fuperior hath eras'd
The mem'ry of their woe ;
While Semele, on high Olympus plac'd,
To heav'nly zephyrs bids her treffes flow,
Once by devouring lightnings all defac'd.
There with immortal charms improv'd,
Inhabitant of heav'ns ferene abodes
She dwells, by virgin Pallas lov'd,
Lov'd by Saturnius, father of the gods ;
Lov'd by her youthful fon, whofe brows divine, In twifing ivy bound, with joy eternal thine.

## Antistrophe II.

To Ino, goddefs of the main,
The fates an equal lot decree, Rank'd with old ocean's Nereid train, Bright daughters of the feá. Deep in the pearly realms below, Immortal happinefs to know.
But here our day's appointed end
To mortals is unknown;
Whether diftrefs our period fhall attend,
And in tumultuous forms our fun go down, Or to the fhades in peaceful calms deficend. For various flows the tide of life, Obnoxious ftill to fortune's veering gale;

Now rough with anguifh, care, and frife, O'erwhelming waves the flatter'd bark affail: Now glide ferene and fmooth the limpid freams; And on the furface play Apollo's golden beams.
EPODE II.

Thus, fate, O Theron, that with blifs divine And glory once enrich'd thy ancient line, Again reverfing ev'ry gracious deed, Woe to thy wretched fires and Chame decreed;
What time, encount'ring on the Phocian plain, By lucklefs Oedipus was Lains flain. To parricide by fortune blindly led, His father's precious life the hero fhed ; Doom'd to fulfil the oracles of heav'n,
To Thebes' ill deftin'd king by Pythian Phœbus giv'n.

## Strophe IlI.

But with a fierce avenging eye
Erinnys the foul murder view'd,
And bade his warring offspring die,
By mutual rage fubdu'd.
Pierc'd by his brother's hateful fteel
Thus haughty Polynices fell.
Therfander, born to calmer days
Surviv'd his falling fire,
In youthful games to win immortal praife ;
Renown in martial combats'to acquire,
And high in pow'r th' Adraftian houfe to raife.

Forth from this venerable root
Enefidamus and his Theron fipring ;
For whom I touch my Dorian flute,
For whom triumphant frike my founding ftring.
Due to his glory is the Aonian ftrain,
Whofe virtue gain'd the prize in fand Olympia's plain.
Antistrophe lil.
Alone in fam'd Olympia's fand
The victor's chaplet Theron wore ;
But with him on the Ifthmian firand,
On fweet Caftalia's fhore,
The verdant crowns, the proud reward
Of victory his brother fhar'd,
Co-partner in immortal praife,
As warm'd with equal zeal
The light-foot courfer's gen'rous breed to raife,
And whirl around the gaol the fervid wheel.
The painful ftrife Olympia's wreath repays:
But wealth with nobler virtue join'd
The means and fair occafions muft procure ;
In glory's chace muft aid the mind,
Expence, and toil, and danger to endure ;
With mingling rays they feed each other's flame,
And Shine the brighteft lamp in all the fohere of fame.
EpODE III.

The happy mortal, who thefe treafures fhares,
Well knows what fate attends his gen'rous cares;
Knows, that beyond the verge of life and light,
In the fad regions of infernal night,
The fierce, impracticable, churlifh mind
Avenging gods and penal woes fhall find;
Where frict inquiring juftice fhall bewray
The crimes committed in the realms of day.
The impartial judge the rigid law dechares,
No more to be revers'd by penitence or pray'rs.
Strophe IV.

But in the happy fields of light,
Where Phoebus with an equal ray
Illuminates the balmy night,
And gilds the cloudiefs day,
In peacefü, unmolefed joy,
The good their fmiling hours employ.
Them no uneafy wants conftrain
To vex th' ungrateful foil,

To tempt the dangers of the billowy main,
And break their frength with unabating toil,
A frail difaftrous being to maintain.
But in their joyous calm abodes,
The recompence of juftice they receive ;
And in the fellowfhip of gods
Without a tear eternal ages live.
While banifh'd by the fates from joy and reft,
Intolerable woes the impious foul infeft.

## Antistrophe $1 V$.

But they who, in true virtue ftrong,
The third purgation can endure;
And keep their minds from fraudful wrong,
And guilt's contagion pure;
They through the ftarry paths of Jove
To Saturn's blifsful feat remove ;
Where fragrant breezes, rernal airs,
Sweet Children of the main,
Purge the bleft ifland from corroding cares
And fan the bofom of each verdant plain :
Whofe fertile foil immortal fruitage bears ;
Trees, from whofe flaming branches flow
Array'd in golden bloom refulgent beams ;
And flow'rs of golden hue, that blow
On the frefh borders of their parent freams.
Thele by the bleft in folemn triumph worn,
Their unpolluted hands and cluftring locks adorn.
Epode IV.

Such is the righteous will, the high behert
Of Rhadamanthus, ruler of the bleft;
The juft affelfor of the throne divine, On which, high rais'd above all gorls, recline,
Link'd in the golden bands of wedded love,
The great progenitors of thund'ring Jove.
There, in the number of the bleft enroll'd,
Live Cadmus, Peleus, heroes fam'd of old;
And,young Achilles, to thofe' ifles remov'd,
Soon as, by Thet is won, relenting Jove approv'd.

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\text { Strophe } \mathrm{V} \text {. }
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Achilles, whofe refiftefs might
Troy's fable pillar overthrew,
The valiant Hector, firm in fight,
And hardy Cygnus flew,

And Memnon, offspring of the morn, In torrid Æthiopia born-
Yet in my well-ftor'd breaft remain
Materials to fupply
With copious argument my moral ftrain,
Whofe myftic fenfe the wile alone defcry,
Still to the vulgar founding harfh and vain.
He only, in whofe ample breaft
Nature hath true inberent genius pour'd,
The praife of wifdom may conteft;
Not they who, with loquacious learning for'd,
Like crows and chatt'ring jays, with clam'rous cries
Purfue the bird of Jove, that fails along the fkies.

$$
\text { Antistrophe } V \text {. }
$$

Come on! thy brighteft thafts prepare,
And bend, O Mule, thy founding bow;
Say, through what paths of liquid air
Our arrows fhall we throw?
On Agrigentum fix thine eye,
Thither let all thy quiver fly.
And thou, O Agrigentum, hear,
While with religious dread,
And taught the laws of juftice to revere,
To heav'nly vengeance 1 devote my head,
If ought to truth repugnant now I fwear,
Swear, that no flate, revolving o'er
The long memorials of recorded days,
Can fhew in all her boafted fore
A name to parallel thy Theron's praife;
One to the acts of friend/hip fo inclin'd,
So fam'd for bounteous deeds, and love of human kind.
Epone V.

Yet hath obftrep'rous envy fought to drown
The goodly mufic of his fweet renown:
While by fome frantic fpirits borne along
To mad attempts of violence and wrong,
She turn'd againft him faction's raging flood,
And ftrove with evil deeds to conquer good.
But who can number ev'ry fandy grain
Wafh'd by Sicilia's hoarfe refounding main?
Or who can Theron's gen'rous works exprefs,
And tell how many hearts his bounteous virtues blefs !
END OF TIIE SEVENTHBOOK.

## B O O K VIII.

## I N T R O D U C T I O N.

IN this book are united the Miracles and Parables of the Holy Scriptures, becaufe very little upon the former fubject is to be met with in all Heathen antiquity that can any way be depended upon, or that deferves the leaft regard. The profane writers, however, abound pretty much with Parables, fome of which are remarkably beautiful and entertaining. Let any one attentively read the Choice of Hercules, by Prodicus, the Picture of Human Life, by Cehes, or feveral of the little Apolognes, by Æfop, and he will not fail of being pleafed and entertained by them. But in the Parables of our Lord, there is ufually fuch a dignity, accompanied with fuch fimplicity and decorum, and all this with a moral fo weighty and important, that the pretty trifles of the Pagan fabulifts come not any thing near them $1 n$ genuine worth and excellence.

# SACRED LITERATURE. 

## B O O K VIII.

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Miracles and Parables, from the Holy Scriptures.

## MIRACLES.

THE Miracles of the Old Teftament are fo interwoven with the hiltory of the Jews that they could not eafily be feparated. The following, however, is a compendious view of them: Tranflation of Enoch-DelugeConfufion of languages-Conception of Sarah-Fire on So-dom-Burning bufh-Rod turned into a ferpent-Hand le-prous-Rivers made blood-Plague of frogs-Duft turned into lice-Swarms of flies-Murrain on the cattle-Boils on man and beaft-Hail mingled with fire-Locufts-Darknefs to be feit-Death of the firf born-Sea divided-Bitter waters of Marah fweetened-Rock gufhes out with water-Law given at Sinai with thunder and fire-Quails for 600000 men-Mofes fafts 40 days and nights-Manna given for 40 years-Nadab and Abihu burnt with fire-Dathan and Abiram fwallowed up -Brazen ferpent-Afs fpeaking-Jordan divided-Sun and moon fland ftill-Walls of Jericho fall-Gideon's fleecePowers of Sampfon-Meal and oil multiplied-Widow's fon raifed-No rain for three years-Shunamites fon raifedWonders

Wonders of Elijah and Elifha-Naman's leprofy curedGehazi a leper-185000 Affyrians flain-Sun goes backward -Three men in a fiery furnace-Man's hand writing on the wall-Daniel in the Lion's den-Jonah and the fifh-Jonab and the Gourd.

## MIRACLES of the NEW TESTAMENT.

The leper cleanfed.
A ND there came a leper to Jefus, befeeching him, and kneeling down to him, and faying unto him, If thou wilt, thou canft make me clean. And Jefus moved with compaffion put forth his hand, and touched him, and faith unto him, I will; be thou clean. And as foon as he had fpoken, immediately the leprofy departed from him, and he was cleanfed. And he fraitly charged him, and forthwith fent him away; And faith unto him, See thou fay nothing to any man: but go thy way, fhew thyfelf to the prieft, and offer for thy cleanfing thole things which Mofes commanded, for a teftimony unto them. But he went out, and began to publifh it much, and to blaze abroad the matter, infomuch that Jefus could no more openly enter into the city, but was without in defert places : and they came to him from every quarter.

Mark 1, 40-1.j.

## The centurion's Servant.

A ND when Jefus was entered into Capernaum, there came unto him a centurion, befeeching him, and faying, Lord, my fervant lieth at home fick of the palfy, grievoufly tormented. And Jefus faith unto hin, I will come and heal him. The centurion anfiwered and faid, Lord, I am not worthy that thou fhouldef come under my roof: but fpesk the word only, and my fervant fhall be healed. For I ani a man under authority, having foldiers under me: and I fay to this man, Go, and he goeth ; and to another, Come, and he cometh; and to my lervant, Do this, and he doeth it. When Jefus heard it, he marvelled, and faid to them that followed, Verily 1 fay unto you, I have not found fo great faith, no not in Ifiael. And I lay unto you, That many fhall come fi n the eaft and weft, and hall fit down with Abraham and laac
and Jacob in the kingdom of heaven. But the children of the kingdom fhall be caft out into outer darknefs : there fhal! be weeping and gualhing of teeth. And Jefus faid unto the centurion, Go thy way; and as thou has believed, fo be it done unto thee. And his fervant was healed in the felf fame hour.

Mattherv 8.5-13.

Feter's mother in lave.
A N D when Jefus was come into Peter's houfe, he faw his wife's mother laid, and fick of a fever. And he touched her hand, and the fever left her; and the arofe, and miniftered unto them.

Matthero 8. 14-15.
The fea and reinds oley our Saviour.
AND when even was come, Jefus faith unto them, Let us pafs over unto the other fide. And when they had fent away the multitude, they took him, even as he was in the fhip. And there were allo with him other little fhips, and there arofe a great form of wind, and the waves beat into the fhip, fothat it was now full. And he was in the hinder part of the fhip, afleep on a pillow. And they awake him, and fay unto him, Mafter, careft thou not that we perifh? And he arofe, and rebuked the wind, and faid unto the fea, leace, be ftill. And the wind ceafed, and there was a great calm. And he faid unto them, Why are ye fo fearful? how is it that ye have no faith? And they feared exceedingly, and faid one to another, What manner of man is this, that even the wind and the fea obey him?

Mark 4. 35-41.

## Legion of devils cjected.

A ND they came over unto the other fide of the fea, into the country of the Gadarenes. And when he was come out of the fhip, immediately there met him out of the tombs a man with an unclean fpirit, who had his dwelling among the tombs; and no nan could bind him, no not with chains: becaufe that he had been often bound with fetters and chains, and the chains had been plucked afunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himfelf with fones. But when he faw Jefus afar off, he ran and worfhipped him, and he cried with a loud voice, and faid, What have I to do with thee, Jefus, thou fon of the moft high
high God? I adjure thee by God, that thou torment me not. For he faid unto me, Come out of the man, thou unclean fpirit. And he afked him, What is thy name? and he anfwered, faying, My name is Legion: for we are many. And he befought him much that he would not fend them away out of the country. Now there was there nigh unto the mountains a great herd of fwine feeding. And all the devils befought him, faying, Send us into the fwine: that we may enter into them. And forthwith Jefus gave them leave. And the unclean fpirits went out, and entered into the fiwine: and the herd ran violently down a fteep place into the fea, (they were about two thoufand;) and were choked in the fea. And they that fed the frine fled, and told it in the city and in the country. And they went out to fee what it was that was done. And they come to Jefus and fee hin that was polfelfed with the devil, and had the legion, fitting and clothed, and in his right mind : and they were afraid. And they that faw it, told them how it befel to him that was poffefled with the devil, and alfo concerning the fwine. And they began to pray him to depart out of their coafts. And when he was come into the fhip, he that had Been poffeffed with the devil prayed him that he might be with him. Howbeit, Jefus fuffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaffion on thee. And he departed, and began to publifh in Decapolis how great things Jefus had done for him: and all men did marvel.

Mark 5. 1-20.

## Paralytic healed.

AND it came to pafs on a certain day, as he was teaching, that there were Fharifees and doctors of the law fitting by; which were come out of every tor:1n of Galilce, and Jidea, and Jerulatem: and the power of the Lord was prefent to heal them. And behold, men brought in a bed a man which was taken with the palfy: and they fought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, becaufe of the multitude, they went upun the houfe-top, and let him down through the tiling with his couch into the midft before Jelus. And when he fave their faith, he faid unto hinn, Man.

Man, thy fins are forgiven thee. And the fcribes and the Pharifees began to realon, faying, Who is this which fpeaketh blafphemies? Who can forgive fins, but God alone? But when Jefus perceived their thoughts, he anfivering, faid unto them, What reafon ye in your hearts? Whether is eafier to fay,' Thy fins be forgiven thee; or to fay, Rife up and walk? But that ye may know that the Son of man hath power upon earth to forgive fins, (he faid unto the fick of the pally) I fay unto thee, Arife, and take up thy couch and go unto thine houfe. And immediately he rofe up before them, and took up that whereon he lay, and departed to his own houfe, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, faying, We have feen ftrange things to-day.

Luke 5.17-26.

## Bloody ifue healed.

AND a certain woman, which had an iffue of blood twelve years, and had fuffered many things of many phyficians, and had fpent all that fhe had, and was nothing bettered, but rather grew worfe, when fhe had heard of Jefus, came in the prefs behind, and touched his garment. For fhe faid, If I may touch but his clothes, I fhall be whole. And ftraightway the fountain of her blood was dried up; and fhe felt in her body that fhe was healed of that plague. And Jefus immediately knowing in himfelf that virtue had gone out of him, turned him about in the prefs, and faid, Who touched my clothes? And his difciples faid unto him, Thou feeft the multitude thronging thee, and fayer thou, Who touched me? And he looked round about to fee her that had done this thing. . But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth. And he faid unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague. $\quad$ Mark 5. 25-34.

## Jairus' daughter raifed.

A ND when Jefus was paffed over again by fhip unto the other fide, much people gathered unto him: and he was nigh unto the fea. And behold, there cometh one of the rulers of the fynagogue, Jairus by name; and when he faw him, he fell at his teet, and befought him greatly, faying,
vol. 111.
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My little danghter lieth at the point of death: I pray thee, come, and lay thy hands on her, that fhe may be healed; and the fhall live. And Jefus went with him: and much people followed him, and thronged him. And there came from the ruler of the fynagogue's houfe certain which faid, Thy daughter is dead: why troubleft thou the mafter any further? As foon as Jefus heard the word that was fpoken, he faith unto the ruler of the fynagogue, Be not afraid, only belicve. And he fuffered no man to follow him, fave Peter, and James, and John the brother of James. And he cometh to the houfe of the ruler of the fynagogue, and feeth the tumult, and them that wept and wailed greatly. And when he was come in, he faith unto them, Why make ye this ado, and weep? the damfel is not dead, but fleepeth. And they laughed him to fcorn. But when he had put them all out, he taketh the father and the mother of the damfel, and them that were with him, and entereth in where the damfel was lying. And he took the damfel by the hand, and faid unto her, Talitha, cumi ; which is, being interpreted, Damfel, I fay unto thee, arife. And fraightway the damfel arofe, and walked; for the was of the age of twelve years. And they were aftonifhed with a great aftonifhment.

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\text { Murk } 5 \cdot 21-24 \cdot 3 j-42
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## Trew blind men reflored to fight.

A ND when Jefus departed thence, two blind men followcd him, crying, and faying, Thou fon of David, have mercy on us. And when he was come into the houfe, the blind men came to him: and Jefus faith unto them, Believe ye that 1 am able to do this? They faid unto him, Yea, Lord. Then touched he their eyes, faying, According to your faith be it unto yoll. And their eyes were opened; and Jefus fraitly charged them, faying, See that no man know it. But they, when they were departed, fpread abroad his fame in all that comutry.

Mallherv 9.27-3!.

## Whthered hand healed.

$\Lambda N D$ when he was departed thence, he went into their fynagogue: and, behold, there was a man which had his hand withered. And they alked him, faying, Is it lawful to heal on the fabbath days? that they might accufe him. And he faid unto them, What man flall there be among you that thall have one heep, and if it fall into a pit on the fabbath
fabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a fheep? Wherefore it is lawful to do well on the fabbath days. Then faith he to the man, Stretch forth thine hand. And he ftretched it forth ; and it was reftored whole, like as the other.

Nutthere 12.9-13.

## Deaf man cured.

A N D again, departing from the coafts of Tyre and Sidon, he came unto the fea of Galilee, through the midf of the coafts of Decapolis. And they bring unto him one that was deaf and had an impediment in his Speech; and they befeech him to put his hand upon him. And he took him afide from the multitude, and put his fingers into his ears, and he fpit, and touched his tongue ; and looking up to heaven, he fighed, and faith unto him, Ephphatha, that is, Be opened. And ftraightway his ears were opened, and the ftring of his tongue was loofed, and he fpake plain. And he charged them that they fhould tell no man: but the more he charged them, fo much the more a great deal they publifhed it ; and were beyond meafure aftonifhed, faying, He hath done all things well : he maketh both the deaf to hear, and the dumb to fpeak.

Mark 7. 31-37.

Blind and dumb healed.
AND there was brought unto him one poffeffed with a devil, blind and dumb: and he healed him, infomuch that the blind and dumb both fpake and faw. And all the people were amazed, and faid, Is not this the fon of David? But when the Pharifees heard it, they faid, This fellow doth not caft out devils, but by Beelzebub the prince of the devils. And Jefus knew their thoughts, and faid unto them, Every kingdom divided againft itfelf, is brought to defolation: and every city or houfe divided againft itfelf fhall not ftand. And if Satan caft out Satan, he is divided againft himfelf; how fhall then his kingdom Rand? And if I by Leelzebub caft out devils, by whom do your children caft them out? therefore they fhall be your judges. But if I caft out devils by the fpirit of God, then the kingdom of God is come unto you. Or elfe, how can one enter jnto a ftrong man's houfe, and fpoil his goods, except he firft bind the frong man? and then he will fpoil his houfe. He that is
not with me, is againft me: and he that gathereth not with me, fcattereth abroad. Wherefore I fay unto you, All manner of tin and blafphemy fhall be forgiven unto men: but the blafphemy againft the holy Ghoft, thall not be forgiven unto men. And whofoever fpeaketh a word againft the Son of man, it fhall be forgiven hims; but whofoever fpeak th againft the Holy Ghof, it flall not be forgiven hinn, neither in this world, neither in the world to come. Either make the tree good, and his fruit gond; or clfe make the tree corrupt, and his fyuit corrupt : for the tree is known by his fruit. O generation of vipers, how can ye, being evil, fpeak good things? for out of the abundance of the heart the mouth fpeaketh. A good man ont of the good treafure of the heart, bringeth forth good things: and an evil man out of the evil treafure, bringeth forth evil things. But I fay unto you, That every idle woid that men fiall fpeak, they fhall give account thercof in the day of judgment. For by thy words thou fhalt be juffified, and by thy words thou finalt be condemmed.

Mallhere 12.22-37.

## Our Sacisur feedeth five thouldund.

A ND when Jefus heard of the death of John, he departed thence by thip into a delert place, apart : and when the people had heard thereof, they followed him on foot out of the cities. And Jefus went forth, and his a great multitude, and was moved with compalfion toward then, and he healed their fick.. And when it was evening, his difciples came to him, faying, This is a defert place, and the time is now paff ; fend the multitude away, that they may go into the villages and buy themfelves victuals. But Jefus faid unto them, They need not depart, give ye them to eat. And they faid unto him, We have here but five loaves, and two fifhes. He faid, bring them hither to me. And he commanded the multitude to fit down on the grafs, and took the five luaves, and the two fithes, and looking up to hearen, he bliefled, and brake, and gave the loaves to his difciples, and the difciples to thie miltitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve balkets full. And they that had eaten were about five thoufand men, beffde women and children.

> Matthery 14. 13-21.

Our Saviour walketh on the fea.
A ND ftraightway Jefus conftrained his difciples to get into a fhip, and to go before him unto the other fide, while he fent the multitudes away. And when he had fent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the fhip was now in the midft of the fea, tolfed with waves: for the wind was contrary. And in the fourth watch of the night, Jefus went unto them walking on the fed. And when the difciples faw him walking on the fea, they were troubled, faying, It is a fpirit; and they cried out for fear. But ftraightway Jefus fpake unto them, faying, Be of good cheer, it is I ; be not afraid. And Peter antwered him, and faid, Lord, if it be thou, bid me come unto thee on the water. And he faid, Come. And when Peter was come down out of the fhip, he walked on the water to go to Jefus. But when he faw the wind boifterous, he was afraid: and begining to fink, he cried, faying, Lord, fave me. And immediately Jefus ftretched forth his hand, and caught him, and faid unto him, O thou, of little faith, wherefore didft thou doubt? And when they were come into the fhip, the wind ceafed. Then they that, were in the fhip came and worfhipped him, faying, Of a truth thou ant the Son of God. Mathlere 14. 22-33.

## Woman of Canaun's daughter cured.

THEN Jefus went thence, and departed into the coafts of Tyre and Sidon. And behold, a woman of Canaan came out of the fame coafts, and cried unto him, faying, Have mercy on me, O Lord, thon fon of David; my daughter is grievoufly vexed with a devil. But he anfwered her not a word. And his difciples cane and befought him, faying, Send her away, for fhe crieth after us. But he anfwered and faid, I am not fent, but unto the lof fheep of the houfe of Ifrael. Then came fhe and worfhipped him, faying, Lord, help me. But he anfwered and faid, It is not meet to take the children's bread and to caft it to dogs. And fle faid, Truth, Lord: yet the dogs eat of the crumbs which fall from their mafter's table. Then Jefus anfwered and faid unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Matthere 15.21-28.

## Our Suviour feedeth four thoufand.

THEN Jefus called his difciples unto him, and faid, I have compaffion on the multitude, becaufe they continue with me now three days, and have nothing to eat : and I will not fend them away fafting, left they faint in the way. And his difciples fay unto him, Whence fhould we have fo much bread in the wildernels, as to fill fo great a multitude? And Jefus faith unto them, How many loaves have ye? and they faid, Seven, and a ferv little firhes. And he commanded the multitude to fit down on the ground. And he took the feven loaves, and the fifhes, and gave thanks, and brake them, and gave to his difciples, and the difciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left, feven balkets full. And they that did eat were four thoufand men, befide women and children. Matthere 15.32-38.

## Blind man reflored.

AND Jefus cometh to Bethfaida, and they bring a hlind man unto him, and belought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he lad fpit on his eyes, and put his hand upon him, he afked him if he faw ought. And he looked up, and faid, I fee men, as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was reftored, and faw every man clearly. And he fent him away to his houfe, faying, Neither go into the town, nor tell it to any in the town.

Mark 8. 22-26.

## Crooked Woman made firaight.

AND as Jefus was teachingin one of the fynagogues on the fabbath, behold there was a wornan which had a pipirt of infirmity eighteen years, and was bowed together, and could in no wife lift up herfelf. And when Jefus law her, he called her to him, and faid unto her, Woman, thou art loofed from thine infirmity. And he laid his hands on her: and immediately fhe was made firaight, and glorified God. And the ruler of the fymagogue anfwered with indignation, becaufe that Jefus had healed on the fabbath-day, and faid unto the people, There are fix days in which men ought to work: in them therefore come and be healed, and not on the fabbathday. The Lord then anfwered him, and faid, Thou hypocsite,
hypocrite, doth not each one of you on the fabbath loofe his ox, or his afs from the fall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, thefe eighteen years, be loofed from this bond on the fabbath-day? And when he had faid thefe things, all his adverlaries were afhamed: and all the people rejoiced for all the glorious things that were done by him.

Lukie 13. 10-17.

## Our Saviour transfigured.

AND Jefus faid unto his difciples, Verily I fay unto you, that there be fome of them that fand here which thall not tafte of death, till they have feen the kingdom of God come with power. And after fix days Jefus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themfelves: and he was transfigured before them. And his raiment became flining, exceeding white as fnow; fo as no fuller on earth can white them. And there appeared unto them Elias, with Mofes: and they were talking with Jefus. And Peter anfwered, and faid to Jefus, Mafter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mofes, and one for Elias. For he wift not what to fay, for they were fore afraid. And there was a cloud that overlhadowed them: and a voice came out of the cloud, faying, This is my beloved Son: hear him. And fuddenly when they had looked round about, they faw no man any more, fave Jefus only with themfelves. And as they came down from the mountain, he charged them that they fhould tell no man what things they had feen, till the Son of man were rifen from the dead.

Mark 9. 1 -9.

## Lunatic healed.

AND when Jefus came to his difciples, he faw a great multitude about thein, and the feribes queftioning with them. And ftraightway all the people, when they beheld him, were greatly amazed, and running to him faluted him. And he alked the fcribes, What queftion ye with them? And one of the multitude anfwered and faid, Mafter, I have brought unto thee my fon, which hath a dumb firit: And wherefoever he taketh him, he teareth him; and he foameth, and gnafheth with his teeth, and pineth away: and I fpake to thy difciples, that they fhould caft him out, and they could not. He anfwereth him, and faith, O faithlefs generation,
generation, how long fhall I be with you? how long fhall I jiffer you? bring him unto me. And they brought him unto him: and when he faw him, fraightway the fpirit tare him, and he fell on the ground, and wallowed, foaming. And he afked his father, How long is it ago fince this came unto him? And he faid, Of a child. And oft-times it hath caft him into the fire, and into the waters to deftroy him: but if thou canf do any thing, have compaffion on us, and help us. Jefus faid unto him, If thou canf believe, all things are poffible to him that believeth. And fraightway the father of the child cried out, and faid with tears, Lord, I believe; help thou mine unbelief. When Jefus faw that the people came running together, he rebuked the foul fpirit, faying unto him, Thou dumb and deaf fpirit, I charge thee, Come out of him, and enter no more into him. And the fpirit cried, and rent him fore, and came out of him ; and he was as one dead, infomuch that many faid, He is dead. But Jefus took him by the hand, and lifted him up, and he arofe. And when he was come into the houfe, his difciples afked him privately, Why could not we caft him out? And he faid unto them, This kind can come forth by nothing, but by prayer and fafting. Mark 9. 14-29.

## Moncy takn from a filh.

A ND when Jefus and his difciples were come to Capernaum, they that received tribute noney came to Peter, and faid, Doth not your mafter pay tribute? He faith, Yes. And when he was come into the houfe, Jefus prevented him, faying, What thinkeft thou, Simon? Of whom do the kings of the earth take cuftom or tribute? of their own children, or of frangers? Peter faith unto him, Of frangers. Jefus faith unto him, Then are the children free. Notwithftanding, left we fhould offend them, go thou to the fea, and caft an hook, and take up the fifh that firf cometh up; and when thou haft opened his mouth, thou fhalt find a piece of money; that take, and give unto them for me and thee.

Mathere 17. 24-27.

## Tioo bind men reflored to fight.

A ND as they departed from Jericho, a great multitude followed him. And behold, two blind men fitting by the way fide, when they heard that Jefus pafled by, cried out, faying,
faying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, becaufe they fhould hold their peace: but they cried the more, faying, Have mercy on us, O Lord, thou fon of David. And Jefus food fill, and called them, and faid, What will ye that I fhould do unto you? They fay unto him, Lord, that our eyes may be opened. So Jefus had compaffion on them, and touched their eyes: and immediately their eyes received fight, and they followed him.

Matthew 20. 29-34.

## The Fig-tree curfed.

AND Jefus left them, and went out of the city into Bethany, and he lodged there. Now in the morning as he returned into the city, he hungered. And when he faw a fig tree in the way, he came to it, and found nothing thereon but leaves only, and faid unto it, Let no fruit grow on thee henceforward for ever. And prefently the fig tree withered away. And when the difciples faw it, they marvelled, faying, How foon is the fig tree withered away! Jefus anfivered and faid unto them, Verily I fay unto you, If ye have faith, and doubt not, ye fhall not only do this which is done to the fig tree, but alfo, if ye fhall fay unto this mountain, De thou removed, and be thou caft into the fea; it fhall be done. And all things whatfoever ye fhall afk in prayer, believing, ye fhall receive.

> Mathere 21. 17-22.

## Unclean $\int$ pirit cafl out.

A N D Jefus went into Capernaum; and fraightway on the fabbath day he entered into the fynagogue, and taught. And they were aftonifhed at his doftrine: for he taught them as one that had authority, and not as the fcribes. And there was in their fynagogue a man with an unclean firit ; and he cried out, faying, Let us alone; what have we to do with thee, thou Jefus of Nazareth? art thou come to deffroy us? I know thee who thou art, the Holy One of God. And Jefus rebuked him, faying, Hold thy peace, and come out of him. And when the unclean fpirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, infomuch that they queftioned among themfelves, faying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean fpirits, and they
do obey him. And immediately his fame fpread abroad throughout all the region round about Galilee.

Mark 1. 21-28.

## The afs and colt.

A ND when Jefus and his difciples drew nigh unto Jerufalem, and were come to Bethphage, unto the mount of Olives, then fent Jefus two difciples, faying unto them, Go into the village over againft you, and ftraightway ye thell find an afs tied, and a colt with her: loofe them, and bring them unto me. And if any man fay ought unto you, ye fhall fay, The Lord hath need of them ; and ftraightway he will fend them. All this was done, that it might be fulfilled which was fpoken by the prophet, faying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and litting upon an afs, and a colt, the fole of an afs. And the difciples went, and did as Jefus commanded them, and brought the afs, and the colt, and put on them their clothes, and they fict him thereon. And a very great multitude fpread their garments in the way; others cut down branches from the trees, and frawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hofuma to the Son of David: bleffed is he that cometh in the name of the Lord: Hofama in the higheft. Mathere 23. 1-9.

## Buyers and fellers driven out of the temple.

AND Jefus went into the temple of God, and car out all them that bought and fold in the temple, and overthrew the tables of the money-changers, and the feats of them that fold doves, and faid unto them, It is written, My houfe thall be called the houfe of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priefts and the fcribes faw the wonderful things that he did, and the children crying in the temple, and faying, Holanna to the Son of David: they were fore difpleafed, and faid anto him? Heareft thou what thefe fay? And Jefus faith unto them, Yea: have ye never read, out of the mouth of babes and fucklings thou haft perfected praife?

Miraculous draught of fifhes.
AND it came to pafs, that as the people preffed upon him to hear the word of God, he food by the lake of Gennefaret, and faw two fhips fanding by the lake: but the filliermen were gone out of them, and were wafhing their nets. And he entered into one of the Chips, which was Simon's, and prayed him that he would thruft out a little from the land. And he fat down, and taught the people out of the thip. Now when he had left fpeaking, he faid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anfwering, faid urto him, Mafter, we have toiled all the night, and have taken nothing: neverthelefs at thy word I will let down the net. Aud when they had this done, they inclofed a great multitude of filles: and their net brake. And they beckoned unto their partners which were in the other Chip, that they fhould come and help them. And they came, and filled both the chips, to that they began to fink. When Simon Peter faw it, he fell down at Jelus' knees, faying, Depart from me ; for I am a finful man, O Lord! For he was aftonifhed, and all that were with him, at the draught of the fifhes which they had taken : and fo was alfo James, and John, the fons of Zebedee, which were partners with Simon. And Jefus faid unto Simon, Fear not: from henceforth thou halt catch men. And when they had brought their fhips to land, they forfook all, and followed him.

> Widow's fon raifed.

AND it came to pals the day after, that he went into a city called Nain, and many of his difciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only fon of his mother, and the was a widow: and much people of the city was with her. And when the Lord faw her, he had compaffion on her, and faid unto her, Weep not. And he came and touched the bier: and they that bare him frood fill. And he faid, Young man, I lay unto thee, Arife. And he that was dead fat up, and began to fpeak. And he delivered him to his mother. And there came a fear on all: and they glorified God, faying, That a great prophet is rifen up among us; and, That God hath vifited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

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## Dropfy healed.

A ND it came to pafs, as he weṇt into the houfe of one of the chief Pharifees to eat bread on the fabbath day, that they watched him. And behold there was a certain man before him which had the dropfy. And Jefus anfwering fpake unto the lawyers and Pharifees, faying, Is it lawful to heal on the fabbath day? And they held their peace. And he took him and healed him, and let him go; and anfwered them, faying, Which of you fhall have an afs or an ox fallen into a pit, and will not ftraightway pull him out on the fabbath day? And they could not anfwer him again to thefe things.

Luke 14. 1-6.

## Ten lepers cleanfed.

A ND it came to pafs as he went to Jerufalem that he paffed through the midft of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which food atar off: and they lifted up their voices, and faid, Jefus, Mafter, have mercy on us. And when he faw them, he faid unto them, Go fhew yourfelves unto the priefts. And it came to pafs, that as they went, they were cleanfed. And one of them when he faw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. And Jefus anfwering faid, Were there not ten cleanfed? but where are the nine? There are not found that returned to give glory to God, fave this franger. And he faid unto him, Arile, go thy way: thy faith made thee whole. Luke 17.11-19.

## Water made reine.

A ND the third day there was a marriage in Cana of Galilee; and the mother of Jefus was there. And both Jefus was called, and his difciples, to the marriage. And when they wanted wine, the mother of Jefus faith unto him, they have no wine. Jefus faith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, whatfoever he faith unto you, do it. And there were fet there fix water-pots of ftone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jelus faith unto them, Fill the waterpots with water. And they filled them up to the brim. And

## Book VIII. SACRED LITERATURE.

he faith unto them, Draw out now, and bear unto the governor of the feaft. And they bare it. When the ruler of the feaft had tafted the water that was made wine, and knew not whence it was (but the fervants which drew the water knew) the governor of the feaft called the bridegroom, and faith unto him, every man at the beginning doth fet forth good wine; and when men have well drunk, then that which is worfe: but thou haft kept the good wine until now. This beginning of miracles did Jefus in Cana of Galilee, and manifefted forth his glory; and his difciples believed on him.

Fohn 2. 1-11.

## Nobleman's fon healed.

A ND there was a certain nobleman, whofe fon was fick at Capernaum. When he heard that Jefus was come out of Judea into Galilee, he went unto him, and befought him that he would come down and heal his fon: for he was at the point of death. Then faid Jefus unto him, Except ye fee ligns and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jefus faith unto him, Go thy way ; thy fon liveth. And the man believed the word that Jefus had fpoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend: and they faid unto him, Yefterday at the feventh hour the fever left him. So the father knew that it was at the fame hour, in the which Jefus faid unto him, Thy fon liveth; and himfelf believed and his whole houfe.

John 4. 46-53.

## Man aflicted $3^{8}$ years heyled.

AFTER this there was a feaif of the Jews, and Jefus went up to Jerufalem. Now there is at Jerufalem by the theep-market a pool, which is called in the Hebrew tongue, Bethefda, having five porches. In thefe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain feafon into the pool, and troubled the water: whofoever then firft after the troubling of the water ftepped in, was made whole of whatfoever difeafe he had. And a certain man was there, which had an infirmity thirty and eight years. When Jefus faw him lie, and knew that he had been now a long time in that cafe, he faith unto him, Wilt thou
l.e made whole? The impotent man anfwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another fteppeth down before me. Jefus faith unto him, Rife, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and waiked: and on the fame.day was the fabbath. The Jews therefore faid unto him that was cured, It is the fablath-ddy; it is not lawful for thee to cany thy led. He anfwered them, he that made me whole, the fame faid unto me, take up thy bed and walk. Then afked they him, What man is that which faid unto thee, take up thy bed and walk? And he that was healed, wift not who it was, for Jefus had conveyed himielf away, a multitude being in that place. Afterwards Jefus fincleth him in the temple, and laid unto him, Behold, thou art made whole : fin 110 more, left a worfe thing come unto thee. The man departed, and told the Jews that it was Jefns which had made him whole.

Joln 5. 1-35.

## Man lorn blind healed.

A ND as Jefus paffed by, he faw a man which was blind from his birth. And his difciples afked him, faying, Mafter, who did fin, this man, or his parents, that he was born blind? Jefus anfwered, Neither hath this man fimed, nor his parents: but that the works of God fhould be made manifen in him. I muf work the works of hin that fent me while it is day: the night cometh, when no man can work. As long as I am in the world, 1 am the light of the world. When he had thus fooken, he fpat on the ground, and made clay of the fpittle, and he anointed the eyes of the blind man with the clay, and faid unto him, Go, wafh in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and wafhed, and came feeing. The neighbours therefore, and they which before had feen him, that he was blind, faid, Is not this he, that fat and begyed? Some faid, This is he: others faid, he is like him: but he faid, I am he. Therefore faid they unto him, How were thine eyes opened? He anfwered and faid, A man that is called Jefus made clay, and anointed mine eyes, and faid unto me, Go to the pool of Siloam, and wafh: and I went and wafhed, and I received light. Then faid they unto him, Where is he? He faid, I know not. They brought to the l'harifces him that aforetime was blind. And it was the
fabbath-
fabbath-day when Jefus made the chay, and opened his eyes. Then again the Pharifees alfo afkechim how he had received his fight: He faid unto them, He put clay upon mine eyes, and I wafhed, and do fee. Therefore faid fome of the Pharifees, This man is not of God, becaufe he keepeth not the fabbath-day. Others faid, How can a man that is a finner do fuch miracles? And there was a divifion among them. They fay unto the blind man again, What fayeft thou of him, that he hath opened thine eyes? He faid, He is a prophet. But the Jews did not believe concerning him that he had been blind, and received his fight, until they called the parents of him that had received his fight. And they afked them, faying, is this your fon, who ye fay was born blind? How then doth he now fee? His parents anfwered them and faid, We know that this is our fon, and that he was born blind: but by what means he now fceth, we know not ; or who hath opened his eyes, we know not: he is of age; afk him: he fhall fpeak for himfelf. Thefe words fpake his parents, becaufe they feared the Jews: for the Jews had agreed already, that if any man did confefs that he was Chrift, he fhould be put out of the fynagogue. Therefore faid his parents, He is of age; afk him. Then again called they the man that was blind, arid faid unto him, Give God the praife: we know that this man is a finner. He anfwered and faid, Whether he be a finner, or no, I know not: one thing I know, that, whereas I was blind, now I fee. Then faid they to him again, What did he to thee? how opened he thine eyes? He anfwered them. I have told you already, and ye did not hear: wherefore would ye hear it again? will ye alfo be his difciples? Then they reviled him, and faid, 'Thou art his difciple; but we are Mofes' difciples. We know that God fpake unto Mofes: as for this fellow, we know not from whence he is. The man anfivered and faid unto them, Why, herein is a marvellous thing, that ye know not from whenee he is, and yet he hath opened mine eyes. Now we know that God heareth not finners : but if any man be a worhipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They anfwered and faid unto him, Thou waft altogether born in fins, and doft thou teach us? And they calt him out. Jefus heard that they had caft him out; and when he had found him, he faid unto him, Doft thou belicse on the Son of God? He anfwered and faid, Who is he, Lord, that I might believe
believe on him? And Jefus faid unto him, Thon haft both feen him, and it is he that talketh with thee. And he faid, Lord, I believe. And he worthipped him. Aud Jefus faid, For judgment I am come into this world, that they which fee not might fee; and that they which fee might be made blind. And fome of the Pharifees which were with him, heard thefe words, and faid unto himi, Are we blind alfo? Jefus faid unto them, if ye were blind, Ye fhould have no fin : but now ye fay, We fee; therefore your fin remaineth.

Fohn gth chapter.

## Lazarus raifed.

NOW a certain man was fick, named Lazarus, of Bethany, the town of Mary and her fifter Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whofe brother Lazarus was fick.) Therefore his fiffers fent unto him, faying, Lord, behold, he whom thou loveft is fick. When Jefus heard that, he faid, This ficknels is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jefus loved Martha, and her fifter, and Lazarus. When he had heard therefore that he was fick, he abode two days fill in the fame place where he was. Then after that faith he to his difciples, Let us go into Judea again. His difciples fay unto him, Mafter, the Jews of late fought to fone thee ; and goeft thou thither again? Jefus anfwered, Are there not twelve hours in the day? if any man walk in the day, he ftumbleth not, becaule he feeth the light of this world. But if a man walk in the night, he ftumbleth, becaufe there is no light in him. Thefe things faid he: and after that he faith unto them, Our friend Lazarus fleepeth, but I go, that I may awake him out of fleep. Then faid his dilciples, Lord, if he fleep, he fhall do well. Howbeit, Jefus fpake of his death: but they thought that he had fpoken of taking of reft in fleep. Then faid Jefus unto them plainly, Lazarus is dead. And I am glad for your fakes that I was not there, to the intent you may believe: neverthelefs, let us go unto him. Then faid Thomas, which is called Didymus, unto his fellow difciples, Let us alfo go, that we mas dic with him. Then when Jefus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerufalem, about filteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as foon as fhe heard
that Jefus was coming, went and met him: but Mary fat fill in the houfe. Then faid Martha unto Jefus, Lord, if thou hadft been here, my. brother had not died. But I know, that even now, whatfoever thou wilt afk of God, God will give it thee. Jefus faith unto her, Thy brother fhall rife again. Martha faith unto him, I know that he fhall rife again in the refurrection at the laft day. Jefus faid unto her, I am the refurrection, and the life: he that believeth in me, though he were dead, yet fhall he live: and whofoever liveth and believeth in me, fhall never die. Believeft thou this? She faith unto him, Yea, Lord: I believe that thou art the Chrift, the Son of God, which fhould come into the world. And when fhe had fo faid, fhe went her way, and called Mary her fifter, fecretly, faying, The Mafter is come, and calleth for thee. As foon as fhe heard that, fhe arofe quickly, and came unto him. Now Jefus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the houfe, and comforted her, when they faw Mary, that fhe rofe up haftily and went out, followed her, faying, She goeth unto the grave to weep there. Then when Mary was come where Jefus was, and faw him, fhe fell down at his feet, faying unto him, Lord, if thou hadft been here, my brother had not died. When Jefus therefore faw her weeping, and the Jews alfo weeping which came with her, he groaned in the fpirit, and was troubled, and faid, Where have ye laid him? They faid unto him, Lord come and fee. Jefus wept. Then faid the Jews, Behold, how he loved him! And fome of them faid, Could not this man, which opened the eyes of the blind, have caufed that even this man fhould not have died? Jefus therefore again groaning in himfelf, cometh to the grave. It was a cave, and a fione lay upon it. Jefus faid, Take ye away the fone. Martha, the fifter of him that was dead, faith unto him, Lord, by this time he finketh: for he hath been dead four days. Jefus faith unto her, Said I not unto thee, that if thou wouldelt believe, thou fhouldef fee the glory of God? Then they took away the fone from the place where the dead was laid. And' Jefus lifted up his eyes, arid faid, Father, I thank thee that thou haft heard me. And I knew that thou heareft me always: but becaufe of the people which ftand by I faid it, that they may believe that thou haft fent ine. And when he thus had fpoken, he cried with a loud voice, Lazarns, come furth. And he that was de ${ }^{\circ}$ Vol. III.
came forth, bound hánd and foot with grave-clothes: and his face was bound about with a napkin. Jefus faith unto them, Loofe him, and let him go. Then many of the Jews which came to Mary, and had feen the things which Jefus did, believed on him. But fome of them went their ways to the Pharifees, and told them what things Jefus had done. Then gathered the chief priefts and the Plarifees a council, and faid, What do we? for this man docth many miracles. If we let him thus alone, all men will believe on him; and the Romans fhall come and take away both our place and nation. And one of them, named Caiaphas, being the high prieft that fame year, faid unto them, Ye know notling at all, nor confider that it is expedient for 115 , that one man fhould die for the people, and that the whole nation perifh not. And this lpake he not of himfelf: but being higis prieft that year, he prophefied that Jefus fhould die for that nation: and not for that nation only, but that alfo he fhould gather together in one, the children of God that were fcattered abroad. Then from that day forth they took counfel together for to put him to death. Jefus therefore walked no more openly among the Jews; but went thence unto a comntry uear to the wildernefs, into a city called Ephraim, and there continued with his difciples. And the Jews palfover was nigh at hand: and many went out of the country up to lerufalem before the palfover to purify themfelves. Then fought they for Jefus, and lipake anong themfelves, as they fiood in the temple, What think ye, that he will not come to the feaft? Now both the chief priefts and the Pharifees had given a commandment, that if any manknew where he were, he fhould fhew it, that they might take him.

Foln 11. 1-57.

## Large draught of fifles.

A FTER thefe things, Jelus fhewed himfelf again to the difciples at the fea of Tiberias; and ola this wife fhewed he himfelf: there were together Simon Peter, and Thomas called Didyms, and Nathanael of Cana in Galilee, and the fons of Zebedee, and two other of his difciples. Simon Peter faith unto them, 1 go a lifhing. They fay unto him, We alfo go with thee. They went forth and entered into a hip immediately; and that might they caught nothing. But when the nionnin, wis now come, Jelus food on the fhore: But t. - dilciples kne not that it was Jelus. Then Jefins faith unl-them, Children, have ye any meat? They anfwered him,
him, No. And he faid unto them, Caft the net on the right fide of the fhip, and ye fhall find. They caft therefore, and now they were not able to draw it for the inultitude of filhes. Therefore that difciple whom Jefus loved, faith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fifhers coat unto him (for he was naked) and did caft himfelf into the fea. And the other difciples came in a little fhip, for they were not far from land, (but as it were two hundred cubits) dragging the net with fifhes. As foon then as they were come to land, they faw a fire of coals there, and fifh laid thereon, and bread. Jefus faith unto them, Bring of the fifh, which ye have now caught. Simon Peter went up, and drew the net to land full of great fifhes, an hundred and fifty and three: and for all there were fo many, yet was not the net broken. Jefus faith unto them, Come and dine. And none of the difciples durft afk him, Who art thou? knowing that it was the Lord. Jefus then cometh, and taketh bread, and giveth them, and fifh likewife. This is now the third time that Jefus fhewed himfelf to his difciples, after that he was rifen from the dead.

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\text { Gohn } 2 \mathrm{I} . \mathrm{I}-14 .
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Vurious other Miracles.
A ND Jefus went about all Galilee teaching in their fynagogues, and preaching the gofpel of the kingdom, and healmig all manner of ficknefs, and all manner of difeafe among the people. And his fame went throughout all Syria: and they brought unto him all fick people that were taken with divers difeafes, and torments, and thofe which were poffeffed with devils, and thofe which were lunatick, and thofe that frad the pally; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerufalem, and from Judea, and from beyond Jordan.

And there are alfo many other things which Jefus did, the which, if they fhould be written every one, I fuppofe that even the world itfelf could not contain the books that fhould be written. Amen.

Matthere 4. 23, 24, 25, and Fohn 21. 25.

## Apofles Speak divers languages.

AND when the day of Penten was fury come, they were all with one accord in oun place. And fudderly there
came a found from heaven, as of a rufhing mighty wind, and it filled all the houfe where they were fitting. And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them: and they were all filled with the Holy Ghof, and began to fpeak with other tongues, as the fpirit gave them utterance. And there were dwelling at Jerufalem, Jews, devout men, out of every nation under heaven. Now when this was noifed abroad, the multitude came together, and were confounded, becaufe that every man heard them fpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all thefe which fpake, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mefopotamia, and in Judea, and Cappadocia, in Pontus, and Afia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ftrangers of Rome, Jews and profelytes, Cretes and Arabians, we do hear them fpeak in our tongues the wonderful works of God.

ACts 2. 1-11.

## Peter and folin reflore a lame man.

N OW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to afk alms of them that entered into the temple. Who feeing Peter and John about to go into the temple, afked an alms. And Peter faftening his eyes upon him, with John, faid, Look on us. And he gave heed unto them, expecting to receive fomething of them. Then Peter faid, Silver and gold have I none; but fuch as I have, give I thee: in the name of Jefus Chrift of Nazareth, rife up and walk. And he took him by the right hand, and lifted him up; and immediately, his feet and ancle-bones received ftrength. And he leaping up, food, and walked, and entered with them into the temple, walking, and leaping, and praifing God. And all the people faw him walking and praifing God. And they knew that it was he which fat for alms at the Beantiful gate of the temple: and they were filled with wonder and amazcment at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. Acts 3. 1-11.

## Death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, fold a poffeffion, and kept back part of the price, his wife alfo being privy to it, and brought a certain part, and laid it at the apoftles' feet. But Peter faid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghof, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was fold, was it not in thine own power? why haft thou conceived this thing in thine, heart? thou haft not lied unto men, but unto God. And Ananias hearing thefe words, fell down and gave up the ghoft: and great fear came on all them that heard thefe things. And the young men arofe, wound him up, and carricd him out, and buried him. And it was about the fpace of three hours after, when his wife, not knowing what was done, came in. And Peter anfwered unto her, Tell me whether ye fold the land for fo much. And fhe faid, Yea, for fo much. Then Peter faid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy hufband are at the door, and fhall carry thee out. Then fell fhe down ftraightway at his feet, and yielded up the ghoft: and the young men came in, and found her dead, and carrying her forth, buried her by her hufband. And great fear came upon all the church, and upon as many as heard thefe things.

ACts 5. 1-11.

## The apoflles releafed from prifon:

AND by the hands of the apofles were many figns and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the reft durft no man join himfelf to them : but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) infomuch that they brought forth the fick into the freets, and laid them on beds and couches, that at the leaft the fhadow of Peter paffing by, might overfhadow fome of them. There came alfo a multitude out of the cities round about unto Jerufalem, bringing fick folks, and them which were vexed with unclean fpirits: and they were healed every one: Then the high prieft rofe up, and all they that were with him; which is the fect of the Sadducees; and were filled with indignation, and laid their hands on the apoftles, and put them in the common prifon. But the
angel of the Lord by night opened the prifon doors, and . brought thein forth, and faid, Go, fand and fpeak in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morring, and taught. But the high prieft came, and they that were with him, and called the council together, and all the Senate of the children of Ifrael, and fent to the prifon to have them brought. But when the officers came, and found them not in the puifon, they returned, and told, faying, The prifon truly found we fhut with all fafety, and the keepers ftanding without before the doors: but when we had opened, we found no man within. Now when the highprieft, and the captain of the temple, and the chief priefts heard thefe things, they doubted of them whereunto this would grow. Then came one and told them, faying, Behold, the men whom ye put in prifon are fanding in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, left they fhould have been ftoned. And when thefy had brought them, they fet them before the council: and the high prieft afked them, faying, Did not sve fraitly command you, that ye fhould not teach in this name? and behold, ye have filled Jcrufalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apoftles anfwered and faid, We ought to obey God rather than men. The God of our Fathers raifed up Jefus, whom ye flew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Ifrael, and forgivenefs of fins. And we are his witnelfes of thefe things; and fo is alfo the Holy Ghoff, whom God hath given to them that obey him.

Acts 5. 12-32.

## Eneas healed of the palfy.

AND it came to pafs, as Peter paffed thronghout all quarters, he came down alfo to the faints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was fick of the palfy. And Peter faid unto him, Eneas, Jefus Chrift maketh thee whole: arife, and make thy berl. And he arofe immediately. And all that civelt at Lydde, and Saron, faw him, and tumed to the Lord. Aits 9. 32-35.

## Tabitha raifed from the dcad.

NOW there was at Joppa a certain difciple named Tabitha, which by interpretation is called Dorcas: this wornan was full of good works and alms-deeds which the did. And it came to pafs in thofe days, that fhe was fick and died; whom wherr they had wathed, they laid her in an upper chamber. And forafmuch as Lydda was nigh to Joppa, and the difciples had heard that Peter was there, they fent unto him two men, defiring him that he would not delay to come to them. Then Peter arofe and went with them. When he was come, they brought him into the upper chamber: and all the widows food by him weeping, and thewing the coats and garments which Dorcas made, while fhe was with them. But Peter put them all forth, and kneeling down, and prayed; and turning him to the body, faid, Tabitha, arife. And the opened her eyes: and when the faw Peter, fhe fat up. And he gave her his laand, and lifted her up, and when he had called the faints and widows, he prefented her alive. And it was known throughout all Joppa ; and many believed in the Lord.

Acts 9. 39-42.

Saint Peter delivered ly an angel.
NO W about that time Herod the king fretched forth' his hands to vex certain of the church. And he killed James the brother of John with the fiword. And becaufe he faw it pleafed the Jews, he proceeded further to take Peter alfo. Then were the days of unleavened bread. And when he had apprehended him, he put him in prifon, and delivered him to four quaternions of foldiers to keep him; intending after Eafter to bring him forth to the people. Peter therefore was kept in prifon: but prayer was made without ceafing of the church unto God for him. And when Herod would have brought him forth, the fame night Peter 'was fleeping between two foldiers, bound with two chains: and the keepers before the door kept the prifon. And behold, the angel of the Lord came upon him, and a light fhined in the prifon: and he fmote Peter on the fide, and raifed him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thy felf, and bind on thy fandals. And fo he did. And he faith unto him, Caft thy garment about thee and follow me. And he went out and followed him; and wift not that it was true which was done by the angel; but thought he faw a
vifion. When they were paft the firf and the fecond ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and paffed on through one ftrect ; and forthwith the angel departed from him. And when Peter was come to himfelf, he faid, Now I know of a furety, that the Lord hath fent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Acts 12. 1-11.

## Puul healeth a cripple.

AND there fat a certain man at Lyftra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the fame heard Paul fpake: who ftedfaftly beholding him, and perceiving that he had faith to be healed, faid with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people faw what Paul had done, they lifted up their voices, faying in the fpeech of Lycaonia, The Gods are come down to us in the likenefs of men. And they called Barnabas, Jupiter: and Paul, Mercurius, becaufe he was the chief fpeaker.

Acts 14. 8-rı.

## Paul cafcth out a spirit of divination.

AND on the fabbath we went out of the city, by a river fide, where prayer was wont to be made; and we fat down, and fpake unto the women which reforted thither. And a certain woman named Lydia, a feller of purple, of the city of Thyatira, which worfhipped God, heard us: whofe heart the Lord opened, that fhe attended unto the things which were fpoken of Paul. And when flie was baptized, and her houfhold, fhe befought us, faying, If ye have judged me to be faithful to the Lord, come into my houfe, and abide there. And the conftrained us. And it came to pafs, as we went to prayer, a certain damfel poffeffed with a fpirit of divination met us, which brought her mafters much gain by foothfaying: the fame followed Paul and us, and cried, faying, Thefe men are the fervants of the mof high God, which fhew unto us the way of falvation. And this did fhe many days. But Paul, being grieved, turned and faid
to the fipit, I command thee in the name of Jefus Chrift to come out of her. And he came out the fune hour.

Aits 16. 13-18.

Paul and Silas delivered from prifon.
AND when Paul and Silas were in prifon at midnight they prayed, and fang praifes unto God: and the prifoners heard them. And fuddenly there was a great earthquake, fo that the foundations of the prifon were fhaken: and immediately all the doors were opened, and every one's bands were looled. And the keeper of the prifon awaking out of his fleep, and feeing the prifon doors open, he drew out his fword, and would have killed himfelf, fuppofing that the prifoners had been fled. But Paul cried with a loud voice, faying, Do thyfelf no harm: for we are all here. Then he called for a light, and fprang in, and cane trembling, and fell down before Paul and Silas, and brought them out, and faid, Sirs, what muft I do to be faved? and they faid, Believe on the Lord Jefus Chrift, and thou fhalt be faved, and thy houfe. And they fpake unto him the word of the Lord, and to all that were in his houfe. And he took them the fame hour of the night, and wathed their fripes; and was baptized, he and all his ftraightway. And when they had brought them into his houfe, he fet meat before them, and rejoiced, believing in God with all his houfe. And when it was day, the magifrates fent the ferjeants, faying, Let thofe men go. And the keeper of the prifon told this faying to Paul, The magiftrates have fent to let you go: now therefore depart, and go in peace. But Paul faid unto them, They have beaten us openly uncondemned, being Romans, and have caft us into prifon; and now do they thruft us out privily? nay verily; but let them come themfelves and fetch us out. And the ferjeants told thefe words unto the magiftrates: and they feared, when they heard that they were Romans. And they came and befought them, and brought them out, and defired them to depart out of the city. And they went out of the prifon, and entered into the houfe of Lydia: and when they had feen the brethren, they comforted them and departed.

Ats 16. 25-40.

Eutychus raifed from the dead.
A ND we failed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days;
where we abode feven days. And upon the firf day of the week, when the difciples came together to break bread, Pank preached unto them, ready to depart on the morrow; and continued his fpeech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there fat in a window a certain young man named Eutychus, being fallen into a deep fleep: and as Paul was long preaching, he funk down with fleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, faid, Trouble not yourfelves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, fo he departed. And they brought the young man alive, and were not a little comforted.

Alts 20. 6-12.

## Paul delivered from the viper.

AND when they were efcaped, then they knew that the ifland was called Melita. And the barbarous people fhewed us no little kindnefs: for they kindled a fire, atio received us every one, becaufe of the prefent rain, and becaufe of the cold. And when Paul had gathered a bundle of fticks, and laid them on the fire, there came a viper out of the heat, and faftened on his hand. And when the barbarians faw the venomous beaft hang on his hand, they faid among themfelves, No doubt, this man is a murderer, whom, though he hath efcaped the fea, yet vengeance fuffereth not to live. And he hook off the beaft into the fire, and felt no harm. Howbeit, they looked when he fhould have fwollen, or fallen down dead fuddenly: but after they had looked a great while, and faw no harm come to him, they changed their minds, and faid that he was a god.

Acts 28. I -6.

## Publius' father healed of a fever and bloody' foux.

1 N the fame quarters were poffeffions of the chief man of the illand, whofe name was Publius; who received us and lodged us three days courteoufly. And it came to pafs, that the father of Publius lay fick of a fever and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him. So when this was done, others alfo, which had difeafes in the ifland came, and were healed:
healed: who alfo honoured us with many honours; and when we departed, they laded us with fuch things as were neceffary. Aifs 18.7-10.

## P A R A B L E S.

fotham's parable.
THE trees went forth on a time to anoint a king over them; and they faid unto the olive tree, Reign thou over us. But the olive tree faid unto them, Should I leave iny fatnefs, wherewith by me they Honour God and man, and go to be promoted over the trees? And the trees faid to the fig tree, Come thou, and reign over us. But the fig tree laid unto them, Should I forfake my fweetnefs', and my good fruit, and go to be promoted over the trees? Then faid the trees unto the vine, Come thou, and reign over us. And the vine faid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then faid all the trees unto the bramble, Come thou, and reign over us. And the bramble faid unto the trees, If in truth ye anoint me king over you, then come and put your truft in my fhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.
fudges $9.8-15$.

## Nathun's parable.

AN D the Lord fent Nathan unto David. And he came unto him, and faid unto him, There were two men, in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds : but the poor man had nothing fave one little ewe-lamb, which he had bought and nourifhed up: and it grew up together with him, aud with his children: it did eat of his own meat, and drank of his own cup, and lay in his bofom, and was unto him as a daughter. And there came a traveller unto the rich man, and he fpared to take of his own flock, and of his own herd to drefs for the wayfaring man that was come unto him, but took the poor man's lamb, and dreffed it for the man that was come to him. And David's anger was greatly kindled againft the man; and he faid to Nathan, As the Lord liveth,
the man that hath done this thing fhall furely die; and he fhall reftore the lamb four-fold, becaufe he did this thing, and becaufe he had no pity. 2 Samuel 12. 1-6.

## Parable of the ufelefs vine.

AND the word of the Lord came unto me, faying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the foreft? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any veffel thereon? Behold, it is caft into the fire for fucl; the fire devoureth both the ends of it, and the midf of it is burned: is it meet for any work? Behold, when it was whole it was meet for no work: how much lefs fhall it be meet yet for any work when the fire hath devoured it, and it is burned? Therefore thus faith the Lord God; As the vine tree among the trees of the foref, which I have given to the fire for fuel, fo will I give the inhabitants of Jerufalem. And I will fet my face againft them: they fhall go out from one fire, and another fire fhall devour them: and ye thall know that I am the Lord, when I fet my face againft them. And I will make the land defolate, becaufe they have committed a trefpafs, faith the Lord God.

Ezekiel 15 th chapter.

## Parable of the vuretched infant.

A G A IN the word of the Lord came unto me, faying, Son of man, caufe Jerufalem to know her abominations, and fay, Thus faith the Lord God unto Jerufalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thon waft born, thy navel was not cut, neither waft thou wafhed in water to fupple thee; thou waft not falted at all, nor fwaddled at all. None eye pitied thee, to do any of thefe unto thee; to have compaffion upon thee: but thou waft caft out in the open field to the lothing of thy perfon, in the day that thou waft born. And when I paffed by thee, and faw thee polluted in thine own blood, I faid unto thee, when thou waft in thy blood, Live. I have caufed thee to muliply as the bid of the field, and thou haft increafed and waxen great, and thou art come to excellent ornaments: thy breafts are fafhioned, and thine hair is grown, whereas thou waft naked and bare. Now when I paffed by thee, and looked
looked upon thee, behold thy time was the time of love: and I fpread my' fkirt over thee, and covered thy nakednefs: yea, I fware unto thee, and entered into a covenant with thee, faith the Lord God, and thou becameft mine. Then wafhed I thee with water; yea I throughly wafhed away thy blood from thee, and I anointed thee with oil. I clothed thee allo with broidered work, and thod thee with badgers' fkin, and I girded thee about with fine linen, and I covered thee with filk. I decked thee alfo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus waft thou decked with gold and filver; and thy raiment was of fine linen, and filk, and broidered work; thou didft eat fine four, and honey, and oil ; and thou waft exceeding beautiful, and thou didft profper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through my comelinefs which I had put upon thee, faith the Lord God. But thou didft truft in thine own beauty, and playedft the harlot becaufe of thy renown, and pouredft out thy fornications on every one that paffed by; his it was. And of thy garments thou didft take, and deckedft thy high places with divers colours, and playedft the harlot thereupon: the like things flaall not come, neither fhall it be fo. Thou haft alfo taken thy fair jewels of my gold, and of my filver, which I had given thee, and madef to thyfelf inuages of men, and didft cominit whoredom with them, and tookef thy broidered garments, and coveredft them, and thou haft fet mine oil and mine incenfe before them. My meat alfo which I gave thee, fine flour, and oil and honey, wherewith I fed thee, thou haft even fet it before them for a fweet favour ; and thus it was, faith the Lord God. Moreover, thou haft taken thy fons and thy daughters, whom thou haft bome unto me, and thefe haft thou facrificed unto them to be devoured. Is this of thy whoredom a fmall matter, that thou haft flain my children, and delivered them to caufe them to pafs through the fire for them? And in all thine abomindtions, and thy whoredoms thou haf not remembered the days of thy youth when thou waft naked and bare, and waft polluted in thy blood. And it came to pafs after all thy wickednefs, (Woe, woe unto thee! faith the Lord God ;) that thou haft alfo built unto thee an eminent place, and haft made thee an high place in every frect. Thou haft built thy high place at every head of the way, and haft made thy beauty to be abhorred, and haft opened thy feet to every one that
piffed by, and multiplied thy whoredoms. Thou haft alfo cornmitted fornication with the Egyptians thy neighbours, great of flefh; and haft increafed thy whoredoms, to provoke me to anger. Behold therefore, I have ftretched out my hand over thee, and have diminifhed thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philiftines, which are anmamed of thy lewd way. Thou haft played the whore alfo with the Affyrians, becaufe thou waft unfatiable; yea, thou haft played the harlot with them, and yet couldef not be fatisfied. Thou haft moreover multipled thy fornication in the land of Canaan unto Chaldea, and yet thou waft not fatisfied herewith. How weak is thine heart, faith the Lord God, feeing thou doeft all thefe things, the work of an imperious whorifh woman; in that thou buildeft thine eminent place in the head of every way, and makeft thine high place in every ftreet : ' and haft not been as an harlot, in that thou fcorneft hire; but as a wife that committeth adultery, which taketh frangers inftead of her hufband! They give gifts to all whores: but thou giveft thy gifts to all thy lovers, and hireft them, that they may come unto thee on every fide for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveft a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, $O$ harlot, hear the word of the Lord. Thus faith the Lord God, Becaufe thy filthinefs was poured out, and thy nakednefs difcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didf give unto them ; behold therefore, I will gather all thy lovers with whom thou haft taken pleafure, and all them that thou haft loved, with all them that thou haft hated; I will even gather them round about againft thee, and will difcover thy nakednefs unto them, that they may fee all thy nakednefs. And I will judge thee as women that break wedlock and fhed blood are judged; and I will give thee blood in fury and jealoufy. And I willalfo give thee into their hand, and they fhall throw down thine emiuent place, and fall break down thy high places: they fhall frip thee alfo of thy clothes, and fhall take thy fair jewels, and leave thee naked and bare. They fhall alfo bring up a company againft thee, and they fhall fone thee with fones, and thruft thee through with their fwords. And they fhall burn thine houfes with fire, and execute judgments upon thee in the fight of many women: and I will caufe thee to ceafe from playing the harlut,

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harlot, and thou alfo fhalt give no hire any more. So will I make my fury toward thee to reft, and my jealoufy fhall depart from thee, and I will be quiet, and will be no more angry. Becaufe thou haft not remembered the days of thy youth, but haft fretted me in all thefe things: behold therefore, I alfo will recompenfe thy way upon thine head, faith the Lord God: and thou fhalt not commit this lewdnefs above all thine abominations. Behold, every one that ufeth proverbs fhall ufe this proverb againft thee, faying, As is the mother, fo is her daughter. Thou art thy mother's daughter, that lotheth her hufband and her children; and thou art the fifter of thy fifters, which lothed their hufbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder fifter is Samaria, fhe and her daughters that dwell at thy left hand; and thy younger fifter, that dwelleth at thy right hand, is Sodom and her daughters. Yet haft thou not walked after their ways, nor done after their abominations: but as if that were a very little thing, thou waft corrupted more than they in all thy ways. As I live, faith the Lord God, Sodom thy fifter hath not done, fie nor her daughters, as thou haft done, thou and thy daughters. Behold, this was the iniquity of thy fifter Sodom, Pride, fulnefs of bread, and abundance of idlenefs was in her and in her daughters, neither did the ftrengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore 1 took thern away as I faw good. Neither hath Samaria committed half of thy fins; but thou haft multiplied thine abominations more than they, and haft juftified thy fifters intall thine abominations which thou haft done. Thou alfo which haft judged thy fifters, bear thine own thame for thy fins that thou halt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alfo, and bear thy fhame, in that thou haft juftified thy fifters. When I fhall bring again their captivity, the captivity of Sodom and her daughters; and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midft of them : that thou mayeft bear thine own thame, and mayeft be confounded in all that thou haft done, in that thou art a comfort unto them. When thy fifters, Sodom and her daughters, fhall return to their former eftate, and Samaria and her daughters fhall return to their former eftate, then thou and thy daughters fhall return to your former eftate. For thy fifter Sodom was not mentioned by thy mouth in the day of thy pride: before thy wickednefs was
difcovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philiftines, which defpife thee round about. Thou hat borne thy lewdnefs and thine abomination, faith the Lord. For thus laith the Lord God; I will even deal with thee as thou haft done, which haft defpiled the oath in breaking the covenant. Neverthelefs, 1 will remember my covenant with thee in the days of thy youth, and I will eftablifh unto thee an everlafting covenant. Then thou fhalt remember thy ways and be afhamed, when thou fhalt receive thy filters, thine elder and thy younger; and I will give them unto thee for daughters: but not by thy covenant. And I will eftablifh my covenant with thee; and thou fhalt know that I am the Lord: that thou mayeft remember and be confounded, and never open thy mouth any more becaufe of thy fhame, when I am pacified toward thee for all that thou haft done, faith the Lord God.

Ezeliel 16th chapter.

Parable of the treo eargles, the zine, and cedar.
AND the word of the Lord came unto me, faying, Son of man, put forth a riddle, and fpeak a parable unto the houfe of Ifrael; and fay, Thus faith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheft branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick, he fet it in a city of merchants. He took alfo of the feed of the land, and planted it in a fruitful field; he placed it by great waters, and fet it as a willow tree. And it grew and became a fpreading vine of low fature, whofe branches turned toward him, and the roots thereof were under him: fo it became a rine, and brought forth branches, and fhot forth fprigs. There was alfo another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and thot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good foil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thurs faith the Lord God, Shall it profper? mall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it thall wither in all the leaves of har fpring, even without great power, or many people to pluct it up by the roots thereof.

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thereof. Yea, behold, being planted, fhall it profper? fhall it not utterly wither, when the eaft wind toucheth it? it fhall wither in the furrows where it grew. Moreover, the word of the Lord came unto me, faying, Say now to the rebellious houfe, Know ye not what thefe things mean? tell them, Behold, the king of Babylon is come to Jeruifalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king's feed, and made a covenant with him, and hath taken an oath of him: he hath alfo taken the mighty of the land: that the kingdom might be bafe, that it might not lift it felf up, but that by keeping of his covenant it might fand. But he rebelled againft him in fending his anibaffadors into Egypt, that they might give him horfes, and much people: flall he profper? fhall he efcape that doeth fuch things? or fhall he break the covenant, and be delivered ? As I. live, faith the Lord God, furely in the place where the king divelleth that made him king, whofe oath he defpifed, and whofe covenant he brake, even with him in the midft of Babylon he fhall dic. Neither fhall Pharaoh with his mighty army and great company make for himin the war, by cafting up mounts, and building forts, to cut off many perfons. Seeing he defpifed the oath, by breaking the covenant (when lo, he had given his hand) and hath done all thele things, he fhall not efcape. Therefore thus faith the Lord God, As I live, furely mine oath that he hath defpifed, and my covenant that he hath broken, even it will I recompenfe upon his own head. And I will fpread my net upon him, and he fhall be taken in my fnare, and I will bring him to Babylon, and will plead with him there for his trefpafs that he hath trefpaffed againft me. And all his fugitives with all his bands fhall fall by the fiword, and they that remain fhall be fcattered towards all winds: and ye fhall know that I the Lord have fpoken it. Thus faith the Lord God, I will alfo take of the higheft branch of the high cedar, and will fet it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Ifrael will I plant it: and it fhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it hall dwell all fowl of every wing, in the fhadow of the branches thereof fhall they dwell. And all the trees of the field fhall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourilh: I the Lord have fpoken, and have done it. Ezekiel 17th chap.

## Paralle of the lion's rolielp.

MOREOVER, take thou up a lamentation for the princes of Ifrael, and fay, What is thy mother? A lionefs: the liy down among lions, fhe nourifhed her whelps among young lions. And the brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations alfo heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when the faw that fhe had waited and her hope was loft, then fhe took another of her whelps, and made him a younig lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their defolate palaces, and lie laid wafte their cities; and the land was delolate, and the fulnefs thereof by the noife of his roaring. Then the nations fet againft him on every fide from the provinces, and fpread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice fhould no more be heard upon the inountains of $1 /$ rael.

Exeritel 19.1-9.

## Parable of the roafted vine.

TH Y mother is like a vine in thy blood, planted by the waters: ©he was fruitful and full of branches by reafon of many waters. And fhe had frong rods for the fceptres of theni that bear rule, and her fature was exalted among the thick branches, and fhe appeared in her height with the multitude of her branches. But hee was plucked up in fury, The was caft down to the ground, and the eaft wind dried up her fruit: her ftrong rods were broken and withered; the Lire confiumed them. And now fhe is planted in the wildernel's, in a dry and thirfty ground. And fire is gone out of a rod of her hanches, which hath devoured her fruit, fo that he hath no ftrong rod to be a fceptre to rulc. This is a lamentation, and frall be for a lamentation.

Ezekiel 19. 10-14.

## Puralle of Aholah and Aholibah.

THE word of the Lord came again unto me, faying, Sun of man, there wete two women, the daughters of one mother:

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mother: and they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breafts preffed, and there they bruifed the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her fifter: and they were mine, and they bare fons and daughters. Thus were their names: Samaria is Aholah; and Jerufalem Aholibah. And Aholah played the harlot when the was mine, and fhe doted on her lovers, on the Affyrians her neighbours, which were clothed with blue, captains and rulers, all of them defirable young men, horfemen riding upon horfes. Thus fhe committed her whoredoms with them, with all them that were the chofen men of Affyria, and with all on whom the doted: with all their idols the defiled herfelf. Neither left the her whoredoms brought from Egypt: for in her youth they lay with her, and they bruifed the breafts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Affyrians, upon whom the doted. Thefe difcovered her nakednefs: they took her fons and her daughters, and flew her with the fword: and the became famous among women; for they had executed judgment upon her. And when her fifter Aholibah faw this, fhe was more corrupt in her inordinate love than fhe, and in her whoredoms more than her fifter in her whoredoms. She doted upon the Affyrians her neighbours, captains and rulers, clothed moft gorgeoufly, horfemen riding upon horfes, all of them defirable young men. Then I law that fhe was defiled, that they took both one way, and that fhe increafed her whoredoms: for when the faw men pourtrayed upon the wall, the innages of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity: and as foon as fhe faw them with her eyes, fhe doted upon them, and fent melfengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and fhe was polluted with them, and her mind was alienated from them. So the difcovered her whoredoms, and difcovered her nakednefs: then my mind was alienated from her, like as my mind was alienated from her fifter, yet fhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein the had played the harlot in the land of Egypt. For he doted upon their paramours, whofe flefh is as the flefh of affes, and
whofe iffue is like the iffue of horfes. Thus thou calledft to remembrance the lewdnefs of thy youth, in bruifing thy teats by the Egyptians for the papssil thy youth. Therefore, O Aholibah, thus faith the Lord God, Bchold, I will raife up thy lovers againft thee, from whom thy mind is alienated, and I will bring them againf thee on etery fide: the Babylonians, and all the Chaldcans, Fekod, and Shoa, and Koa, and all the Affyrians with them; all of them defirable young men, captains and rulers, great lords and renowned, all of them riding upon horfes. And they fhall come againft thee with chariots, waggons, and wheels, and with an affembly of people, which fhall fet againft thee buckler and fhield, and helmet round about: and I will fet judgment before them, and they fhall judge thee according to their judgments. And I will fet my jealoufy againft thee, and they fhall deal furioufly with thee: they thall take away thy nofe and thine ears; and thy remnant fhall fall by the fword; they flall take thy fons and thy daughters; and thy refidue fhall be devoured by the fire. They fhall alfo ftrip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy lewdnefs to ceafe from thee, and thy whoredom brought from the land of Egypt: fo that thou thalt not lift up thine eyes unto them, nor remember Egypt any more. For thus faith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatef, into the hand of them from whom thy mind is alienated: and they fhall deal with thee hatefully, and fhall take away all thy labour, and fhall leave thee naked and bare: and the nakednefs of thy whoredoms thall be difcovered, both thy lewdnefs and thy whoredoms. I will do thefe things unto thee, becaufe thou haft gone a whoring after the heathen, and becaufe thou art polluted with then idols. Thou haft walked in the way of thy fifter ; therefore will I give her cup into thine hand. Thus faith the Lord God, Thou fhalt drink of thy fifter's cup deep and large : thou flalt be laughed to fcorn and had in derifion: it containeth minch. Thou fhalt be filled with drunkennels and forrow, with the cup of aftonifhment and defolation, with the cup of thy fifter Samaria. Thou fhalt even drink it and fuck it out, and thou fhalt break the fherds thereof, and pluck off thine own breafts: for I have fpoken it, faith the Lord God. Therefore thus faith the Lord God, Becaufe thou haft forgotten me, and caf me behind thy back, therefore bear thou alfo thy lewdnefs and thy whoredoms. The Lord faid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations :

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abominations; that they have committed adultery, and blood is in their hands, and with their idols have they coinmitted adultery, and have allo caufed their fons, whom they bare unto me, to pais for them through the fire to devour them. Moreover, this they have done unto me: they have defiled my fanctuary in the fame day, and have profaned my fabbaths. For when they had flain their children to their idols, then they came the fame day into my fandtuary to profane it ; and, lo, thus have they done in the midft of mine honfe. And furthermore, that ye have fent for men to come from far, unto whom a meffenger was fent; and, lo, they came: for whom thou didft wall thyfelf, paintedft thy eyes, and deckedft thyfelf with ornaments, and fateft upon a fately bed, and a table prepared before it, whereupon thou haft fet mine incenfe and mine oil. And a soice of a multitude being at eale was with her: and with the men of the common fort were brought Sabeans from the wildernefs, which put bracelets upon their hands, and beautiful crowns upon their heads. Then faid I unto her that was old in adulteries, Will they now commit whoredoms with her, and fhe with them? Yet they went in unto her as they go in unto a woman that playeth the harlot: fo went they in unto Aholah and unto Aholibah the lewd women. And the righteous men, they fhall judge them after the manner of adultereffes, and after the manner of women that fhed blood; becaufe they are adultereffes, and blood is in their hands. For thus faith the Lord God ; I will bring up a company upon them, and will give them to be removed and fpoiled. And the company fhall fone them with ftones, and difpatch them with their fwords: they flall flay their fons and their daughters, and burn up their houfes with fire. Thus will I caufe lewdnefs to ceafe out of the land, that all women may be taught not to do after your lewdnefs. And they fhall recompenfe your lewdnefs upon you, and ye fhall bear the fins of your idols; and ye fhall know that I am the Lord God.

Exekiel 23 d chapter.

## Parable of the boiling pot.

AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, faying, Son of man, write thee the name of the day, even of this fameday: the king of Babylon fet himfelf againf

Jerufalem this fame day: and utter a parable unto the rebellious houfe, and fay unto them, Thus faith the Lord God; Set on a pot, fet it on, and allo pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the fhoulder: fill it with the choice bones. Take the choice of the flock, and burn alfo the bones under it, and make it boil well, and let them feeth the bones of it therein. Wherefore thus faith the Lord God; Woe to the bloody city! to the pot whofe fcum is therein, and whofe fcum is not gone out of it! bring it out piece by piece: let no lot fall upon it: for her blood is in the midft of her ; The fet it upon the top of a rock; the poured it not upon the ground, to cover it with duft ; that it might caufe fury to come up to take vengeance, I have fet her blood upon the top of a rock; that it thould not be covered. Therefore thus faith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, confume the flefh, and fpice it well, and let the bones be burned. Then fet it empty upon the coals thereof, that the brafs of it may be hot, and may burn, and that the filthinefs of it may be molten in it, that the fcum of it may be confumed. She hath wearied herfelf with lies, and her great fcum went not forth out of her: her fcum flall be in the fire. In thy filthinefs is lewdnefs: becaufe I have purged thee, and thou waft not purged, thou fhalt not be purged from thy filthinefs any more till I have caufed my fury to reft upon thee. I the Lord have fooken it : it fhall come to pafs, and I will do it: I will not go back neither will I fpare, neither will I repent. According to thy ways, and according to thy doings, fhall they judge thee,' faith the Lord God.

Ezekiel 24, 1-14.

## Purable of the cedar in Lebanon.

AND it came to pafs in the eleventh year, in the third month, in the firf day of the month, that the word of the Lord came unto me, faying, Son of man, fpeak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatnefs? Behold, the Affyrian was a cedar in Lebanon with fair branches, and with a fhadowing fhroud, and of an high fature; and his top was among the thick boughs. The waters made him great, the deep let him up on high with her rivers running round about his plants, and fent out her little rivers unto all the trees of the field.

Therefore

Therefore his height was exalted above all the trees of the field, and his boughis were multiplied, and his branches became long becaufe of the multitude of waters, when he fhot forth. All the fowls of heaven made their nefts in his boughs, and under his branches did all the beafts of the field bring forth their young, and under his fhadow dwelt all great nations. Thus was he fair in his greatnefs, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chefnut trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: fo that all the trees of Eden, that were in the garden of God, envied himn. Therefore thus faith the Lord God; Becaufe thou haft lifted up thyfelf in height, and he hath fhot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he fhall furely deal with him; I have driven him out for his wickednefs. And ftrangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his fhadow, and have left him. Upon his ruin fhall all the fowls of the heaven remain, and all the beafts of the field fhall be upon his branches: to the end that none of all the trees by the waters exalt themfelves for their height, neither fhoot up their top among the thick boughs, neither their trees ftand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth in the midft of the children of men with them that go down to the pit. Thus faith the Lord God; In the day when he went down to the grave, I caufed a mourning, I covered the deep for him, and I reftrained the floods thereof, and the great waters were ftayed: and I caufed Lebanon to mourn for him: and all the trees of the field fainted for him. I made the nations to fhake at the found of his fall, when 1 caft him down to hell with them that defcended into the pit : and all the trees of Eden, the choice and beft of Lebanon, all that drink water flatll be comforted in the nether parts of the earth. They alfo went down into hell with him unto them that be flain with the fivord; and they that were his arm, that dwelt under his nadow in the midit of the heathen. To whom art thou thus like in glory and
in greatnefs among the trees of Eden? yet fhalt thou be brought down with the trees of Eden unto the nether parts of the earth : thou fhalt lie in the midt of the uncircumcifed with them that be flain by the fivord. This is Pharaoh, and all his multitude, faith the Lord God.

Ezeliel 3 if chapter

## Purable of the fower.

BEHOLD, a fower went forth to fow; and when he fowed, fome feeds fell by the way fide; and the fowls came and devoured them up: fome fell upon fony places, where they had not much earth: and forthwith they fprung up, becaule they had no deepnefs of earth: and when the fun was up, they were fcorched; and becaufe they had no root, they withered away. And fome fell among thorns; and the thorns fprung up and choked them: but other fell into good ground, and brought forth fruit, fome an hundred fold, fome fixty fold, fome thirty fold.

When any one heareth the word of the kingdom, and underfandeth it not: then cometh the wicked one, and catcheth away that which was fown in his heart: this is he which received feed by the way fide. But he that received the feed into fony places, the fame is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himfelf, but dureth for a while: for when tribulation or perfecution arifeth becaufe of the word, by and by he is offended. He alfo that received feed among the thorns, is he that heareth the word: and the cares of this world, and the deceitfulnefs of riches choke the word, and he becometh unfruitful. But he that received feed into the good ground is he that heareth the word, and underfandeth it ; which alfo beareth fruit ; and bringeth forth, fome an hundred fold, fome fixty, fome thirty. , Matthere 13. 3-8 \& 19-23.

## Parable of the tares.

THE kingdom of heaven is likened unto a man which fowed good feed in his field: but while men flept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was fprung up, and brought forth fruit, then appeared the tares alfo. So the fervants of the houflolder came, and faid unto him, Sir, didft not thou fow good feed
in thy field? from whence then hath it tares? He faid unto them, 'Ail enemy hath done this. The fervants faid unto him, Wilt thou then that werigo and gather them up? But he faid, Nay; left while ye gather up the tares, ye root up alfo the wheat with them. Let both grow together until the harveft : and in the time of harveft, I will fay to the reapers, Gather ye together firft the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

He that foweth the good feed is the Son of man: the field is the world: the good feed are the children of the kingdom: but the tares are the children of the wicked one : the enemy that fowed them is the devil : the harveft is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burned in the fire; fo fhall it be in the end of this world. The Son of man fhall fend forth his angels, and they flall gather out of his kingdom all things that offend, and them which do iniquity; and fhall caft them into a furnace of fire: there fhall be wailing and gnafhing of teeth. Then flall the righteous fhine forth as the fun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthere 13. 24-30 and 37-43.

## Parable of the muflard feed.

THE kingdom of heaven is like to a grain of muftardfeed, which a man took and fowed in his field. Which indeed is the leaft of all feeds: but when it is grown, it is the greateft among herbs, and becometh a tree: fo that the birds of the air come and lodge in the branches thereof.

Matthere 13. 31 and 32 .

Parable of the leaven.
THE kingdom of heaven is like unto leaven, which a woman took and hid in three meafures of meal, till the whole was leavened.

Matthere 13. 33.

## Parable of the treafure.

THE kingdom of heaven is like unto treafure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth, and felleth all that he hath, and buyeth that field.

## Parable of the merchant.

THE kingdom of heaven is like unto a merchant-man, feeking goodly pearls: who when he had found one pearl of great price, went and fold all that he had, and bought it.

Mathew 13. 45 and 46.

## Parable of the net.

THE kingdom of heaven is like unto a net that was caft into the fea, and gathered of every kind. Which, when it was full, they drew to fhore, and fat down, and gathered the good into veffels, but caft the bad away. So fhall it be at the end of the world: the angels fhall come forth, and fever the wicked from among the juft; and thall caft thens into the furnace of fire: there fhall be wailing and gnafhing of teeth.

Mallhce 13.47-50.

## Parable of the labourers in the vineyard.

THE kingdom of heaven is like unto a man that is an houfholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he fent them into his vineyard. And he went out about the third hour, and faw others fanding idle in the market-place, and faid unto them, Go ye alfo into the vineyard, and whatfoever is right, I will give you. And they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour, he went out, and found others flanding idle, and faith unto them, Why ftand ye here all the day idle? They fay unto him, Becaufe no man hath hired us. He faith unto them, Go ye alfo into the vineyard, and whatfoever is right, that fhall ye receive. So when even was come, the Lord of the vineyard faith unto his feward, Call the labourers, and give them their hire, beginning from the laft unto the firt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firft came, they fuppofed that they thould have received more, and they likewife received every man a penny. And when they had received it, they murmured againtt the good man of the houfe, faying, Thefe laft have wrought but one hour, and thou haft made them equal unto us, which have borne the burden and lieat of the day. But he aufwered one of them, and faid,
faid, Friend, I do thee no wrong: didf not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this laft, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil becaufe 1 am good? So the laft fhall be firft, and the firft laft: for many be called, but few chofen.

Matthere 20. 1-16.

## Parable of the treo fons.

A certain man had two fons, and he came to the firf, and faid, Son, go work to-day in my vineyard. And he anfwered and faid, I will not: but afterward he repented, and went. And he came to the fecond, and faid likewife. And he anfwered and faid, I go, fir, and went not. Whether of them twain did the will of his father? They fay unto him, The firf. Jefus faith unto them, Verily 1 fay unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteoufnefs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had feen it, repented not afterward, that ye might believe him.

Matthere 21. 28-32.

Parable of the houfholder.
THERE was a certain houfholder, which planted a vineyard, and hedged it round about, and digged a wineprefs in it, and built a tower, and let it out to hufbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the hufbandmen, that they might receive the fruits of it. And the hufbandmen took his fervants, and beat one, and killed another, and foned another. Again, he fent other fervants, more than the firf : and they did unto them likewife. But laft of all he fent unto them his fon, faying, They will reverence my fon. But when the hufbandmen faw the fon, they faid among themfelves, This is the heir, come, let us kill him, and let us feize on his inheritance. And they caught him, and caft him out of the vineyard, and flew him. When the Lord therefore of the vineyard cometh, what will he do unto thofe hufbandmen? They fay unto him, He will miferably deftroy thofe wicked men, and will let out his vineyard unto ot her hufbandmen, which will render him the fruits in their feafons. fcriptures, The fone which the builders rejected, the fame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore fay I unto you, The kingdom of God flall be taken from you, and given to a nation bringing forth the fruits thereof. And whofoever fhall fall on this fone, fhall be broken: but on whomfoever it fhall fall, it will grind him to powder.

> Mattherv 21. 33-44.

## Parable of the king's fon.

THE kingdom of heaven is like unto a certain king which made a marriage for his fon, and fent forth his fervants to call them that were bidden to the wedding: and they would not come. Again he fent forth other fervants, faying, Tell them which are bidden, Behold, 1 have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his fervants, and entreated them fitefully, and flew them. But when the king heard thereof, he was wroth: and he fent forth his armies, and deftroyed thofe murderers, and burned up their city. Then faith he to his fervants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye thall find, bid to the marriage. So thofe fervants went out into the highways, and gathered together all, as many as they found, both bad and good $:$ and the wedding was furnifhed with guefts. And when the king came in to fee the guefts, he faw there a man which had not on a weddinggarment: and he faith unto him, Friend, how cameft thou in hither, not having a wedding-garment? And he was fpeechlefs. Then faid the king to the fervants, Bind him hand and foot, and take him away, and caft him into outer darknefs: there fhall be weeping and gnafhing of teeth. For many are called, but few are chofen.

Mathere 22. 2-14.

## Parable of the ten virgins.

THEN fhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
bridegroom. And five of them were wife, and five were foolifh. They that were foolifh took their lamps, and took no oil with them, But the wife took oil in their veffels with their lamps. While the bridegroom tarried, they all flumbered and flept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all thofe virgins arofe, and trimmed their lamps. And the foolifh faid unto the wife, Give us of your oil ; for our lamps are gone out. But the wife anfwered, faying, Not fo; left there be not enough for us and you; but go ye rather to them that fell, and buy for yourfelves. And while they went to buy, the bridegroom cane: and they that were ready went in with him to the marriage: and the door was thut. Afterward came alfo the other virgins, faying, Lord, Lord, open to us. But he anfwered and faid, Verily I fay unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthere 25, 1-13.

## Parable of the talents.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own fervants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every one according to his feveral ability; and ftraightway took his journey. Then he that had received the five talents went and traded with the fane, and made them other five talents. And likewife he that had recsiy/d tw\%, he alfo gained other two. But he that had recelva. ${ }^{2}$ one, went and digged in the earth, and hid his lord's money. After a long time, the lord of thofe fervants cometh, and reckoneth with them. And fo he that had received five talents, came, and brought other five talents, faying, Lord, thou deliveredft unto me five talents: behold, I have gained befide them five talents more. His lord faid unto hin, Well done, thou good and faithful fervant: thou haf been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He alfo that had received two talents came, and faid, Lord, thou deliveredft unto me two talents: behold, I have gained two other talents belide them. His lord faid unto him, Well done, good and faithful fervant : thou haft been faitliful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Thenhe
which had received the one talent, came, and faid, Lord, I knew thee, that thou art an hard man, reaping where thou haft not fown, and gathering where thou haft not ftrawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou haft that is thine. His lord anfwered and faid unto him, Thou wicked and flothful fervant, thou kneweft that I reap where I fowed not, and gather where I have not ftrawed: thou oughteft therefore to have put my money to the exchangers, and then at my coming I fhould have received mine own with ufury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath fhall be given, and he fhall have abundance ; but from him that hath not thall be taken away even that which he hath. And caft ye the unprofitable fervant into outer darknefs: there fhall be weeping and gnafhing of teeth.

Matthere 25. 14-30.

## Parable of the laf judroment.

W HEN the Son of man fhall come in his glory, and all the holy angels with him, then fhall he fit upon the throne of his glory: and before him flall be gathered all nations; and he frall feparate them one from another, as a fhepherd divideth his fheep from the goats. And he fhall fet the fheep on his right hand, but the goats on the left. Then fhall the King fay unto them on his right hand, Come, ye bleffed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirfty, and ye gave me drink: I was a ftranger, and ye took me in: naked, and ye clothed me: I was fick, and ye vifited me: I was in prifon, and ye came unto me. Then fhall the righteous anfwer him, faying, Lord, when faw we thee an hungered, and fed thee? or thirfty, and gave thee drink? When faw we thee a franger, and took thee in? or naked, and clothed thee? Or when faw we thee fick, or in prifon, and came unto thee? And the king fhall anfiver and fay unto them, Verily I fay unto you, inafmuch as ye have done it unto one of the leaff of thefe my brethren, ye have done it unto me. Then flall he fay alfo unto them on the left hand, Depart from me, ye curfed, into everlafting fire prepared for the devil and his angels; for I was an hurngered, and ye gave me no meat: I was thirfy, and ye gave me no drink: I was a ftranger, and ye tool. me not in: naked, and ye clothed me not: lick, and
in prifon, and ye vifited me not. Then fhall they alfo anfwer him, faying, Lord, when faw we thee an hungered, or athirf, or a franger, or naked, or fick, or in prifon, and did not minifter unto thee? Then fhall he anfwer them, faying, Verily I fay unto you, inafmuch as ye did it not to one of the leaft of thefe, ye did it not to me. And thefe fhall go away into everlafing punifhment : but the righteous into life eternal.

Mathere 25.3I-46.

## Parable of the good Samaritan.

A ND behold, a certain lawyer food up, and tempted him, faying, Mafter, what fhall I do to inherit eternal life? He faid unto him, What is written in the law? how readeft thou? And he anfwering faid, Thou fhalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy ferength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou haft anfwered right: this do, and thou fhalt live. But he willing to juftify himfelf, faid unto Jefus, And who is my neighbour? And Jefus anfwering faid, A certain man went down from Jerufalem to Jericho, and fell among thieves, which fripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieft that way; and when he faw him, he paffed by on the other fide. And likewife a Levite, when he was at the place, came and looked on him, and paffed by on the other fide. But a certain Samaritan; as he journeyed, came where he was: and when he faw him, he had compaffion on him, and went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own beaf, and brought him to an inn, and took care of him. And on the norrow, when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him: and whatfoever thou fpendeft more, when I come again, I will repay thee. Which now of thefe three, thinkef thou, was neighbour unto him that fell among the thieves? And he faid, He that fhewed mercy on him. Then faid Jefus unto him, Go, and do thou likewife. Luke 10. 25-37.

Purable of the great fupper.
A certain man made a great fupper, and bade many: and fent his fervant at fupper time to fay to them that were bidden.
bidden, Come, for all things are now ready. And they all with one confent began to make excufe. The firf faid unto him, I have bought a piece of ground, and I muft needs go and fee it: I pray thee have me excufecl. And another laid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excufed. And another faid, 1 have married a wife, and thercfore I cannot come. So that fervant came, and thewed his Lord thefe things. Then the mafter of the houfe being angry faid to his fervant, Go out quickly, into the freets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou haft commanded, and yet there is room. And the Lord faid unto the fervant, Go out into the highways and hedges, and compel them to come in, that my houle may be filled. For I fay unto you, That none of thofe men which were bidden thall tafte of my fupper. Luke 14. 16-24.

> Parables of the lof gieep and pieces of money.

WHAT man of you having an hundred cheep, if he lofe one of them, doth not leave the ninety and nine in the wildernefs, and go after that which is loft until he find it? And when he hath found it, he layeth it on his fhoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoice with me; for I have found my fheep which was loft. I fay unto you, That likewife joy fhall be in heaven over one firner that repenteth, more than over ninety and nine juf perfons which need no repentance. Either what woman having ten pieces of filver, if the lofe one piece, doth not light a candle, and fiveep the houfe, and feek diligently till the find it? And when the hath found it, fhe calleth her friends and her neighbours together, faying, Rejoice with me; for I have found the piece which I had loft. Likewife, I fay unto you, There joy in the prefence of the angels of God over one finner that repenteth. - Luke 15.4-10.

## Parable of the prodigal fon.

A certain man had two fons: and the younger of them faid to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger fon gathered all together, and
and took his journey into a far country, and there wafted his fubftance with riotous living. And when he had fpent all, there arofe a mighty famine in that land; and he began to be in want. And he went and joined himfelf to a citizen of that country; and he fent him into his fields to feed fwine. And he would fain have filled his belly with the hufls that the fwine did eat : and no man gave unto him. And when he came to himfelf, he faid, How many hired fervants of my father's have bread enough and to fpare, and I perifh with hunger! I will arife, and go to my father, and will fay unto him, Father, I have finned againft heaven, and before thee, and am no more worthy to be called thy fon: make me as one of thy hired fervants. And he arofe, and came to his father. But when he was yet a great way off, his father faw him, and had compaffion, and ran, and fell on his neck, and kiffed him. And the fon faid unto him, Father, I have finned againft heaven and in thy fight, and am no more worthy to be called thy fon. But the father faid to his fervants, Bring forth the beft robe, and put it on him; and put a ring on his hand, and fhoes on his feet: and bring hither the fatted calf, and kill it: and let us eat and be merry. For this my fon was dead, and is alive again : he was loft, and is found. And they began to be merry. Now his elder fon was in the field: and as he came and drew nigh to the houfe, he heard mufic and dancing: and he called one of the fervants, and afked what thefe things meant? And he faid unto him, Thy brother is come: and thy father hath killed the fatted calf, becaufe he hath received him fafe and found. And he was angry, and would not go in: therefore came his father out, and intreated him. And he anfwering faid to his father, Lo, thefe many years do 1 ferve thee, neither tranfgreffed I at any time thy commandment; and yet thou never gaveft me a kid, that I might make merry with my friends: but as foon as this thy fon was come, which hath devoured thy living with harlots, thou haft killed for him the fatted calf. And he faid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we fhould make merry and be glad: for this thy brother was dead and is alive again ; and was loft and is found. Luke $15.11-3^{2}$.

## Parable of the unjuff תeaard.

THERE was a certain rich man which had a fteward; and the fame was acculed unto him, that he had wafted his goods. And he called him, and faid unto him, How is it that I hear this of thee? give an account of thy fewardfhip: for thou mayeft be no longer fteward. Then the fteward faid within himfelf, What thall I do? for my lord taketh away from me the frewardfhip: I cannot dig; to beg Iam afhamed. I am refolved what to do, that, when I an put out of the fewardfhip, they may receive me into their houfes. So he called every one of his lord's debtors unto him, and faid unto the firft, How much oweft thou unto my lord? and he faid, An hundred meafures of oil. And he faid unto him, Take thy bill, and fit down quickly, and write fifty. Then faid he to another, And how much oweft thou? and he faid, An hundred meafures of wheat. And he faid unto him, Take thy bill, and write fourcore. And the lord commended the unjuft fteward, becaufe he had done wifely: for the children of this world are in their generation wifer than the children of light. And I fay unto you, Make to yourfelves friends of the mammon of unrighteoufnefs; that, when ye fail, they may receive you into everlafting habitations. He that is faithful in that which is leaf, is faithful alfo in much; and he that is unjuft in the leaft, is unjuf alfo in much. If therefore ye have not been Taithful in the unrighteous mammon, who will commit to your truft the true riches? And if ye have not been faithful in that which is another man's, viho flall give you that which is your own? No fervant can lerve two mafters; for either he will hate the one, and love the other: or clfe he will hold to the onc, and defpife the other. Ye cannot ferve God and mammon.

Lúe 16. 1-13.

## Parable of Dives and Lazarus.

THERE was a certain rich man, which was clothed in purple and fine linen, and fured lumptuonfly every day: and there was a certain beggar naned Lazarus, which was laid at his gate full of fores, and deliring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his fores. And it came to pafs that the beggar died, and was carried by the angels into Abraham's bofom. The rich man allo died, and was buried; and in hell he lifted up his eyes, being in torments, and
feeth Abraham afar off, and Lazarus in his bofom. And he cried, and faid, Father Abraham, have mercy on nee, and fend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham-faid, Son, remember that thou in thy life-time receivedft thy good things, and likewife Lazarus evil things: but now he is comforted, and thou art tormented. And befide all this, between us and you there is a great gulf fixed: fo that they which would pafs from hence to you cannot: neither can they pals to us that would come from thence. Then he faid, I pray thee therefore, father, that thou wouldef fend him to my father's houfe; for I have five brethren: that he may teftify unto them, left they alfo come into this place of torment. Abraham faith unto him, They have Mofes and the prophets; let them hear them. And he faid, Nay, father Abraham: but if one went unto them from the dead they will repent. And he faid unto him, If they hear not Mofes and the prophets, neither will they be perfuaded, though one role from the dead.

Luke 16.19-31.

## Parable of the importunate friend.

WHICH of you thall have a friend, and fhall go unto him at midnight, and fay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to fet before lim? And he from within hall anfwer and fay, Trouble ne not: the doo: is now fhut, and my children are with me in bed; I cannot rife and give thee. I fay unto you, Though he will not rife and give him becaule he is his friend, yet becaufe of his importunity he will rife and give him as many as he needeth. And I fay unto you, Afk, and it fhall be given you; feek, and ye flall find; knock, and it fhall be opened unto you. For every one that afketh receiveth; and he that feeketh findeth: and to him that knocketh it fhall be opened. If a fon thall afk bread of any of you that is a father, will he give him a tone? or if he alk a fifh, will he for a fifh give him a ferpent? Or if he will afk an egg, will he offer him a fcorpion? If ye then, being evil, know how to give good gifts unto your children: how much more fhall your heavenly Father give the holy Spirit to them that afk him?

Luke 11.5-13.

## Patrable of the importunate reiduri.

THERE was in a city a judge which feared not God, neither regarded man: and there was a widow in that city; and the came unto him, faying, Avenge me of mirie adverfary. And he would not for a while: but afterward he faid within himfelf, Though I fear not God, nor regard man; yet becaufe this widow troubleth me, I will avenge her, left by her continual coming fhe weary me. And the Lord faid, Hear what the unjuf judge faith. And flall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, That he will avenge them fpeedily. Neverthelefs, when the Son of nam cometh, fhall he find faith on the earth? Luke 18.2-8.

## Parable of the Pharifee and publican.

T WO men went up into the temple to pray; the one a Pharifee, and the other a publican : the Pharifee food and prayed thus with himfelf, God, I thank thee that I am not as other men are, extortioners, unjuft, adulterers, or even as this publican. I faft twice in the week, I give tithes of all that I poffefs. And the publican fanding afar off, would not lift up fo much as his eyes unto heaven, but finote upon his breaft, faying, God be merciful to me a finner. I tell you, This man went down to his houfe juftified rather than the other: for every one that exalteth himfelf fhall beabafed; and he that humbleth himfelf flall be exalted.

Luke 18. 10-14.

## Parable of the ten pounds.

A certain nobleman went into a far country to receive for himfelf a kingdom, and to return. And he called his ten fervants, and delivered them ten pounds, and faid unto them, Occupy till I come. But his citizens hated him, and fent a melfage alter him, faying, We will not have this man to reiun over us. And it came to pafs, that when he was re$t$ urned, having received the kingdom, then he commanded thefe lex vants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the firf, faying, Lord, thy pound hath gained ten pounds. And he faid unto him, Well, thou good fervant; becaufe thou haft been faithfal in 2 very little, have thou authority over ten cities. And the fecond
fecond came, faying, Lord, thy pound hath gained five pounds. And he faid likewife to him, Be thou alfo over five cities. And another came, faying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, becaufe thou art an auftere man: thou takeft up that thou layedft not down, and reapeft that thou didft not fow. And he faith unto him, Out of thine own mouth wili I judge thee, thou wicked fervant. Thou kneweft that I was an auftere man, taking up that I laid not down, and reaping that I did not fow. Wherefore then gaveft not thou my money into the bank, that at my coming I might have required my own with ufury? And he faid unto them that fiood by, Take from him the pound, and give it to him that hath ten pounds. And they faid unto him, Lord, he hathe ten pounds. For I fay unto you, That unto every one which hath fhall be given, and from him that hath not, even that he hath fhall be taken away from him. But thofe mine enemies, which would not that I fhould reign over them, bring hither, and flay them before me. Luke 19. 12-27.

## Parable of the ling and his fervants.

THEN came Peter to him, and faid, Lord, how oft fhall my brother fin againft me, and I forgive him? till feven times? Jefus faith unto him, I fay not unto thee, Until feven times: but, Until feventy times feven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his fervants. And when he had begun to reckon, one was brought unto him which owed him ten thoufand talents. But forafmuch as he had not to pay, his lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down, and worfhipped him, faying, Lord, have patience with me, and I will pay thee all. Then the Lord of that fervant was moved with compaffion, and loofed him, and forgave him the debt. But the fame fervant went out, and found one of his fellow-fervants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, faying, Pay me that thou oweft. And his fellowfervant fell down at his feet, and befought him, faying, Have, patience with me, and I will pay thee all. And he would not: but went and caft him into prifon, till he fhould pay the debt. So when his fellow-fervants faw what was done, they were very forry, and came and told unto their lord all that was done. Then his lord, after that he had called him,
faid unto him, O thou wicked fervant, I forgave thee all that debt, becaufe thou defiredft me: Chouldeft not thou alio have had compaffion on thy fellow-fervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he fhould pay all that was dive unto him. So likewife fhall my heavenly Father doalfo unto you, if ye from your hearts forgive not every one his brother their trefpaffes.

Muthe:y 18. 2 I-35.

## Purable of the foolifh rich man.

A ND one of the company faid unto him, Mafer, fpeak to my brother, that he divide the inheritance with me. And he faid unto him, Man, who made me a judge or a divider over you? And he faid unto them, Take heed and beware of covetoufnefs : for a man's life confifteth not in the abundance of the things which he poffeffeth. And he fpake a parable unto them, faying, The ground of a certain rich man brought forth plentifully: and he thought within himfelf, faying, What fhall I do, becaufe I have no room where to beftow my fruits? And he faid, This will I do: I will pull down my barns, and build greater ; and there will I befow all iny fruits and my goods: and I will fay to my foul, Soul, thou haft much goods laid up for many years: take thine eafe, eat, drink, and be merry. But God faid unto lim, Thou fool, this night thy foul flall be required of thee: then, whofe fhall thofe things be which thou haft provided? So is he that layeth up treafure for himfelf, and is not rich toward God.

Luke 12. 13-21.

## Parable of the barren fg-trce.

A certain man had a fig-tree planted in his vineyand; and he came and fought fruit thereon, and found none. Then faid he unto the dreffer of his vineyard, Behold, thefe three years I come feeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the. ground? And he arsfivering faid unto bim, Lord, let it alone this year alfo, till 1 fhall dig about it and dung it : and if it bear fruit, well: and if not, then alter that thou fhalt cut it down.
Lube 13. 6-9.

## P A R T II.

Miracles and Parables from the ancient Heathen.

MIRACLES.

HOMER, in the 19 book of his Iliad, introduces Achilles addreffing the horfes which drew his chariot in the war of Troy, and one of them making anfwer in the following words, as tranflated by Mr. Pope:

Xanthus and Balius! of Podarges' frain,
(Unlefs ye boaft that heav'nly race in vain)
Be fwift, be mindful of the load ye bear,
And learn to make your mafter more your care:
Thro' falling fyuadrons bear my flaught'ring fword,
Nor, as ye left Patroclus, leave your Lord.
The gen'rous Xanthus, as the words he faid,
Seem'd fenfible of woe, and droop'd his head:
Trembling he flood before the golden wain,
And bow'd to duft the honours of his mane,
When, frange to tell! ( (o Juno will'd) he broke
Eternal filence, and portentous fpoke.
Achilles! yes! this day at leaft we bear
'Thy rage in fafety thro' the files of war:
But come it will, the fatal time muft come, Nor ours the fault, but God decrees thy doom.
Not thro' our crime, or flownef's in the courfe,
Fell thy Patroclus, but by heav'nly force;
The bright far-fhooting god who gilds the day,
(Confeft we faw him) tore his arms away.
No-could our fwiftnefs o'er the winds prevail,
Or beat the pinions of the weftern gale,
All were in vain-the Fates thy death demand,
Due to a mortal and immortal hand.
Then ceas'd for ever, by the Furies ty'd,
His fate-full voice. Th' intrepid chief reply'd
With unabated rage-So let it be !
Portents and prodigies are loft on me.
I know my fates: to die, to fee no more
My much-lov'd parents, and my native flore-
Enough - when heav'n ordains, I fink in night ;
Now perifh Troy! he faid, and rufh'd to fight.

LIVY,

LIVY, the celebrated Roman hiforian, abounds with Prodigies. Take the following, in his own words, as a fpecimen. The reft are equally nugatory:

Priufquam conful prætorefque in provincias proficifcerentur, fupplicatio fuit prodigiorum caufa. Capram fex hxdos uno fætu edidiffe, ex Piceno nunciatum eft: et Arctii pucrum natum unimanum: Amiterni terra pluiffe: Formiis portam murumque de cœlo tacta: et, quod maximè terrebat, confulis Cn. Domitii bovem locutum: Roma, cave tibi. Cæterorum prodigiorum caufa fupplicatum eft : bovem cum cura fervari aliqui arufpices jufferunt. Tiberis infeftiore, quam priore impetu illatus urbi, duos pontes, redificia multa, maximè circa portarn Flumentanam, evertit. Saxum ingens, five imbribus, five motu terræ leviore, quam ut alioqui fentiretur, labefactatum, in vicum jugarium ex Capitolio procidit, et multos oppreffit. In agris paffim inundatis pecua ablata; villarum ftrages facta eft. Book 35 •

## P A R A BLES.

Choice of Hercules.
W HEN Hercules had arrived at that part of his youth, in which young men commonly chufe for themfelves, and thew, by the refult of their choice, whether they will, through the fucceeding fages of their lives, enter into and walk in the path of virtue or that of vice, he went out into a folitary place, fit for contemplation, there to conficier with himfelf, which of thofe two paths he fhould purfue.

As he was fitting there in fufpenfe, he faw two women of a larger fature than ordinary, approaching towards him. One of them had a genteel and amiable afpect; her beauty was natural and eafy, her perfon and fhape clean and handfome, her eyes caft towards the ground with an agreeable referve, her motion and behaviour full of modefty, and her raiment white as fnow. The other wanted all the native beauty and proportion of the former: her perfon was fwelled, by luxury and eafe, to a fize quite difproportioned and un-comely:- The had painted her complexion, that it might feem fairer and more ruddy, than it really was; and endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her geftures. Her eyes were full of confidence; and her drefs tranfparent, that the conceited beauty of her perfon might appear through it to ad-vantage:- The caft her eycs frequently upon herfelf, then
turned them on thofe that were prefent, to fee whether any one regarded her, and now and then looked on the figure fle made in her own hnadow.

As they drew nearer, the former continued the faine compofed pace, while the latter, ftriving to get before her, ran up to Hiercules; and addrefled herfelf to him in the following manner.

I perceive, my dear Hercules, you are in doubt which path in life you fhould purfue. If then you will be my friend, and follow me, I will lead you to a path the moft eafy and moft deiightful, wherein you fhall tafteall the fweets of life, and live exemry from every trouble. You fhall neither be concerned in war, nor in the affairs of the world, but fiall only conider how to gratify all your fenfes:-your tafte, with the fineft dainties, and moft delicious drink ; your fight, with the moft agreeable objects; your fcent, with the richeft perfumes, and fragrancy of odours; how you may enjoy the embraces of the fair ; repofe on the foftef beds; render your flumbers fweet and eafy: -and by what means enjoy, without even the fmalleft care, all thofe glorious and mighty bleffings.

And, for fear you fufpect that the fources, whence you are to derive thofe invaluable bleffings, might at fome time or other fail, and that you might, of courfe, be obliged to acquire them, at the expence of your mind, and the united labour and fatigue of your body; I bcfore-hand affure you, that you fhall freely enjoy all from the indufry of others, undergo neither hardfhip nor drudgery, but have every thing at your command, that can atford you any pleafure or advantage.

Hercules, hearing the lady make him fuch offers, defired to know her name; to which the anfwered, My friends, and thofe who are well acquainted with me, and whom I have conducted, call me Happinefs; but my enemies, and thofe who would injure my reputation, have given me the name of Pleafure.

In the mean time, the other lady approached, and in her turn accofted him in this manner: I alfo am come to you, Hercules, to offer my affifance; I who am well acquainted with your divine extraction, and have obferved the excellence of your nature, even from your childhood'; from which I have reafon to hope, that, if you would follow the path that leadeth to my refidence, you will undertake the greateft enterprizes, and atchieve the moft glorious actions, and that I fhall thereby become more honourable and illuftrious among mortals. But before 1 invite you into my
fociety and friendfhip, I will be open and fincere with you, and muft lay down this as an efablifhed truth, That there is nothing truly valuable which can be purchafed without pains and labour. The Gods have fet a price upon every real and noble pleafure. If you would gain the favour of the Deity, you muft be at the pains of worhhipping him; if you would be beloved by your friends, you muft ftudy to oblige them; if you would be honoured by any city, you muft be of fervice to it ; and if you would be admired by all Greece, on account of your probity and valour, you muft exert yourfelf to do her fome eminent fervice. If. you would render your fields fruitful, and fill your barns with corn, you muft labour to cultivate the foil accordingly: would you grow rich by your herds? a proper care muft be taken of them: would you extend your dominions by arms, and be rendered capable of fetting at liberty your captive friends, and bringing your enemies to fubjection? you muft not only learn of thole that are experienced in the art of war, but exercife yourfelf alfo in the ufe of military affuiss: and if you would excel in the ftrength of your body, you muf keep your body in due fubjection to your mind, and exercife it with labour and pains.

Here Pleafure broke in upon her difcourfe. Do you fee, my dear Hercules, through what long and difficult ways this woman would lead you to her promifed delights? Follow me, and I will Chew you a much fhorter and more eafy way to happinels.

Alas! replied the Goddefs of Virtue, whofe vifage glowed with a paffion, made up of fcorn and pity, what happinefs can you beftow? or what pleafure can you tafte, who would never do any thing to acquire it? You who will take your fill of all pleafures, before you feel an appetite for any; you eat before you are hungry, you drink before you are a-thirft ; and, that you may pleafe your tafe, mult have the finelt artifis to prepare your viands; the richeft wines, that you may drink with pleafure; and to give your wine the finer tafie, you fearch every place for ice and fnow, huxurionfly to cool it in the heat of fummer. Then, to make your flumbers uninterrupted, you muft have the fofteft down and the eafieft couches; and a gentle afcent of neps, to fave you from any the leaft difturbance in mounting up to them. And all little enough, heaven knows! for you have not prepared yourfelf for lleep by any thing you have done; but feek after it, only becaufe you have nothing to do. It is the fame in the enjoyments of love; in which
you rather force, than follow, your inclinations; and are obliged to ufe arts, and even to pervert nature, to keep your paffions alive. Thus is it, that you inftruet your followers; kept awake for the greateft part of the night, by debaucheries; and confuming, in drowfinefs, all the moft ufeful part of the day. -Though immortal, you are an outcaft from the Gods, and defpifed by good men. Never have you heard that moft agreeable of all founds, your own praife; nor ever have you beheld the moft pleafing of all objects, any good work of your own hands. Who would ever give any credit to any thing that you fay? Who would affift you in your neceffity? or what man of fenfe would ever venture to be of your mad parties. Such as do follow. you, are robbed of their ftrength, when they are young; void of wildom when they grow old. In their youth they are bred up in indolence, and all manner of delicacy; and pafs their old age with difficulties and diftrefs: full of thame for what they have done, and oppreffed with the burden of what they are to do ; fquanderers of pleafures, in their youth ; and hoarders up of afflictions, for their old age.

On the contrary, my converfation is with the Gods, and with good men : and there is nothing excellent performed by either, without my influence. I am refpected above all things, by the Gods, and by the beft of mortals; and it is juft I fhould. I am an agreeable companion to the artifan ; a faithful fecurity to mafters of families; a kind affiftant to fervants ; * * * * * * * * * * * * * *; an ufeful affociate in the arts of peace; a faithful ally in the labours of war ; and the beft uniter of all friend

My votaries too enjoy a plealure in every thing they either eat or drink, even without having laboured for it ; becaufe they wait for the demand of their appetites. Their fleep is fiveeter than that of the indolent and unactive: and they are neither overburdened with it, when they awake; nor do they, for the fake of it, omit the neceffary duties of life. My young men have the pleafure of being praifed by thofe who are in years; and thofe who are in years, of being honoured by thofe who are young. They look back with comfort on their paft actions, and delight themfelves in their prefent employments. By my means they are favoured by the Gods, beloved by their friends, and honoured by their country: and when the appointed period of their lives is come, they are not loft in a difhonourable oblivion,

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but live and flourifh in the praifes of mankind, even to the lateft pofterity.

Thus, my dear Hercules! who are defcended of divine anceftors! you may acquire, by virtuous toil and induftiy, this moft defirable flate of perfect harppinefs.

The Memoralle T'lings of Socrates.

## The Tuble of Cebes.

A $S$ we were walking in the temple of Saturn, and obferving feveral of the prefents dedicated to that God, we were particularly fruck with a pisture hung up before one of the chapels. Both the manner and the fubject of it feemed to be foreign, fo that we were at a lofs to know either whence or what it was. What it reprefented was neither a city nor a camp ; but an inclofure, containing two other inclofures, the one larger, and the other lefs. To the outer inclofure there was a portal, with a great number of perfons fanding before it, and feveral females within ; and an aged man flanding by the portal, in the attitude of giving directions to thole who were going in.

After we had been debating among ourfelves for fome time what all thefe things thould mean, an clderly perfon, who happened to be by, addreffed himfelf to us in the following mamer.

Old Citizen. As you are frangers, it is no wonder that you fhould be at a lofs to find out the meaning of this picture, fince feveral of the natives of this city themfelves know not the true intent of it: and indeed it was not placed here by any of our citizens, but by a firanger who vifited thefe parts feveral years ago. He was a very fenfible man and a great philofopher, and, both in his converfation and practice, feemed to approach nearer to the doctrines of Pythagoras and Parmenides than to any other of our fects. It was he who built this temple, and dedicated this picture in it to Saturn.

Stranger. Have you then feen the very perfon who gave it? and was you acquainted with him?
0. C. Yes, l was both well acquainted with him, and admired him very much; for, though he was very young, his converlation was full of wifdom: and among other thine̛e. I have often heard him explaining the fubject of the picture before us.
S. I entreat
S. 1 entreat you, if it will not be too troublefome, to acquaint us with his explanation of it; for 'tis what we are all longing to know.
O. C. That will be rather a pleafure than any trouble to me; but I ought to warn you of one thing before I begin, which is this, that the hearing it is attended with fome danger.
$S$. What danger can there be in that ?
O.C. It is no lefs than this, that, if you obferve and follow the leffon it gives you, it will make you wife and happy; but, if you neglect it, you will be moft miferable and wretched all your days. So that the explaining of this is not unlike the uiddle faid to have been propofed to people by the Sphynx, which if the hearer underfood he was faved; but if not, he was to be deftroyed. It is much the fame in the prefent cafe; for ignorance is full as dangerous in life as the Sphynx was fuppofed to be in the fable. Now the picture before us includes all the doetrine of what is good in life, what is bad, and what indifferent; fo that, if you fhould take it wrong, you will be deftroyed by it, not indeed all at once, as the pcople were by that monfter, but by little and little, through all the refiduc of your life, as thofe are who are given up to be put to death by flow tortures. On the contrary, if you underftand it aright, then will your ignorance be defroyed, and you will be laved, and become happy and bleft for all the reft of your days. Do you, therefore, attend carefully to what I fhall fay to you, and obferve it as you ought.
S. O heavens! how have you encreafed our longing to hear what may be of fuch very great importance to us !
O. C. It is certainly of the greatef that can be.
S. Explain it then to us immediately, we belcech you: and be allured we will liften to you with all the care and attention that a matter which concerns us io greatly muit demand.
O. C. You fee this grand inclofure. All this circuit is the circuit of human life, and that great number of people fanding before the portal are thofe who are to enter into life. This aged perfon, who ftands by the entrance holding a paper in one of his hands, and pointing with the other, is the Genius who directs all that are going in, what they fhould do after they are cntered into life, and fhews then which way they ought to take in order to be hapry in it.
S. And which is the way that he flews them? where is it?
O. C. Do
O. C. Do you fee that, feat on the other fide before the portal, and the woman fitting on it with the cup in her hand; fhe who is fo finely dreffed out, and makes to plaufible an appearance?
S. I fee her; and pray who is the?
O. C. She is Deceit, the mifleader of man.
$S$. And what does fhe do there?
O. C. As they are entering into life, fhe offers them to drink of her cup.
S. And what does her cup contain?
O. C. Irnorance and error, of which when they have drunk, they enter into life.
S. And do all drink of this cup?
O. C. All drink of it, but fome more, and fome lefs. A little farther, within the portal, don't you fee a company of loofe women, with a great deal of variety both in their drefs and airs?
S. I fee them.
O. C. Thofe are the Opinions, Defires, and Pleafures, who, as the multitude enter, fly to them, embrace each of them with great earneftnefs, and then lead them away with them.
S. And whither do they lead them?
O. C. Some to the way of falcty; and others to perdition through their folly.
S. Ah, why did they drink of that liquor before they came in?
U. C. All of them alike tell thofe whom they are cinbracing, that they will lead them to what is beft, and will make their lives quite happy: whilf the comers, blinded with the large draughts they have taken from the cup of Deceit, are incapable of diftinguithing which is the true way in life; and wander about inconfiderately, here and there, as you fee they do. You may obferve too, that they who have been in fome time go about juft as thele direct them.
S. They do fo; but pray who is that woman who feems to be both blind and mad, and who ftands on that round fone there?
U. C. That is Fortune; and the is really not only mad and blind, but deaf too.
S. What can her bufinefs be?
O. C. She tlies about every where, and finatches what he has from one, to give it to another, and then takes it away again from him, to give it to a thitd; without any mamer
of meaning, or any degree of certainty: which latter is very aptly fignified by her figure here.
S. How fo?
O. C. By her ftanding on that round fone, which thews that there is no fability or fecurity in her favours; as all who truft to her find, by fome great and unexpected fall.
S. And what does all that company about her want of her? And how are they called?
O. C. They are called the Inconfiderates, and are begging for fome of thofe things which fhe flings about her.
S. And why do they appear with fuch a diverfity of paffions? Some of them as over-joyed, and others as very much diftreft?
O. C. They who fmile and rejoice are fuch as have received fomething from: her hand; and thefe call her by the title of Good Fortune: and fuch as weep and mourn are they from whom the has refumed what the had before given them; and thefe call her Bad Fortune.
$S$. And what is it fhe gives, that hould make the former rejoice fo much on the receiving it, and the latter lament fo much at the lofs of it?
O. C. All thofe things which the greateft part of mankind think good, fuch as wealth, and glury, and nobility, and offspring, and dignities, and crowns, and all fuch fort of things.
S. And are not thele really good things?
O. C. As.to that we may talk more at large another time; but at prefent, if you pleafe, let us fick to our picture. You fee then, after entering this portal, there is another inclofure, on a raifed ground, and leveral women ftanding before it, drelfed out too much like ladies of pleafure.
$S$. They are fo.
O. C. Of the fe, this is Intemperance; that Luxury; this is Avarice; and that other Flattery.
$S$. And what do they fand there for?
O. C. They are waiting for thofe who have received any thing from Fortune; and as they meet with them, they embrace them with the greatef fondnefs, attach themfelves to them, do every thing they can to pleafe them, and beg them to ftay with them; promife them to render their whole lives delightful, eafy, and free from all manner of care and trouble. Now whoever is carried away by then to voluptuoufnefs, will find their company agreeable to him at firt, whilf they are fondling and tickling his paffions; but it is
foon quite otherwife; for when he recovers his fenfes, he perceives, that he did not enjoy $\mathrm{tl}: \mathrm{m}$, but was enjoyed by them; and that they prey upon him and deftroy him. And when he has, by their means, confumed all that he had received from Fortune, then he is obliged to become their flave, and to bear all the infults they are pleafed to impofe upon him, to yield to all the moft fcandalous prastices, and in the end to commit all forts of villanies for their fakes; fuch as betraying, defrauding, robbing, facrilege, perjury, and the like; and when all thefe fail him, then is he given up to punifhment.
S. And where is the?
O. C. Don't you fee there, a littie beyond thofe women, a narrow dark cavern, with a finall furt of door to it, and fome miferable women that appear within, clad oniy with filth and rags?
$S$. I fee them.
O. C. She who holds up the fcourge in her hand is Punifhment ; this, with her head funk alnoft down to her knees is Sorrow; and that other tearing her hair is Anguifh of Mind.
S. And pray who is that meagre figure of a man without any cloaths on, juft by them; and that lean woman, that refembles him fo much in her make and face?
O. C. Thofe are Repining and his fifter Defpair. To all thefe is the wretch I was fpeaking of delivered up, and lives with them in torments, till finally he is caft into the houfe of Mifery, where he paffes the remainder of his days in all kinds of wretchednefs, unlefs, by chance, Repentance fhould fall in his way.
$S$. What happens then?
O. C. If Repentance fhould chance to meet with him, fhe will take him out of the evil fituation he was in, and will place a different Opinion and Defire before him ; one of thofe which lead to True Science, and the other, which leads to Science, falfely fo called.
S. And what then?
U. C. If he embraces that which leads to True Science, he is renewed and faved, and becomes a happy man for all his days; but if the other, he is bewildered again by Falle Science.
S. Good heaven! what a new vinger do you tell me of ! And pray which is Falle Science?
(I. C. Do yon fee that tecond inclofure?
S. Very plainly.
O. C. And don't you fee a woman ftanding without the inclofure, juft by the entrance into it, of a very ftriking appearance, and very well dreffed?
$S$. As plainly.
O. C. That is fhe whom the multitude and all the unthinking part of mankind call by the name of Science, though fhe is really Falfe Science. Now thofe who are faved out of the houfe of Mifery call in here, in their palfage to True Science.
S. Is there then no other way to True Science but this?
O. C. Yes there is.
$S$. And pray who are thofe men that are walking to and fro within the inclofure?
O. C. Thofe who have atfached themfelves to Falfe Science, miftaking her for the True.
$S$. And what are they?
O. C. Some of them are poets, fome rhetoricians, fome logicians, fome ftudents in mufic, arithmetic, and geometry; pleafurifts, peripatetics, critics, and feveral others of the fame rank.
S. And who are thofe women, who feem fo bufy among them, and are fo like Intemperance and her companions, in the firf inclofure?
O. C. They are the very fame.
$S$. Are they then admitted into this fecond inclofure?
O. $C$. Yes indeed; but not fo readily or frequently as in the firft.
S. And are the Opinions too admitted?
O. C. Undoubtedly; for the perfons who belong to this inclofure have not yet got rid of the draught which they took out of the cup of Deceit.
$S$. What, then Ignorance remains fill with them?
O. C. That it does, and Folly too; nor can they get rid of the Opinions, nor all the reft of this vile train, till they quit Falle Science, and get into the way of the True; till they drink of her purifying liquor, and wafh away all the dregs of the evils that remain in them, which that, and that only, is capable of doing. Such therefore as fix their abode with Falfe Science will never be delivered, nor can all their fudies clear them from any one of thofe evils.
$S$. Which then is the way to True Science?
O. C. Do you fee that place on high there, that looks as if it were uninhabited?

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O. C. And
O. C. And do you difcern a little opening between the rocks, and a fmall track leading to it, which is fcarce beaten, and very few people walking in it, as it is all rough, and fony, and difficult?
S. I difcern it very plainly.
O. C. And don't you fee a high cliff on the hill, almoft inacceffible, and with feveral precipices about it?
$S$. I fee it.
O. C. That is the way which leads to True Science.
$S$. It is frightfui only to look upon it.
O. C. And up above that cliff don't you fee a large rifing rock, all furrounded with precipices?
$S$. I fee it.
O. C. Then you fee alfo the two women that ftand upon it, with fo much firmnefs and beauty in their make, and how earneftly they extend their hands.
S. I do fo, and pray who are they?
O. C. Thofe are two fifters, and are called Temperance and Perfererance.
$S$. And why do they extend their hands fo earnefly?
$O$. C. They are encouraging thofe who are arrived at that rock, and calling out to them to be of good heart, and not to defpond, becaufe they have but a little more to fuffer, and then will find the road all eafy and pleafant before them.
S. But how can they ever get up upon that rock itfelf? for I don't fee any the leaft path to afcend it by.
O. C. The two fifters defcend to meet them, and help them up. Then they order them to reft a little, infpire them with new frength and relolution, and promife to conduct them to True Science ; point out the way to them, and make them to obferve how even, and eafy, and charming it is; and how free from all manner of difficulty or danger, as you fee it reprelented here.
S. How well does it anfwer the defcription!
O. C. You fee, before that grove, the ground that extends itfelf into a beatiful meadow, with fuch a lively light over it.
S. Very plainly.
O. C. Then you fee the third inclofure in the midft of that meadow, and a portal to it.
S. I do fo; and pray what do you call this place?
O. C. The habitation of the bleft ; for here it is that Happinefs and all the virtues dwell.
S. What a chamine place have they to dwell in!
O. G. And do you obferve the lady near the portal, with fo beautiful and fteady a look; of a middle age, or rather a little paft it, and dreffed in a long plain robe, without any the leaft affectation of ornaments? She is fanding there, not on a round ftone, but a fquare ftone, firmly: fixed on the ground; and by her are two other women, who look as if they were her daugliters.
S. They do fo.
O. C. Of thefe, fhe in the midft is Science, and the other two are Truth and Perfuafion.
S. And why does Science fand on that fquare fone?
$O: C$. To fignify, that her ways are ways of certainty, and that the prefents-which fhe gives to thofe that arrive to her are firm and lafting.
S. And what is that fhe gives to them?
O. C. Strength and tranquillity of mind, arifing from a full affurance that they fhall never undergo any evil again in their whole lives.
S. O heavens, how defirable are her prefents! But why does fhe fand thus without the inclofure?
O. C. To receive thofe that arrive thither, and give them to drink of her purifying liquor, and to conduct them into the prefence of the Virtues within, when they are thoroughly cleanfed by it.
S. I don't rightly underfand what you mean by this cleanfing?
O. C. I will make that clear to you. Suppofe any friend of yours was afflicted with fome dangerous fit of illnels; if he goes to fome knowing phyficián, and takes what he prefcribes in order to root out the caufes of his difeafe, he may be reftored to a perfect fate of health; but if he refufes to take what is ordered him, his phyfician will give him up, and leave him to be deftroyed by his difemper.
$S$. That is clear enough.
O. C. In the very fame manner, when any one comes to Science, fhe takes him under her care, and gives him a draught of her cup to cleanfe him, and drive out all the noxious things that are in him.
S. And what are thofe noxious things?
O. C. The error and ignorance that he drank out of the cup of Deceit; and his arrogance, and luft, and intemperance, and anger, and covetoufnefs; in fhort, all the evil impreffions and habits that he had contracted in his palfage through the firf inclofure.
S. And when fie has cleanfed him from all thefe, whither loes the fend him?
O. C. In, through that portal, to Knowledge and the other Virtues.
S. And where are they?
O. C. Don't you fee, within the portal, a felect company of ladies, of fingular beauty and decency both in their look and drefs; and, in a word, with every thing handfome, and thing affected about them?
S. I fee them, and fhould be glad to know their names.
O. C. That at the head of them is Knowledge, and the reft are all her fifters; Fortitude, Juftice, Honefy, Prudence, Decency, Freedom, Temperance, and Clemency.
S. What beauties they are! And what a longing defire do they infpire one with to enjoy their companies!
O. C. That you may do, if you are wife enough to follow the way that I have fhewn you.
$S$. That will I ftrive to do, as far as I am able.
O. C. Then you will arrive fafely to them.
S. And when thefe have received any one, whither do they carry him?
O. C. To their mother.
S. And who is fhe?
O. C. Happinefs.
S. And where?
O. C. Do you fee the way which leads to that high edifice, which appears above all the inclofures, as a citadel does above all the buildings in a city?
$S$. Yes.
O. C. And do you fee that compofed, beautiful lady, fitting on the throne in the portico to it, with fo eafy and difengaged an air, and with that beautiful chaplet of frefh flowers on her head?
S. How beautiful does fhe look!
O. C. She is Happinefs.
S. And when any one arrives to her, what does fhe do to him?
O.C. Happinefs, affifted by all the virtues, crowns him with her own influences; in the fame manner as they are crowned who have obtained the greateft conquefs.
S. But what conquefts has he obtained ?
O. C. The greateft conquefts, and over the mof terrible of monfters, which formerly devoured, and tormented, and enflaved him. All the fe has he conquered, and driven from him; and is become fo much mafter both of himfelf and them, as
to make thofe things obey him which he himfelf obeyed before.
S. I don't yet comprehend what monfters you mean ; and fhould be very glad to know?
O. C. In the firft place, his Ignorance and Error ; will you not allow them to be monRers?
$S$. Yes, and very dangerous ones too.
O.C. Then, his forrows, and repinings, and covetings, and intemperance, and every thing that is bad. All thefe has he fubdued, and is not fubdued by them as he ufed to be.
S. O ghorious exploits! and moft noble of all victories! But be fo good as to iuform me yet farther, what may be the intluence of the cruwn with which you were faying he was to be crowned?
O. C. It is that which renders him happy; for he who has it once on his head immediately becomes eafy and bleft: and does not place his hopes of happinefs in any thing without him, but poffeffes it in his own breaft.
$S$. How defirable is fuch an acquifition? And after he is crowned, what does he do, or whither does he go?
O. G. The Virtues take him, and lead him to the place that he had left, and bid him obferve thofe who continue there. amidft what difficulties and troubles they pafs their time ; and how they are Chipwrecked in life, or wander about in it: or are conquered, and led along like captives, fome by Intemperance, and others by Arrogance; here by Covetoufinefs. and there by Vain-glory, or any other of the Vices; whofe chains they are in vain friving to get loofe from, that they might efcape, and get to this place of reft; fo that their whole life feems to be nothing but one ineffectual ftruggle. And all this they fuffer from their miftaking the right way, and forgetting the orders given them by the directing Genius.
S. That appears to me to be the cafe; but I don't clearly fee why the Virtues lead the perfon that has been crowned back to the place that he had left.
O.C. Becaufe he had never formed a full and exact idea of the things that paffed there, but at beft had only gueffed and doubted about them ; for, from the draught of ignorance and error, that he had taken at his entrance, he had imagined things that were bad to be good, and things that were good to be bad; by which means he had lived wretchedly, as indeed all do while they are there. But now that he has obtained the knowledge of what is really
good, he can both live happily himfelf, and can fee how very unhappy the others are.
S. And when he has taken a full view there, what does he do, or whither does he go?
O. C. Wherever he pleafes, for every where is he as fafe as one that is got into the Corycian cave; fo that wherefoever he goes, he lives in full fecurity and undifurbed happinefs, and is received by all others with as much pleafure as a good phyfician is by his patients.
$S$. And has he no longer any dread of thofe females which you called monfers; nor any apprehenfion of being hurt by them?
O. C. Not in the leaf; for he will never any more be molefted either by Anguifh, or Sorrow, or Intemperance, or Covetoufnefs, or Poierty, or any other evil; for he is now mafter of them all, and fuperior to every thing that formerly gave him any trouble. As they who practice the catching of vipers are never hurt by the bite of thofe creatures, which is fo venomous, and even mortal to others, becaufe they have an antidote againft their poifon; folie is fafe from any influence of all theic evils, becaufe he has the antidote againft them.
S. That you have explained to me very well ; but I beg you would tell me yet farther, who they are that are defcending from the middle of the rock, fome of them crowned, and with an air of joy on their countenances; and others without crowns, that feem to have been rejected, and have the marks of feveral falls about them, and are followed by certain women?
O. C. They who are crowned are fuch as got fafe to Science, and are delighted with the reception that fhe has given them ; and thofe without crowns, who feem to have been rejected by - her, and are returning in fo bad a condition, are fuch as found their hearts fail them when they came to the precipice where Patience Rands; and turned back from that point, and are now wandering irregularly they know not whither.
$S$. And who are the women that are following them?
O. C. They are Sorrow, and Anguifh, and Defpair; and Infamy, and Ignorance.
S. By your account they are attended by every thing that is bad!
O.C. Undoubtedly they are; but when they are got down into the firft inclofure, to Voluptuoufnefs and Intemperance, they don't lay the blame on themfelves, but immediately fay all the ill things they can of Scicnce, and of thofe who are
going to her; and how miferable and wretched thofe poor people are, and how much they fuffer, who leave the life they might have enjoyed below, and the good things befowed there.
S. And what are the good things which they mean?
O. C. Luxury and Intemperance, to fay all in two words; for to indulge their paffions like brute beafts, is what they look upon for the completion of all their happinefs.
$S$. And thofe other women that are coming down there, who look fo gay and fo well pleafed with themfelves, what are they?
O.C. The Opinions, who, after conducting thofe to Science who have gained admiffion to the Virtues, are returning to bring up others, and to acquaint them how happy thofe are whom they have already conducted up thither.
$S$. And have they been admitted to the Virtues themfelves?
O. C. By no means; for 'tis not allowable for Opinion to enter where Knowledge has her dwelling. Their bufinefs therefore was only to conduct them to Science; and when fhe has received them, they turn back again to bring others; like tranfport-fhips, which, as foon as they have delivered one freight, return for another.
S. You have now, 1 think, very well explained all the figures in the picture; but you have not yet told us what directions they were which the Genius at the firf portal gives to thofe that are entering into life?
O. C. He bids them be of good courage. Wherefore be you alfo of good courage; for I will tell you the whole, and leave no one thing unexplained to you.
$S$. We thall be extremely obliged to you.
O. C. You fee that blind woman there on the round fone, who I told you before was Fortune.
S. I fee her.
O. C. As to that woman, he orders them not to place any confidence in her, nor to look on any of her gifts as firm and fecure, nor to confider them as their property; for there is no hindering her from refuming them, and giving them to any body elfe; and 'tis what fhe is extremely apt to do. He therefore orders them to regard all her prefents with indifference, and not to rejoice if the makes them any, nor to be dejected if fhe takes them away, and to think neither well nor ill of her; for whatever fhe does is done without thought, and all by mere chance and accident, as I have acquainted you already. 'Tis on this account that the Genius commands
mands them not to attach themfelves to any thing fine can give; nor to be like thofe fimple bankers, who, when they have received any fum of money in truft, are apt to be pleafed with it, and look upon it as their own; and, when they are called upon to repay it, grow uneafy, and think it very hard; not confidering that it was depofited in their hands on that very condition, that the true owners might demand it again whenever they pleafed. Juft thus the Genius commands men to look upon all the gifts of Fortune; and to bevare, that fhe nay recal them whenever fhe has a fancy to do it, or may fend in more, and, if fhe pleafes, may refume that and the former all together. He therefore commands thofe who are entering into life to receive whatever fhe offers them, and, as foon as they have received it, to go on in queft of a more lafting acquifition.
$S$. What acquifition do you mean?
O. C. That which they may obtain from Science, if they can arrive fafe to her.
S. And what is that the gives them?
O. C. The true Knowledge of what is really good, and the firm, certain, and unchangeable poffeffion of it. He therefore commands them to quit fortune immediately, in purfuit of this; and when they come to thefe women, who, as I told you before, were Intemperance, and Voluptuoufnefs, to leave them too directly, and not to mind whatever they can fay, but to go on for the inclofure of Falfe Science ; and there he bids them ftay a little while, to get what may be ufeful to them on the reft of their road, and then to leave her directly too, and go on for True Science. Thefe are the orders which the Genius gives to all that enter into life; and whoever tranfgreffes or neglects them will be a miferable wretch. I have now explained the whole of the parable contained in this painting; but, if yon have any particular queftion to afk in relation to any thing that I have faid, I am very ready to anfiver it.
S. We are much obliged to you. Pray then what is it that the Genius orders them to get in the inclofure of Science? falfely fo called?
$O$. C. Whatever may be of ufe to them.
S. And what is there that may be of ufe to them?
O. C. Literature, and fo much of the fciences as Plato fays. may lerve people in the beginning of their lives as a bridle to keep them from being drawn away by idler purfuits.
$S$. And is it necelfary for all who would arrive at True Science to do this?
O. C. No,
O. C. No, it is not neceffary, but it may be ufeful; tho', in truth, thefe things themfelves do not contribute towards making them the hetter men.
$\mathcal{S}$. Not contribute at all towards making them better !
O. C. Not at all, for they may be as good without them. And yet they are not wholly unufeful; for they may tometimes help us, as interpreters do, to the ineaning of a language we don't underftand. But, after all, 'tis better to uinderftand the language ourfelses than to have any need of an interpreter; and we may be good without the affiftance of learning.
S. In what then have the learned any adrantage over others towards becoming better men?
O.C. Why do you imagine they fhould have any advantage, fince you fee they are deceived like others as to what is good or bid, and continue to be as much involved in all manner of vices? For there is nothing that hinders a man who is a mater of literature, and knowing in all the fciences, from being at the fame time a drunkard, or intemperate, or covetous, or unjuft, or villainous, or, in one word, imprudent in all his ways.
$S$. 'Tis true, we fee too many inflances of fuch.
O.C. Of what advantage then is their learning towards making them better men?
S. You have made it appear that it is of none ; but pray what is the reafon of it?
O.C. The reafon is this; that when they are got into the fecond inclofure, they fix there as if they were arrived at True Science. And what can they get by that, fince we fee feveral perfons who go on directly from Intemperance and the other Vices in the firf inclofure, to the inclofure of True Science, without ever calling in where thefe learned perfons have taken up their abode? How then can the learned be faid to have any advantage over them? On the contrary, they are lefs apt to exert themfelves or to be inftructed than the former.
S. How can that be?
O. C. Becaufe they who are in the fecond inclofure, not to mention any other of their faults, at leaft profefs to know what they do not know: fo that they acquiefce in their ignorance. and have no motive to fir them up towards the feeking of True Science. Befides, do you not obferve another thing; that the Opinions, from the firft inclofure, enter in among them, and converfe with them as freely as with the former? So that they are not at all better
even than they: unlefs Repentance fhould come to them, and fhould convince them that it is not Science they have been embracing all this while : but only the falfe appearance of her, which has deceived them. But while they continue in the fame mind they are in, there is no hope left for them. To clofe all, my friends, what I would intreat of you is, to think over every thing I have faid to you, to weigh it well in your minds, and to practife accordingly. Get a habit of doing right, whatever pain it cofts you; let 120 difficulties deter you in the way to Virtue: and account every thing elfe defpicable in comparifon of this. Then will the leffon that I have taught you prove to yourfelves a leffon of Happinefs.

## The Belly and the Limbs.

Menenius Agrippa, a Roman conful, being deputed by the fenate to appeafe a dangerous tumult and fedition of the people, who refufed to pay the taxes neceffary for carrying on the bufinefs of the fate; convinced them of their folly, by delivering to them the following fable:

My friends and countrymen, faid he, attend to my words. It once happened that the Members of the human body, taking fome exception at the conduct of the Belly, refolved, no longer to grant him the ufual fupplies. The tongue firf, in a feditious fpeech, aggravated their grievances: and after highly extolling the activity and diligence of the Hands and Feet, fet forth how hard and unreafonable it was, that the fruits of their labour fhould be fquandered away upon the infatiable cravings of a fat and indolent Paunch, which was entirely ufelefs, and unable to do any thing towards helping himfelf. This fpeech was received with unanimous applaule by all the Members. Immediately the Hands declared they would work no more: the Feet determined to carry no farther the load of Guts with which they had hitherto been opprelfed; nay the very Teeth refufed to prepare a fingle morfel more for his ufe. In this diftrefs, the belly belought them to confider maturely, and not foment fo fenfelefs a rebellion. There is none of you, fays he, can be ignorant that what foever you befow upon me, is immediately converted to your ufe, and difperled by me for the good of you all into every limb. But he remonftrated in vain: for during the clamours of paffion, the voice of reafon is always dilregarded. It being therefore imponfible for
him to quiet the tumult, he farved for want of their affiftance, and the body wafted away to a fkeleton. The Limbs grown weak and languid, were fenfible at laft of their error, and would fain have returned to their refpective duties; but it was now too late, death had taken poffeffion of the whole, and they all perifhed together.

## The Fox and the Raven.

A Fox oblerving a Raven perched on the branch of a tree, with a fine piece of cheefe in her mouth, immediately began to confider how he might poffels himfelf of fo delicious a morfel. Dear madam, faid he, I am extremely glad to have the pleafire of feeing you this morning : your beautiful fhape, and fhining feathers, are the delight of ny eyes; and would you condefcend to favour me with a fong, I doubt not but your voice is equal to the reft of your accomplifhments. Deluded with this flattering fpeech, the tranfported Raven opened her mouth, in order to give him a fpecimen of her pipe, when down dropt the cheefe: which the Fox immediately fnatching up bore it away in triumph, leaving the Raven to lament her credulous vanity at her leifure.

## The Daze reith borrowed feathers.

WHEN a pert young templer, or city apprentice, fets up for a fine gentleman, with the affiftance of an embroidered waiftcoat and Drefden ruffles, but without one qualification proper to the character, how frequently does it happen, that he is laughed at by his equals, and defpifed by thofe whom he prefumed to imitate! A pragmatical Jackdaw was vain enough to inagine, that he wanted nothing but the coloured plumes, to render him as elegant abird as the Peacock. Puffed up with this wife conceit, he dreffed himfelf with a fufficient quantity of their moft beautiful feathers, and in this borrowed garb, forfaking his old companions, endeavoured to pafs for a Peacock. But he no fooner attempted to affociate with thefe genteel creatures, than an affected frut betrayed the vain pretender. The offended Peacocks, plucking from him their degraded feathers, foon ltripped him of his finery, reduced him to a mere Jackdaw,
and drove him back to his brethren ; by whom he was now equally defpifed, and jufty punifhed with derifion and contempt.

The Lark' and hicr young.
A Lakk having built her neft in a field of corn, it grew ripe before her young were well able to fly. Apprehenfive for their fafety, fhe enjoined them, while the went out in order to provide for their fubfiftence, to liften very attentively to any difcourfe they might hear about reaping the field. At her return they told her, that the farmer and his fon had been there, and had agreed to fend to fome of their neighbours, to affift them in cutting it down the next day. And fo they depend, it feems, upon neighbours, faid the mother: very well: then I think we have no occafion to be afraid of to-norrow. The next day the went out, and left with them the fame injunction as before. When fhe returned, they acquainted her that the farmer and his fon had again been there, but as none of their neighbours came to their affitance, they had deferred reaping till the next day, and intended to fend for help to their friends and relations. I think we may fill venture another day, fays the mother : but however be careful as before, to let me know what paffes in my abfence. They now inform her that the farmer and his fon had a third time vilited the field; and finding that neither friend nor relation had regarded their fummons, they were determined to come the next morning and cut it down themfelves. Nay, then, replied the Lark, it is time to think of removing: for as they now depend only upon themfelves for doing their own bufinefs, it will undoubtedly be performed.

## The Sivallore and other Birds.

A Swallow obferving an hufbandman employed in fowing hemp, called the little birds together, and informed them what the farmer was about. He told them that hemp was the material from which the nets, fo fatal to the feathered race, were compofed; and advifed them unanimoully to join in picking it up in order to prevent the confequences. The Birds, either difbelieving his information, or neglecting his advice, gave themfelves no trouble about the matter. In a little time the hemp appeared above ground: the friendly

Swallow again addreffed himfelf to them, told them it was not yet too łate, provided they would immediately fet about the work, before the feeds had taken too deep root. But they ftill rejecting his advice, he forfook their fociety, repaired for fafety to towns and cities, there built his habitation and kept his refidence. One day, as he was fkimming along the fereet, he happened to fee a large parcel of thole very Birds, imprifoned in a cage, on the fhoulders of a birdcatcher. Unhappy wretches, faid he, you now feel the punifhment of your former neglect : but thofe, who, having no forefight of their own, defpife the wholefome admonition of their friends, deferve the mifchiefs which their own obfinacy or negligence brings upon their heads.

## The Wolf and the Mafiiff.

A lean half-ftarved Wolf inadvertently ftrolled in the way of a ftrong well-fed Maftiff. The Wolf being much too weak to act upon the offenfive, thought it moft prudent to accoft honeft Towfer in a friendly manner: and among other civilities, very complaifantly congratulated him on his goodly appearance. Why, yes, returned the Maftiff, I am indeed in tolerable cafe; and if you will follow me, you may foon be altogether in as good a plight. The Wolf pricked up his ears at the propofal, and requefted to be informed what he muft do to earn fuch plentiful meals. Very little, replied the Maftiff; only drive away beggars, carefs my mafter, and be civil to his family. To thefe conditions the hungry wolf had no objection, and very readily confented to follow his new acquaintance wherever he would conduct him. As they were trotting along, the Wolf obferved that the hair was worn in a circle round his friend's neck: which raifed his curiofity to enquire what was the occafion of it. Nothing, anfwered the Maftiff, or a mere trifle; perhaps the collar to which my chain is fometimes faftened. Chain! replied the Wolf, with much furprize; it fhould feem then that you are not permitted to rove about where and when you pleafe. Not always, returned Towfer, hanging down his head; but what does that fignify? It fignifies fo much, rejoined the Wolf, that I am refolved to have no fhare in your dimers: half a meal with liberty, is in my eftimation preferable to a full one without it.

The Ant and the Fly.
AN Ant and a Fly had once a ridiculous contert about precedency, and were arguing which of the two was the more honourable: fuch difputes moft frequently happen amongft the loweft and moft worthlefs creatures. The Fly expreffed great refentment, that fuch a poor, crawling infect fhould prefume to lic bafking in the fame funfline, with one fo much her fuperior! Thou haft not furely the infolence, faid fhe, to imagine thyfelf of an equal rank with me. I am none of your mechanic creatures who live by their induftry; but enjoy in plenty, and without labour, every thing that is truly delicious. I place myfelf uncontrouled upon the heads of kings; I kifs with freedom the lips of beauties, and feaft upon the choiceft facrifices that are offered to the gods. To eat with the gods, replied the Ant, and to enjoy the favours of the fair and the powerful, would be great honour indeed to one who was an invited or a welcome gueft; but an impertinent intruder, who is driven out with averfion and contempt wherever he appears, has not much caufe methinks to boaft of his privileges. And as to the honour of not labouring for your fubfiftence; here too your boaft is only your difgrace; for hence it is, that one half of the year you are deftitute even of the common neceffaries of life ; whilft I, at the fame time, retiring to the hoarded granaries which my honeft induftry has filled, enjoy every fatisfaction, independent of the favour either of beauties or of kings.

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ENDOFTHE E\GHTH BOOK.
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## B O O K IX.

PROPHETIC DISCOURSES.

## I NTRODUCTION.

PR OPHETIC difcourfes are in a good meafure, if not altogether, confined to the Holy Scriptures. Socrates feems to have been endowed with a fmall portion of the fupernatural influence; and Virgil fpoke ffrange things of an extraordinary child that was about to be born: but thefe, and every thing elfe of the fame kind that is to be met with in Pagan writers, fall infinitely fhort of thofe divine effufions which are fo plentifully difperfed over the Sacred Writings, many of which, as appears from the late learned bifhop Newton's invaluable Differtations on the Prophecies, have been moft awfully or moft pleafingly accomplifhed in former ages, or are accomplifhing at this very day in the face of the world.

In moft of the Prophetic difcourfes recorded in the Bible, it will be obferved, there is a wonderful fublimity of language and a divine kind of enthufiafm, which, though mixed with much feeming obfcurity of fentiment at places, has a very confiderable effect upon the paffions. What book fo dark and figurative as the book of Revelation? And yet what book more frequently perufed, even by the ordinary and unlearned Chriftian? And though ninety nine in a hundred
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INTRODUCTION.
of thofe who read that fublime and myfterious difcourfe find it abfolutely a fealed book, there are few in the Sacred Canon that are more univerfally admired. I faid, therefore, that there is a divine kind of enthufiafm in this and other Prophetic Scriptures, which has a powerful influence on the heart and affections. He that is unmoved therewith is a firanger to fome of the fineft and moft exquifite feelings of the human mind.

## SACRED LITERATURE.

## B O O K IX.

$\mathrm{P} A \mathrm{R}$ T I

Prophetic Dijcourfes, from the Holy Scriptures.

SEVERAL of the Prophecies contained in the Bible are fo interwoven with the hiftory of other events, that they cannot well be feparated and confidered independent of the context. The following, however, are related more diftinctly and at large, and moft of them with wonderful majefty and fublimity of language.

The Uleffings of dying facob upon his fons.
A ND Jacob called unto his fons, and faid, Gather yourfelves together, that I may tell you that which fhall befal you in the laft days. Gather yourfelves together, and hear, ye fons of Jacob; and hearken unto Ifrael your father. Reuben, thou art my firt-born, my might and the beginning of my frength, the excellency of dignity, and the excellency of power. Unfable as water, thou fhalt not excel, becaufe thou wenteft up to thy father's bed; then defiledff thou it : he went up to my couch. Simeon and Levi are brethren; inftruments of cruelty are in their habitations: O my foul, Come not thou into their fecret ; unto their affembly, mine honour, be not thou united; for in their anger Vol. III. A a , they
they flew a man, and in their felf-will they digged down a wall. Curfed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and fcatter them in Ifrael. Judah, thou art he whom thy brethren fhall praife; thy hand fhall be in the neck of thine enemies: thy father's children fhall bow down before thee. Judah is a lion's whelp; from the prey, my fon, thouart gone up; he fooped down, he couched as a lion, and as an old lion; who fhall roufe him up? The fceptre fhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him fhall the gathering of the people be. Binding his foal under the vine, and his a fs's colt unto the choice vine; he wathed his garments in wine, and his clothes in the blood of grapes. His eyes thall be red with wine, and his teeth white with zilk. Zebulun thall dwell at the haven of the fea ; and he thall be for an haven of fhips; and his border thall be unto Zidon. Iffachar is a ftrong afs, couching down between two burdens: and he faw that reft was good, and the land that it was pleafant; and bowed his fhoulder to bear, and became a fervant unto tribute. Dan fhall judge his people, as one of the tribes of Ifrael. Dan fiall be a lerpent by the way, an ander in the path: that biteth the horie-heels, fo that his rider fhall fall backward. I have waited for thy falvation, O Lord. Gad, a troop fhall overcome hin : but he fhall overcome at the laft. Out of Afher his bread fhall be fat, and he thall yield royal dainties. Naphtali is a hind let loofe: he giveth goodly words. Jofeph is a fruitful bough, even a fruitful bough by a well; whofe branches run over the wall. The archers have forely grieved him, and fhot at him, and hated him. But his bow abode in frength, and the arms of his hands were made firong by the hands of the mighty God of Jacob: from thence is the fliepherd, the fone of Ifrael : even by the God of thy father, who fhall help thee, and by the Almighty, who flall blefs thee with bleffings of heaven above, bleffings of the deep that lieth under, bleffings of the breafts and of the womb: the bleffings of thy father have prevailed above the bleffings of thy progenitors, unto the utmoft bound of the everlafing hills: they fhall be on the head of Joleph, and on the crown of the head of him that was feparate from his brethren. Benjamin fhall ravin as a volf; in the morning he flall devour the prey, and at night he thall divide the fpoil. All thefe are the twelve tribes of Ifisel: and this is it that therr father fipake unto them, and ble.led them; every one according to his Lieting he bleffed them.

## The bleffings of Mofes upon the tribes of Ifrael.

A N D this is the bleffing wherewith Mofes the man of God blelfed the children of Ifrael before his death. And he faid, The Lord came from Sinai, and rofe up from Seir unto them; he fhined forth from mount Paran, and he came with ten thoufands of faints; from his right hand went a fiery law for them. Yea, he loved the people; all his faints are in thy hand: and they fat down at thy feet : every one fhall receive of thy words. Mofes commanded us a law; even the inheritance of the congregation of Jacob. And he was king in Jefhurun, when the heads of the people, and the tribes of Ifrael were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the bleffing of Judah : 'and he faid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be fufficient for him: and be thou an help to him from his enemies. And of Levi he faid, Let thy Thummim and thy Urim be with thy holy one, whom thou didft prove at Maffah, and with whom thou didft frive at the waters of Meribah; who faid unto his father and to his mother, I have not feen him, neither did he acknowledge his brethren, nor knew his own children; for they have obferved thy, word, and kept thy covenant. They hall teach Jacob thy judgments, and Ifrael thy law: they fhall put incenfe before thee, and whole burnt-facrifice upon thine altar. Blefs, Lord, his fubftance, and accept the work of his hands: fmite through the loins of them that rife againft him, and of them that hate him, that they rife not again. And of Benjamin he faid, The beloved of the Lord fhall dwell in fafety by him: and the Lord fhall cover him all the day long, and he fhall dwell between his fhoulders. And of Jofeph he faid, Bleffed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the fun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lafting hills. And for the precious things of the earth, and fulnefs thereof, and for the good-will of him that dwelt in the bufh: let the bleffing come upon the head of Jofeph, and upon the top of the head of him that was feparated from his brethren. His glory is like the firftling of his bullock, and his horns are like the horns of unicorns: with them he fhall puln the people together to the ends of the earth: and they are the
ten thoufands of Ephrain, and they are the thoufands of Manuffeh. And of Zebulun he faid, Rejoice, Zebulun, in thy going out, and, Iffachar, in thy tents. They fhall call the people unto the mountain, there they fhall offer facrifices of righteoufinels: for they thall fuck of the abundance of the feas, and of treafures hid in the fand. And of Gad he faid, Bleffed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the firft part for himfelf, becaufe there, in a portion of the law-giver was he feated: and he came with the heads of the people, he executed the juftice of the Lord, and his judgments with Ifrael. And of Dan he faid, Dan is a lion's whelp: he thall leap from Bafhan. And of Naphtali he faid, O Naphtali, fatisfied with fasour, and full with the bleffing of the Lord: poffefs thou the weft, and the fouth. And of Alher he laid, Let Afher be bleffed with children ; let him be acceptable to his brethren, and let him dip his foot in oil. Thy fhoes fhall be iron and brafs; and as thy days, fo fhall thy frength be. There is none like unto the God of Jelhurun, who rideth upon the heaven in thy help, and in his excellency on the fky. The eternal God is thy refuge, and underneath are the everlafting arms: and he fhall thruft out the enemy from before thee, and fhall fay, Deftroy them. Ifrael then fhall dwell in fafety alone; the fountain of Jacob fhall be upon a land of corn and wine, alfo his heavens fhall drop down dew. Happy art thou, O Ifrael: who is like unto thee, O people, laved by the Lord, the fhield of thy help, and who is the fword of thy excellency! and thine enemies thall be found liars unto thee, and thou fhalt tread upon their high places. Deut. 33d chupter.

Bleffings and curfes upon the fews.
IF ye walk in my ftatutes, and keep my commandments, and do them; then I will give you rain in due feafon, and the land fhall yield her increafe; and the trees of the field flall yield their fruit. And your threfhing fhall reach unto the vintage, and the vintage fhall reach unto the fowing time: and ye fhall eat your bread to the full, and dwell in your land fafely. And I will give peace in the land, and ye thall lie down, and none fhall make you afraid : and I will rid evil beafts out of the land, neither fhall the fword go though your land. And ye fhall chafe your enemies, and
they flall fall before you by the fword. And five of you fhall chafe an hundred, and an hundred of you fhall put ten thoufand to flight : and your enemies fhall fall before you by the fword. For I will have refpect unto you, and make you fruitful, and multiply you, and eftahlifh my covenant with you. And ye fhall eat old fore, and bring forth the old becauie of the new. And I will fet my tabernacle among you ; and my foul thall not abhor you. And I will walk among you, and will be your God ; and ye fiall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye Thould not be their bondmen ; and I have broken the bands of your yoke, and made you go upright. But if ye will not hearken unto me, and will not do all thefe commandments. And if ye fhall defpife my Patute, or if your fonil abhor my judgments, fo that ye will not do all my commandments, but that ye break my covenant. I allo will do this unto you, I will even appoint over you terror, confumption, and the burning ague ; that fhall confume the eyes, and caufe forrow of heart: and ye fhall fow your feed in vain; for your enemies fhall eat it. And I will fet my face againt you, and ye fhall be flain before your enemies: they that hate you fhall reign over you: and ye fhall flee when none purfueth you. And if ye will not yet for all this hearken unto me, then I will punifh you feven times more for your fins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brafs: And your ftrength fhall be fpent in vain: for your land fhall not yield her increafe, neither fhall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring feven times more plagues upon you, according to your fins. I will alfo fend wild beafts among you, which thall rob you of your children, and deftroy your cattle, and make you few in number: and your high ways thall be defolate. And if ye will not be reformed by me by thefe things, but will walk contrary unto me ; then will I allo walk contrary unto you, and will punifh you yet feven times for your fins. And I will bring a fiword upon you, that fhall avenge the quarrel of my covenant; and when you are gathered together within your cities, I will fend the peftilence among you: and ye fhall be delivered into the hand of the enemy. And when I have broken the ftaff of your bread, ten women fhall bake your bread in one oven, and they fhall deliver you your bread again by weight : and ye fhall eat, and not be fatisfied. And if ye will not for all this hearken unto me, but walk con-
trary unto me ; then I will walk contrary unto you alfo in fury; and I, even I will chaftife you feven times for your fins. And ye fhall eat the flefh of your fons, and the flefh of your daughters fhall ye eat. And I will deftroy your high places, and cut down your images, and caft your carcates upon the carcafes of your idols, and my foul thall abhor you. And I will make your cities wafte, and bring your fanctuaries unto defolation, and I will not fmell the favour of your fweet odours. And I will bring the land into defolation: and your enemies which dwell therein thall be aftonifhed at it. And I will fcatter you among the heathen, and will draw out a fword after you: and your land fhall be defolate, and your cities wafte. Then fhall the land enjoy her fabbaths, as long as it lieth defolate, and ye be in your enemies land: even then thall the land reft, and enjoy her fabbaths. As long as it lieth defolate it fhall reft ; becaufe it did not reft in your fabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will fend a faintnefs into their hearts in the lands of their enemies; and the found of a fhaken leaf fhall chafe them; and they fhall flee, as fleeing from a fword, and they fhall fall, when none purfueth. And they fhall fall one upon another, as it were before a fiword, when none purfueth: and ye fhall have no power to ftand before your enemies. And ye fhall perifh among the heathen, and the land of your enemies fhall eat you up. And they that are left of you fhall pine away in their iniquity in your enemies lands : and alfo in the iniquities of their fathers thall they pine away with them. If they fhall confefs their iniquity, and the iniquity of their fathers, with their trefpafs which they trefpaffed againft me, and that alfo they have walked contrary unto me: and that I alfo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcifed hearts be humbled, and they then accept of the punifhment of their iniquity: then will I remember my covenant with Jacob, and alfo my covenant with Iface, and alfo my covenant with Abraham will I remember; and I will remember the land. The land alfo fhall be left of them, and fhall enjoy her fabbiths, while fhe lieth defolate without them; and they fhall accept of the punifhment of their iniquity: becaufe, even hecaufe they defpifed my judgments; and becaufe their foul abhorred iny fatutes. And yet for all that, when they be in the land of their enemies, I will not caft themaway, neither will I abhor them, to deftroy them utterly, and to break my covenant with them: for I am the Lord their God. But

I will for their fakes remember the covenant of their anceftors, whom I brought forth out of the land of Egypt in the fight of the heathen ; that I might be their God: I am the Lord. Thefe are the fatutes, and judgments, and laws, which the Lord made between him and the children of Ifrael, in mount Sinai, by the hand of Mofes. Leriticus 26th chap.

Profperity to obedience, adverfity to difobedience.
A ND it fhall come to pafs, if thou fhalt hearken diligently unto the voice of the Lord thy God, to obferve and to do all his commandments which I command thee this day; that the Lord thy God will fet thee on high above all nations of the earth: and all thefe bleffings fhall come on thee and overtake thee, if thou fhalt hearken unto the voice of the Lord thy God. Bleffed Thalt thou be in the city, and bleffed fhalt thou be in the field. Bleffed fhall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increafe of thy kine, and the flocks of thy theep. Bleffed fhall be thy bafket and thy flore. Bleffed fhalt thou be when thou comeft in, and bleffed thalt thou be when thou goeft out. The Lord fhall caufe thine enemies that rife up againft thee to be finitten before thy face: they fhall come out againft thee one way, and flee before thee feven ways. The Lord fhall command the bleffing upon thee in thy fore houfes, and in all that thou fetteft thine hand unto: and he fhall blefs thee in the land which the Lord thy God giveth thee. The Lord fhall effablifh thee an holy people unto himfelf, as he hath fworn unto thee, if thou thalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth fhall fee that thou art called by, the name of the Lord: and they fhall be afraid of thee. And the Lord fiall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord fware unto thy fathers to give thee. The Lord fhall open unto thee his good treafure, the heaven to give the rain unto thy land in his feafon, and to blefs all the work of thine hand: and thou flalt lend unto many nations, and thou fhalt not borrow. And the Lord fhall make thee the head, and not the tail; and thou Thalt be above only, and thou fhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to oblerve and
to do them: and thou fhalt not go afide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ferve them. But it fhall come to pafs, if thou wilt not hearken unto the voice of the Lord thy God, to obferve to do all his commandments and his fatutes which I consmand thee this day: that all thefe curfes fhall come upon thee, and overtake thee: curfed fhalt thou be in the city, and curfed fhalt thou be in the field. Curfed fhall be thy bafket and thy fore. Curfed fhall be the fruit of thy body, and the fruit of thy land, the increafe of thy kine, and the flocks of thy fheepCurfed fhalt thou be when thou comeft in, and curfed fhalt thou be when thou goeft out. The Lord fhall fend upon thee curfing, vexation, and rebuke, in all that thou fettef thine hand unto for to do, until thou be deftroyed, and until thou perifh quickly; becaufe of the wickednets of thy doings whereby thou haf forfaken me. The Lord fhall make the pefilence cleave unto thee, until he have confumed thee from off the land whither thou goeft to polfefs it. The Lotd fhall fmite thee with a confumption, and with a fever, and with an inflammation, and with an extreme burning, and with the fivord, and with blafting, and with mildew; and they fhall purfue thee until thou perifl. And thy heaven that is over thy head fhall be brafs, and the earth that is under thee fhall be iron. The Lord thall make the rain of thy land powder and duft: from heaven fhall it come down upon thee until thou be deftroyed. The Lurd fhall caufe thee to be finitten before thine enemies: thon fhalt go out one way againft them, and flee feven ways before them; and fhalt be removed into all the kingdoms of the earth. And thy carcafe fhall be meat unto all fowls of the air, and unto the beafts of the earth, and no man fhall fray them away. The Lord will fmite thee with the botch of Egypt, and with the emerods, and with the fcab, and with the itch, whereof thou canft not be healed. The Lord Chall fimite thee with madnefs, and blindnefs, and afonifhment of heart: and thou fhalt grope at noon day, as the blind gropeth in darknefs, and thou fhalt not profper in thy ways; and thou fhalt be only opprelfed and fpoiled evermore; and no man thall fave thee. Thou fhalt betroth a wife, and another man fhall lie with her: thout fhalt build an houfe, and thou fhalt not dwell therein: thou fhalt plant a vineyard, and Thalt not gather the grapes thereof. Thine ox fhall be flain before thine eyes, and thou fhalt not eat thercof: thine afs fhall be violently taken away from before
before thy face, and fhall not be refored to thee: thy theep fhall le given unto thine enemies, and thou fhalt have none to relcue them. Thy ions and thy daugiters fhall be given unto another people, and thine eyes fha! look and fail with longing for them all the day long: and there fall be nos might in thine hand. The fruit of thy latid, and all thy labours, fiall a nation which thou knoweft not cat up) and thou fialt be only oppreffed and crufied alway: fo that thon flalt be mad for the fight of thine eyes which thou thalt fee. The Lord fhall fmite thee in the knees and in the less with a fore botch that cannot be healed, from the tole of thy foot unto the top of thy bead. The Lord fhall bring thee, and thy king which thou falt fet over thee, unto a nation which neither thou nor thy fathers have known ; and there fhalt thou ferve other gods, wood and fone. And thou fhalt become an afonifhment, a proverb, and a by-word among all nations whither the Lord fhall lead thee. Thou fhalt carry much feed out into the field, and fhalt gather but little in: for the locufs fall confume it. Thou fhalt plant vineyards and dre!s them, but thalt neither rrink of the wine, nor gather the grapes: for the worms frall eat them. Thou fhalt have olive trees throughout all thy coafts, but thou fhalt not anoint thyfelf with the oil: for thine olive fhall caft his fruit. 'Thou flalt beget fons and daughters, but thou fhalt not enjoy them: for they fhall go into captivity. All thy trees and fruit of thy land fiall the locufs confume. The franger that is within thee fhall get up above thee very high ; and thou fhalt come cown very low. He fall lend to thee, and thou firalt not lend to him: he fhall be the head, and thou fhalt be the tail. Moreover all thefe curfes fhall come upon thee, and hall purfue thee, and overtake thee, till thou be deffrojed; becaufe thou hearkenedft not unto the roice of the Lord thy God, to keep his commandments and his fatutes which he commanded thee. And they fhall be upon thee for a fign and for a wonder, and upon thy feed for ever. Becaufe thou fervedf not the Lord thy God with joyfulnefs and with gladnefs of heart, for the abundance of all things ; therefore fhalt thou ferve thine enemies which the Lord flall fend againft thee, in hunger, and in thinf, and in makednefs, and in want of all things: and he fhall put a yoke of iron upon thy neck, until hic have defiroyed thec. The Lord fhall bring a mation againft thee from far, from the end of the earth, as fwift as the eagle Hieth; a mation whofe tongue thou fhalt not moderfand; a nation of fierce coun-
tenance, which fhall not regard the perfon of the old, nor fhew favour to the young: and he fhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deftroyed: which alfo fhall not leave thee either corn, wine, or oil, or the increafe of thy kine, or flocks of thy fheep, until he have deftroyed thee. And he fhall befiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truftedf, throughout all thy land; and he fhall befiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou fhalt eat the fruit of thine own body, the Hlefh of thy fons and of thy daughters which the Lord thy God hath given thee, in the fiege and in the fraitnefs wherewith thine enemies fhall diffrefs thee: fo that the man that is tender among you and very delicate, his eye thall be evil toward his brother, and toward the wife of his bofom, and toward the remnant of his children which he fhall leave: fo that he will not give to any of them of the flefh of his children whom he flall eat: becaufe he hath nothing left him in the fiege and in the ftraitnefs wherewith thine enemies thall diftrefs thee in all thy gates. The tender and delicate woman among you, which would not adventure to fet the fole of her foot upon the ground for delicatenefs and tendernefs, her eye fhall be evil toward the hufband of her bofom, and toward her fon, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which the fhall bear: for fhe fhall eat them for want of all things fecretly in the fiege and Araitnefs wherewith thine enemy fhall diftrefs thee in thy gates. If thou wilt not obferve to do all the words of this law that are written in this book, that thou mayeft fear this glorious and fearful name, THE LOR D THY G O D; then the Lord will make thy plagues wonderful, and the plagues of thy feed, even great plagues, and of long continuance, and fore fickneffes, and of long continuance. Moreover he will bring upon thee all the difeafes of Egypt, which thou waft afraid of; and they flall cleave unto thee. Alfo every ficknefs and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be deftroyed. And ye fhall be left few in number, whereas ye were as the ftars of heaven for multitude; becaufe thou wouldef not obey the voice of the Lord thy God. And it Chall come to pais, that as the Lord rejoiced over you to do you good, and to multiply you; io the Lord will rejoice over you to deftroy you, and to bring you to nought: and ye fhall be pluckeit
from of the land whither thou goeft to poffefs it. And the Lord fhall fcatter thee among all people, from the one end of the earth even unto the other ; and there thou fhalt ferve other Gods, which neither thou nor thy fathers have known, even wood and ftone. And among thefe nations fhalt thou find no eafe, neither Mall the fole of thy foot have reft: but the Lord fhall give thee there a trembling heart, and failing of eyes, and lorrow of mind : and thy life fhall hang in doubt before thee: and thou fhalt fear day and night, and thalt have none affurance of thy life. In the morning thou fhalt fay, Would God it were even: and at even thou fhalt fay, Would God it were morning; for the fear of thine heart wherewith thou fhalt fear, and for the fight of thine eyes which thou fhalt fee. And the Lord fhall bring thee into Egypt again with flhips, by the way whereof I fpake unto thee, thou fhalt fee it no more again : and there ye fhall be fold unto your enemies for bond-men and bondwomen, and no man fhall buy you.

Deut. 28 th chapter.

## Prophetic difcourfes of Balaam.

A N D the children of Ifrael fet forward, and pitched in the plains of Moab, on this fide Jordan by Jericho., And Balak the fon of Zippor faw all that Ifrael had done to the Amorites. And Moab was fore afraid of the people, becaufe they were many: and Moab was diftreffed becaufe of the children of Ifrael. And Moab faid unto the elders of Midian, Now fhall this company lick up all that are round about us, as the ox licketh up the graf's of the field. And Balak the fon of Zippor was king of the Moabites at that time. He fent meffengers therefore unto Balaam the fon of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, faying, Behold, therc is a people come out from Egypt : behold, they cover the face of the earth, and they abide over againft me: come now therefore, I pray thee, curfe me this people; for they are too mighty for me: peradventure I fhall prevail that we may fmite them, and that I may drive them out of the land: for I wot that he whom thou bleffert is bleffed, and he whom thou curfeft is curfed. And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and fpake unto him the words of Balak. And he faid unto them, Lodge

Lodge here this night, and I will bring you word again as the Lord finall fpak unto ine: and the princes of Moab abode with Balaam. And God came unto Balaam, and faid, What men are thefe with thee? And Balaam faid unto God, Balak the fon of Zippor, king of Moab, hath fent unto me, laying, Behold, there is a pecple come out of Egypt, which covereth the face of the earth: come now, curle me them; peradventure I fhall be able to overcome them, and drive them out. And God faid unto Balaam, Thou fialt not go with them, thou halt not curle the people: for they are bleffed. And Balaam role up in the morning, and faid unto the princes of Balak, Get you into your land: for the Lord refufeth to give me leave to go with you. And the princes of Moab rofe up, and they went unto Balak, and faid, Balaam refufeth to come with us. And Balak fent yet again princes more, and more honourable than they. And they came to Balaam, and faid to him, Thus faith Balak the fon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for 1 will promote thee unto very great honour, and I will do whatfoever thou fayeft unto me. Come therefore, I pray thee, curfe me this people. And Balaam anfwered and haid unto the fervants of Balak, If Balak would give me his houfe full of filver and gold, I camot go beyond the ward of the Lord my God, to do lels or more. Now therefore, I pray you, tarry ye alfo here this night, that I may know what the Lord will fay winto me more. And God came unto Balaan at might, and fuid unto him, If the men come to call thee, rife up, and go with them; but yet the word which. I fhall fay unto thee, that thalt thou do. And Balaam rofe up in the morning, and faddled his afs, and went with the princes of Moab. And God's anger was kindled becaufe he went: and the angel of the Lord frood in the way for an adverfary againf him. Now he was riding upon his afs, and his two fervants were with him. And the afs faw the angel of the Lord ftanding in the way, and his fiword drawn in his hand: and the afs turned afide out of the way, and went into the field. And Balam fmote the afs to turn her into the way. But the angel of the Lord food in a path of the vineyards, a wall being, on this fide, and a wall on that fide. And when the ais faw the angel of the Lord, the thruft herfelf unto the wall, and crulhed Balaam's foot againft the wall. And he finote her again. And the angel of the Lord went further, and food in a marrow place, where was no way to turn either to the right hand or to the left. And when the
afs faw the angel of the Lord, fhe fell down under Baldan. And Balaam's anger was kindled, and he fimote the afs with a ftaff, And the Lord opened the mouth of the afs, and the faid unto Balaam, What have I done unto thee, that thou haft fmitten me thefe three times? And Balaam faid unto the afs, Becaule thou haft mocked me: I would there were a livord in mine hand; for now would I kill thee. And the als faid unto Balaam, Am not I thine afs,' upon which thou haft ridden, ever fince I was thine, unto this day? was I ever wont to do fo unto thee? And he faid, Nay. Then the Lord opened the eyes of Balaam, and he faw the angel of the Lord ltanding in the way, and his fword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord faid unto him. Wherefore haft thou fmitten thine afs thefe three times? behold, I went out to withftand thee, becaufe thy way is perverfe before me: and the ais faw me, and turned from me thefe three times: unlels fhe had turned from me, furely now allo 1 had flain thee, and faved her alive. And Balaam faid unto the angel of the Lord, I have finned; for I knew not that thou foodeft in the way againft me: now therefore if it difpleafe thee, I will get me back again. And the angel of the Lord faid unto Balaam, Go with the men: but only the word that I flall fpeak unto thee, that thou. fhalt fpeak. So Dalaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmoft coaft. And Balak faid unto Balaam, Did I not earneftly fend unto thee to call thee? wherefore cameft thou not unto me? am I not able indeed to promote thee to honour? And Balaam faid unto Balak, Lo, I am come unto thee : have I now any power at all to fay any thing? the word that God putteth in my mouth, that thall I fpeak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and freep, and fent to Balaam, and to the princes that were with him. And it came to pals on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might fee the utmoft part of the people.

And Balaam faid unto Balak, build me here feven altars, and prepare me here feven oxen, and feven rams. And Balak did as Balaam had fpoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam faid unto Balak, Stand by the burnt offering, and I will go:
peradventure the Lord will come to meet me; and whatfoever he fheweth me, I will tell thee. And he went to an high place. And God met Balaam: and he faid unto him, I have prepared feven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and faid, Return unto Balak, and thus thou fhalt fpeak. And he returned unto him, and, lo, he food by his burnt facrifice, he, and all the princes of Moab. And he took up his parable, and faid, Balak the king of Moab hath brought me from Arain out of the mountains of the eaft, faying, Come, curfe me Jacob, and come, defy Ifrael. How thall I curfe whom God hath not curfed? or how fhall I defy, whom the Lord hath not defied? For from the top of the rocks I fee him, and from the hills I behold him: lo, the people fhall dwell alone, and fhall not be reckoned among the nations. Who can count the duft of Jacob, and the number of the fourth part of Ifrael? Let me die the death of the righteous, and let my laft end be like his! And Balak faid unto Balaam, What haft thou done unto me: I took thee to curfe mine enemies, and, behold, thou haft bleffed them altogether. And he anfwered and faid, Muf I not take heed to fpeak that which the Lord hath put in my mouth? And Balak faid unto him, Come, I pray thee, with me unto another place, from whence thou mayeff fee them: thou fhalt fee but the utmoft part of them, and fhalt not fee them all: and curfe me them from thence. And he brought him into the field of Zophim, to the top of Pifgah, and built feven altars, and offered a bullock and a ram on every altar. And he faid unto Balak, Stand here by the burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and faid, Go again unto Balak, and fay thus. And when he came to him, behold, he food by his burnt offering, and the princes of Moab with him. And Balak faid unto him, What hath the Lord fpoken? and he took up his parable, and faid, Rife up, Balak, and hear; hearken unto me, thou fon of Zippor: God is not a man, that he fhould lie; weither the fon of man, that he flould repent: hath he faid, and fhall he not do it? or hath he fpoken, and fhall he not make it good? Behold, I have received commandment to blefs: and he hath blefled; and I cannot reverfe it. He hath not beheld iniquity in Jacob, neither hath he feen perserfenefs in Ifrael: the Lord his God is with him, and the nout of a king is among them. God brought them out of Egypt; he hath as it were the frength
of an unicorn. Surely there is no inchantment againft Jacob, neither is there any divination againft Ifrael: according to this time it fhall be faid of Jacob and of Ifrael, What hath God wrought! Behold, the people fhall rife up as a great lion, and lift up himfelf as a young lion: he fhall not lie down until he eat of the prey, and drink the blood of the flain. And Balak faid unto Balam, Neither curfe them at all, nor blefs them at all. But Balaam anfwered and faid unto Balak, Told not I thee, faying, All that the Lord fpeaketh, that I muft do? And Balak faid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleafe God, that thou mayeft curfe me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jefhimon. And Balaam faid unto Balak, Build me here feven altars, and prepare me here feven bullocks, and feven rams. And Balak did as Balaam had faid, and offered a bullock and a ram on every altar.

And when Balaam faw that it pleafed the Lord to blefs Ifrael, he went not, as at other times, to feek for enchantments, but he fet his face toward the wildernefs. And Balaam lifted uphis eyes, and he faw Ifrael abiding in his tents according to their tribes, and the fpirit of God came upon him. And he took up his parable, and faid, Balaam the fon of Beor hath faid, and the man whofe eyes are open hath faid : he hath faid, which heard the words of God, which faw the vifion of the Almighty, falling into a trance, and having his eyes open. How goodly are thy tents, O Jacob, and thy tabernacles, OIfrael! As the vallies are they fipread forth, as gardens by the river's fide, as the trees of lign aloes which the Lord hath planted, and as cedar-trees belide the waters. He fhall pour the water out of his buckets, and his feed fhall be in many waters, and his king thall be higher than Agag, and his kingdon thall be exalted. God brought him forth out of Egypt, he hath as it were the Prength of an unicorn: he fhall eat up the nations his enemies, and fhall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who fhall fir him up? Bleffed is he that bleffeth thee, and curfed is he that curfeth thee. And Balak's anger was kindled againft Balaam, and he fmote his hands together : and Balak faid unto Balaam, I called thee to curfe mine enemies, and behold, thou haft altogether bleffed them thefe three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back
from honour. And Bilaam faid unto Bulal, Spake I not unto thy meilengers which thou fenteft unto me, faying, if Balak would give me his houfe full of filverand goid, 1 cannot go beyond the commandment of the Lord, to do cither good or bad of mine own mind ; but what the Lurd faith, that will I fpeak? And now, behold, I go minto my people; come therefore, and I will advertile thee what this people thall do to thy people in the latter days. And he took up his parable, and laid, Balam the fon of Beor hath faid, and the man whole eyes are open, hath faid: he hath faid, which hearl the words of God, and knew the knowledge of the mof High, which faw the vilion of the Almighty, fulling into a trance, but having his eyes open: I faall fee him, but not now ; 1 hhnli behold him, but not nigh : there fhall come a Star out of Jacob, and a Sceptre thall rile out of Ifrael, and thall fmite the corners of Moab, and deftroy all the children of Sheth. And Edom fhall be a poffeffion, Seir alfo Itall be a polleffion for his enemies, and Ifrael fhall do valiantly. Out of Jacob fhall come he that fhall have dominion, and fhall deftroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and faid, Amalek was the firft of the nations, but his latter end fhall be that he perifh for ever. And he looked on the Kenites; and took up his parable, and faid, Strong is thy dwelling-place, and thou putteft thy nett in a rock. Neverthelefs, the Kenites thall be wafted until Afhur fhall carry thee away captive. And he took up his parable, and laid, Alas, who fhall live when God doeth this! and fhips fhalt come from the coaft of Chittin, and thall afflift Ahur, and thall affict Eber, and he alfo fhall perifh for ever. And Baham rofe up, and went and returned to his place; and Balak alfo went his way.

Numbers 22, 23 and 24th chapters.

## Defruction of Baylon.

THE burticn of Babylon, which Ifaiah the fon of Amoz did lee. Lift ye up a banmer upon the high momtain, exalt the voice unto them, fhake the hand, that they may go into the gates of the nobles. I have commanded my fanctified oncs, I have allo called my mighty ones for mine anger, even them that rejuice in my highnelis. The moile of a multitude in the inountains, like as of a great people ; a tumulthous noile of the kingdoms of nations guthered together: the Loud of hofis mattercth the hoil of the battle. They
come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to deftroy the whole land. Howl ye: for the day of the Lord is at hand: it ihall come as a deftruction from the Almighty. Therefore fhall all hands be faint, and every man's heart fhall melt. And they fhall be afraid: pangs and forrows fhall take hold of them: they fhall be in pain as a woman that travaileth; they flall be amazed one at another: their faces fhall be as flames. Bchold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land defolate, and he fhall deftroy the finners thereof out of $i t$. For the fars of heaven and the conftellations thereof fhall not give their light: the fun fhall be darkened in his going forth, and the moon Chall not caufe her light to Thine. And I will punifh the world for their cvil, and the wicked for their iniquity; and will caufe the arrogancy of the proud to ceale, and will lay low the haughtinefs of the terrible. I will make a man more precious than fine gold: even a man, than the golden wedge of Ophir. Therefore I will fhake the heavens, and the earth fhall remove out of her place, in the wrath of the Lord of hofts, and in the day of his fierce anger. And it Chall be as the chafed roe, and as a fheep that no man taketh up: they fhall every man turn to his own people, and flee every man into his own land. Every one that is found thall be thruft through; and every one that is joined unto them frall fall by the fivord. Their children alfo fhall be dalhed to pieces before their eyes; their houfes fhall be fpoiled, and their wives ravifhed. Behold, I will fir up the Medes againft them, which finall not regard filver ; and as for gold they fhall not delight in it. Their bows alfo thall dafh the young men to pieces; and they fhall have no pity on the fruit of the womb; their eye fhall not fpare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, fhall be as when God overthre: Sodom and Gomorrah. It llall never be inhabited, neither fhall it be dwelt in from generation to generation: neither fhall the Arabian pitch tent there; neither fhall the thepherds make their fold there : but wild beafts of the defert fhall lie there ; and their houfes fhall be full of doleful creatures : and owls fhall dwell there, and fatyrs fhall dance there. And the wild beafts of the iffands fhall cry in their defolate houfes, and dragons in their pleafant palaces: and her time is near to come, and her days thall not be prolonged.

Ifaiah $13^{\text {lh }}$ chapter.

THE word that the Lord fpake again? Rabylon and againf the land of the Challeans by Jeremiah the prophet. Declare ye among thenations, and publifh, and ret upa fandard ; publifh, and conceal not: fay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation againft her, which fhall make her land defolate, and none fhall dwell therein: they fhall remore, they fhall depart, both man and beaf. In thofe days and in that time, faith the Lord, the children of Ifrael Mall come, they and the children of Judah together, going, and weeping: they fnall go, and feek the Lord their Ged. They flall alk their way to Zion with their faces thitherward, faying, Come, and let us join ourfelves to the Lord in a perpetual covenant that fhall not be forgotten. Ny people hath been loft fheep: their fhepherds have caufed them to go afray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotem their reffing-place. All that found them have devoured them: and their adverfaries faid, We offend not : becaule they have finned againft the Lord, the habitation of juftice: even the Lord, the hope of their fathers. Remove out of the midft of Babylon, and go forth out of the land of the Choldeans, and be as the he-goats before the flocks. For lo, I will raife, and caufe to come up againf Babylon an affembly of great nations from the north country: and they thall fet themfelves in array againft her; from thence fhe fiall be taken: their arrows thall be as of a mighty expert man; mone fhall return in tain. And Chaldea thall be a fpoil : all that fooil her fhall be fatisfied, faith theLord. Becaule ye were glad, becaule ye rejoiced, O ye de-- froyers of mine heritage, becaule ye-are grown fat, as the heifer at grafs, and bellow as bulls; your mother fhall be fure confounded: the that bare you mall be athamed: behold, the hindermoft of the nations thall te a wildernefs, a diry land and a defert. Becaufe of the wath of the Lord it thall not be inhabited, but it fhall be wholly defolate: every one that gocth by Babylon thall be afonilhed, and hifs at all her plagues. Put yourfelves in array againft Babylon round abont : all ye that bend the bow, thoot at her, fare no arrows: for the hath dinned againft the Lord. Shout againft her round about: The hath given her hand: her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord: tohe vengeance upon her ; as the hath done, do euto her. Cui off the fower from Babylon, and him
that handleth the fickle in the time of harvelt: for fear of the oppreffing fword, they fhall turn every one to his own people, and they fhall flee every one to his own land. Ifrael is a fcattered Theep; the lions have driven him away; firft, the king of Affyria hath devoured him; and laft, this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus faith the Lord of hofts, the God of Ifrael, Behold, I will punifh the king of Babylon and his land, as I have punifhed the king of Alfyria. And I will bring Ifrael again to his habitation, and he fhall feed on Carmel and Balhan, and his foul fhall be fatisfied upon mount Ephraim and Gilead. In thole days and at that time, faith the Lord, the iniquity of Ifrael thall be fought for, and there fhall be none ; and the fins of Judah, and they fhall not be found: for I will pardon them whom I referve. Go up againft the land of Merathaim, even againft it, and againft the inhabitants of Pekod: wafte and utterly deftroy after them, faith the Lord, and do according to all that I have commanded thee. A found of battle is in the land, and of great defruction. How is the hammer of the whole earth cut afunder and broken! how is Babylon become a defolation among the nations! I have laid a fnare for thee, and thou art allo taken, O Babylon, and thou waft not aware : thou art found, and alfo caught, becaufe thou haft friven againft the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hofts in the land of the Chaldeans. Come againft her from the utmoft border, open her ftore-houfes: caft her up as heaps, and deftroy her utterly : let nothing of her be left. Slay all her bullocks; let them go down to the flaughter : woe unto there! for their day is come, the time of their vifitation. The voice of them that flee and efcape out of the land of Babylon to cleclare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers againft Babylon: all ye that bend the bow, camp againft it round about; let none thereof efcape: recompence her according to her work; according to all that fhe hath done, do unto her; for the hath been proud againft the Lord, againf the Holy One of Ifrael. Therefore fhall her young men fall in the ftreets, and all her men of war thall be cut off in that day, faith the Lord. Behold, I anm againft thee, O thou moft proud, faith the Lord God of hofs: for thy day is come, the time that I will vifit thee. And the moft proud fhall ftumble, and fall, and none fhall raife him up: and I will kindle a fire in his cities, and it fhall
devour all round about him. Thus faith the Lord of hofts; The children of Ifrael and the children of Juciah were oppreffed together : and all that took then captives held them felt ; they refufed to let them go. Their Redeemer is ttrong ; the Lord of hofts is his name; he fhall throughly plead their caufe, that he may give refi to the land, and difquiet the inhabitants of Babylon. A fword is upon the Chaldeans, faith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wife men. A fword is upon the liars: and they fhall dote: a fword is upon her mighty men; and they mall be difmayed. A frord is upon their horfes, and upon their chariots, and upon all the mingled people that are in the midft of her ; and they fhall become as women: a fivord is upon her treafures: and they fhall be robbed. A drought is upon her waters; and they fhall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefure the wild beafts of the delent with the wild beafts of the iflands thall dwell there, and the owls thall dwell therein ; and it fhall be no more inhabited for ever ; neither thall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, faith the Lord: fo fhall no man abide there, meither thall any fon of mand dwell therein. Behold, a people finall come from the north, and a great nation, and many kings fhall be raifed up from the coafts of the earth. They fhall hold the bow and the lance, they are cruel, and will not fhew mercy; their voice fhall roar like the fea, and they thall ride upon horfes, every one put in array like a man to the battle, againft thee, O daughter of Babylon. The king of Babylon hatle heard the report of. them, and his hands waxed feeble: anguifh took hold of him, and pangs as of a woman in travail. Behold, he fhall come up like a lion from the fwelling of Jordan unto the habitation of the ftrong: but I will make then fuddenly rum away from her: and who is a chofen man, that I may appoint over her; for who is like me: and who will appoint me the time? and who is that fhepherd that will fand before me? Therefore hear ye the counfel of the Lord that he hath taken againf Babylon, and his purpofes that he hath purpofed againft the land of the Chakceans: furely the leaft of the Hock flatil draw them out : furely he thall make their habitation defolate with them. At the noile of the taking of Babylon the earth is moved, and the cry is heard among the nations.

Thus faith the Lord, Behold, I will raife up againft Babylon, and againft them that dwell in the midft of them that rife up againft me, a deitroying wind; and will fend-unto Babylon fanners, that fhall fan her, and fhall empty her land; for in the day of trouble they fhall be againft her round about. Againft him that bendeth let the archer bend his bow, and againft him that lifteth himfelf up in his brigandine; and fpare ye not her young men ; deftroy ye utterly all her hof. Thus the flain fhall fall in the land of the Chaldeans, and they that are thruft through in her freets. For Ifrael hath not been forfaken, nor Judah of his God, of the Lord of hofts; though their land was filled with fin againft the holy one of Ifrael. Flee out of the midf of Babylon, and deliver every man his foul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad. Babylon is fuddenly fallen and deftroyed: howl for her: take balm for her pain, if fo be the may be healed. We would have healed Babylon, but the is not healed: forfake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the ikies. The Lord hath brought forth our righteoufnefs: come and let us declare in Zion the work of the Lord our God. Make bright the arrows; gather the fhields: the Lord hath raifed up the fpirit of the kings of the Medes; for his device is againft Babylon, to deftroy it ; becaule it is the rengeance of the Lord, the rengeance of his temple. Set up the ftandard upon the walls of Babylon, make the watch frong, fet up the watchmen, prepare the ambufhes: for the Lord hath both devifed and done that which he fpake againft the inhabitants of Babylon. O thou that dwelleft upon many waters, abundant in treafures, thine end is come, and the meafure of thy covetoufnefs. The Lord of hefts hath fiom by himfelf, faying, Surely I will fill thee with men, as with caterpilldrs: and they fhall lift up a flout againft thee. He hath made the earth by his power, he hath eftablifhed the world by his widdom, and hath fretched out the heaven by his underftanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he caufeth the vapours to afcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treafures. Every man is brutifh by his knowledge: every founder is confounded by the graven image: for his molten
image is fallhood, and there is no breath in them. They are vanity, the work of errors: in the time of their vilitation they fhall perifl. The portion of Jacob is not like them; for he is the former of all things: and Ifrael is the rod of his inheritance. The Lord of hofts is his name. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I deftroy kingdoms ; and with thee will I break in pieces the horfe and his rider; and with thee will I break in pieces the chariot and his rider ; with thee alfo will I break in picces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will allo break in pieces with thee the thepherd and his flock; and /with thee will I break in pieces the hufbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your fight, faith the Lord. Behold, I am againft thee, O deftroying mountain, faith the Lord, which deltroyeft all the earth: and I will firetch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they fhall not take of thee a fone for a corner, nor a ftone for foundations: but thou fhalt be defolate for ever, faith the Lord. Set ye up a ftandard in the land, blow the trumpet among the nations, prepare the nations againft her, call together againft her the kingdoms of Ararat, Minni, and Afhchenaz ; appoint a captain againft her, caufe the horfes to come up as the rough caterpillars. Prepare againft her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land fhall tremble and forrow: for every purpofe of the Lord thall be performed againft Buhylon, to make the land of Babylon a delolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remamed in their holds: their might hath fuiled, they became as women: they have burned her dwell-ing-places; her bars are broken. One poff fhall run to meet another, and one melfenger to meet another, to thew the king of Babylon that his city is taken at one end, and that the paifages are fopped, and the reeds they have burned with fire, and the men of the war are affrighted. For thus faith the Lord of hofts, the God of Ifracl; the daughter of Babylon is like a threfhing-floor, it is time to threfh her: yet a little while, and the time of her havelt thall come. Nelonchadrezzar the king of Babylon hath devoured me, he hath. crufhed
cru?hed me, he hath made me an empty vefiel, he hath fwallowed me up like a'dragon, he hath filled his belly with my delicates, he hath caft me out. The violence done to me and to my flefh, be upon Babylon, fhall the inhabitant of Zion fay; and my blood upon the inhabitants of Chaldea, fhall Jerufalem fay. Therefore thus faith the Lord, Behold, I will plead thy caufe, and take vengeance for thee; and I will dry up her fea, and make her fprings dry. And Babylon fhall become heaps, a dwelling place for dragons, an aftonithment, and an hiffing, withont an inhabitant. They flall roar together like lions: they fhall yell as lions' whelps. In their heat will I make their feafts, and I will make them drunken, that they may rejoice, and fleep a perpetual fleep, and not awake, faith the Lord. I will bring them down like lambs to the flaughter, like rams with he-goats. How is Shefhach taken! and how is the praife of the whole earth furprized! how is Babylon become an afonifhment among the nations! The fea is come up upon Babylon: the is covered with the multitude of the waves thereof. Her cities aze a defolation, a dry land, and a wildernefs, a land wherein no man divelleth, neither doth any fon of man pafs thereby. And I will punifh Bel in Babylon, and I will bring forth out of his mouth that which he hath fwallowed up; and the nations thall not flow together any more unto him: yea, the wall of Babylon fhall fall. My people, go e out of the midft of her, and deliver ye every man his foul from the fierce anger of the Lord. And lef your heart faint, and ye fear for the rumour that fhall be heard in the land; a rumour fhall both come one year, and after that in another year hall come a rumour, and violence in the land, ruler againft ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land fhall be confounded, and all her flain flatl fall in the midf of her. Then the heaven and the earth, and all that is therein, flall fing for Babylon: for the fooiler thall come unto her from the north, Gaith the Lord. As Babylon hath caufed the flain of Ifrael to fall, fo at Babylon fhall fall the flain of all the earth. Ye that have efcaped tire fword, go away, fand not fill: remember the Lord afar off, and let Jerufalem come into your mind. We are confounded, becaule we have heard reproach; flame hath covered our faces: for firangers are come into the fanctuaries of the Lord's houfe. Wherefore, behold, the days come, faith the Lord, that I will do judgment upon her graven images, and through all her land the wounded fhall groan. Though Babylon hould mount up to heasen,
heaven, and though the flould fortify the height of her ftrength, yet from me fhall fpoilers come unto her, faith the Lord. A found of a cry cometh from Bubylon, and great deftruction from the land of the Chaldeans. Becaufe the Lord hath fpoiled Babylon, and defroyed out of her the great voice, when her waves do roar like great waters, a noife of their voice is uttered. Becaufe the fpoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences fhall furely requite. And I will make drunk her princes, and her wife men, her captains and her rulers, and her mighty men: and they fhall fleep a perpetual fleep, and not wake, faith the King, whofe name is The Lord of hofts. Thus faith the Lord of ho!ts; The broad walls of Babylon fhall be utterly broken, and her high gates fhall be burned with fire: and the people thall labour in vain, and the folk in the fire, and they thall be weary.
feremiah 50 th chapter and $51.1-50$.

## Overthrose of Tyre and Zidon.

THE burden of Tyre. Howl, ye fhips of Tarhith; for it is laid wafte, fo that there is no hotite, no entering in. From the land of Chittim it is revealed to them. Be ftill, ye inhabitants of the ifle, thou whom the merchants of Zidon, that pafs over the fea, have replenifhed. And by great waters the feed of Sihor, the harveft of the river, is her revenue: and the is a mart of nations. Be thou aflamed, O Zidon: for the fea liath fpoken, even the ftrength of the fea, faying, I travail not, nor bring forth children, neither do I nourith up young men, nor bring up virgins. As at the report concerning Egypt, fo fhall they be lorely pained at the seport of Tyre. Pals ye over to Tarfhifh ; howl, ye inhabitunts of thie ifle. Is this your joyous city, whofe antiquity is of ancient days? her own feet fhall carry her afar off to fojourn. Who hath taken this counfel againft Tyre, the crowning city, whofe merchants are princes, whofe traffickers are the honourable of the earth? The Lord of hofs beth purpofed it, to fain the pride of all glory, and to bring into contempt all the honourable of the earth. Pais through thy land as a river, O daughter of Tarhifh : there is no more firength. He firetched out his hand over the fea, he thook the kingdoms: the Lord hath given a commandment againlt the merchant city, to deftroy the ftrong holds there-
of. And he faid, Thou fhalt no more rejoice, O thou oppreffed virgin, daughter of Zidon: arife, pals over to Chittim; there alfo thalt thou have no reft. Behold, the land of the Chaldeans; this people was not till the Affyrian founded it for them that dwell in the wildernefs : they fet up the towers thereof, they raifed up the palaces thereof, and he Lrought it to ruin. Howl, ye fhips of Tarkifh: for your frength is laid wafte. And it fhall come to pafs in that day, that Tyre fhall be forgotten feventy years, according to the days of one king: after the end of feventy years flali Tyre fing as an harlot. Take an harp, go about the city, thou harlot, that halt been forgotten; make fweet melody, fing many fongs, that thou mayeft be remembered. And it thall come to pafs, after the end of feventy years, that the Lord will vifit Tyre, and the fhall turn to her hire, and thall commit formication with all the kingdoms of the world upon the face of the earth. And her merchandize and her hire fhall be holinefs to the Lord: it fhall not be treafured nor laid up; for her meichandize flall be for them that dwell before the Lord, to eat fufficiently, and for durable clothing.

> Ifaiah 23d chapter.

S ON of man, becaufe that Tyrus hath faid againft Jerufalem, Aha, fhe is broken that was the gates of the people: the is turned unto me: I fhall be replenilhed, now the is laid wafte: therefore thus faith the Lord God, Behold, I am againft thee, O Tyrus, and will caufe many nations to come up againft thee, as the fea caufeth his waves to come up. And they fhall deftroy the walls of Tyrus, and break down her towers; I will allo fcrape her duft from her, and make her like the top of a rock. It Thall be a place for the fpreading of nets in the midft of the fea : for I have fpoken it, faith the Lord God: and it fhall become a fpoil to the nations. And her daughters which are in the field flall be flain by the fword: and they fhall know that I am the Lord. For thus faith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horfes and with chariots, and with horfemen, and companies, and much people. He fhall flay with the fword thy daughters in the field: and he fhall make a fort againft thee: and caft a momnt againft thee, and lift up the buckler againft thee. And he thall fet engines of war againft
thy walls, and with his axcs he fhall break down thy towers. By reafon of the abundance of his horles their duft fiall cover thee: thy walls Chall thake at the nuife of the horiemen, and of the wheels, and of the chariots, is hen he fhall enter into thy gates, as men enter into a city wherein is made a breach. With the hoof's of his horfes fhall he tread down all thy ftreets : he fhall flay thy people by the fword, and thy frong garrifons fhall go down to the ground. And they fhall make a fpoil of thy riches, and make a prey of thy merchandife; and they fhall break down thy walls, and deftroy thy pleafant houles: and they fhall lay thy fiones, and thy timber, and thy duft in the midft of the water. And I will caufe the noife of thy fongs to ceafe; and the found of thy harps flall Le no more heard. And I will make thee like the top of a rock, thou fhalt be a place to fpread nets upon; thou fhalt be built no more: for I the Lord have fpoken it, faith the Lord God. Thus faith the Lord God to Tyms, Shall not the ifles flake at the found of thy fall, when the womnded cry, when the flaughter is made in the midft of thee? Then all the princes of the fea fhall come down from their thrones, and lay away their robes, and put off their broidered garments: they thall clothe thenfelves with trembling, they fhall fit upon the ground, and fhall tremble at every moment, and he aftonifhed at thee. And they flall take up a lamentation for thee, and fay to thee, How art thou deftroyed, that waft inhabited of feataring men, the renowed city, which was firong in the fea, the and her inhabitants, which caufe their terror to be on all that haunt it! Now frall the ifles tremble in the day of thy fall; yea, the ifles that are in the fea fhall be troubled at thy departure. For thus faith the Lord God: When I fhall make thee a defolate city, like the cities that are not inhabited; when I Thall bring up the deep upon thee, and great waters fhall cover thee; when I fhall bring thee down with them that defcend into the pit, with the people of old time, and fhall let thee in the low parts of the earth, in places defolate of old, with them that go down to the pit, that thou be not inhabited; and I fall fet glory in the land of the living; I will make thee a terror, and thou thall be io more: though thou be fought for, yct fhalt thou never be found again, faith the Lord God.

Now, thou fon of inan, take up a lamentation for Tyrus; and lay unto Tyrus, O thou that art fituate at the cutry of the lea, which ant a merchant of the people for many ifles, Thus dith the Lood God; O Tyrus, thou haf fuid, I am of perfect Leatuly. Thy borders are in the midft
of the feas, thy builders have perfected thy beauty. They have made all thy fhip boards of fir trees of Senir: they have taken cedars from Lebanon to make mafts for thee. Of the oaks of Bafhan have they made thine oars: the company of the Afhurites have made thy benches of ivory, brought out of the ifles of Chittim. Fine linen with broidered work from Egypt was that which thou fpreadeft forth to be thy fail : blue and purple fron the ifles of Elifhah was that which covered thee. The inhabitants of Lidon and Arsad were thy marines: thy wife men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wife men thereof were in thee thy calkers: all the fhips of the fea with their marines were in thee to occupy thy merchandile. They of Perfia, and of Lud, and of Phut, were in thine army, thy men of war, they hanged the fhield and belmet in thee, they fet forth thy comelinefs. The men of Arvad with thine army were upon thy walls round abont, and the Gammadims were in thy towers; they hanged their thields upon thy walls round about: they have made thy beauty perfect. Tarfhifh was thy merchant by reafon of the multitude of all kind of riches: with filver, iron, tin, and lead they traded in thy fairs. Javan, Tubal, and Mefhech, they were thy merchants: they traded the perfons of men and velfels of brafs in thy market. They of the houfe of Togarmar traded in thy fairs with horles, and horfemen, and mules. The men of Dedan were thy merchants: many ifles were the merchandife of thine hand: they brougint thee for a prefent horns of ivory and ebony. Syria was thy merchant by reafon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Ifrael, they were thy merchants:they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damafcus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan alfo and Javan going to and fro occupied in thy fairs: bright iron, caffia, and calamus were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in thefe were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all fpices, and with all precious ftones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asfhur,
and Chilmad were thy merchants. Thefe were thy merchants in all forts of things, in blue clothes, and broidered work, and in chefts of rich apparel bound with cords, and made of cedar among thy merchandife. The fhips of Tarhilh did fing of thee in thy market; and thou waft replenifhed and made very glorious in the midtt of the feas. Thy rowers have brought thee into great waters: the eaft wind hath broken thee, in the midft of the feas. Thy riches, and thy fairs, thy merchandife, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandife, and all thy men of war that are in thee, and in all thy company which is in the midft of thee, fhall fall into the midft of the feas in the day of thy ruin. The fuburbs fhall thake at the found of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the fea fhall come down from their fhips, they thall fand upon the land: and thall caufe their voice to be heard againft thee, and fall cry bitterly, and fhall caft up duft upon their heads, they fhall wallow themfelves in the aftes: and they fhall make themfelves utterly bald for thee, and sird them with fackeloth, and they fhall weep for thee with bitternefs of heart, and bitter wailing. And in their wailing they fhall take up a lamentation for thee, and lament over thee, faying, What city is like Tyrus, like the defroyed in the midft of the fed? When thy wares went forth out of the the feas, thou filledft many people; thou did!t enrich the kings of the earth with the multitude of thy riches and of thy inerchandife. In the time when thou thalt be broken by the feas in the depth of the waters, thy merchandife and all thy company in the midft of thee thall fall. All the inhabitants of the ifles fhall be afonifhed at thee, and their kings fhall be fore afraid, they fhall be troubled in their countenance. The merchants among the people fhall hifs at thee: thou fhalt be a terror, and never thalt be any more.

Son of man, fay unto the prince of Tyrus, Thus faith the Lord God; Becuale thine heart is lifted up, and thou haft faid, I am a god, ifit in the feat of God in the midf of the feas; yet thon art a man, and not God, though thon fet thine heart as the heart of God: behold, thou art wiler than Daniel; there is no fecre! that they can hide from thee: with thy wifdom and with thine underfanding thon haft gotten thee riches, and haft gotten gold and filver into thy treafures: by thy great wifdom and by thy traffick haft thou increafed thy riches, and thine heart is lifted up becaule of thy riches: therefore
thus faith the Lord God; Becaufe thou haft fet thine heart as the heart of God: behold therefore, I will bring ftrangers upon thee, the terrible of the nations: and they fhall draw their fwords againft the beauty of thy wifdom, and they fhall defile thy brightnefs. They fhall bring thee down to the pit, and thou fhalt die the death of them that are flain in the midft of the feas. Wilt thou yet fay before him that flayeth thee, I am God? but thou thalt be a man, and no God, in the hand of him that flayeth thee. Thou fhalt die the death of the uncircumcifed, by the hand of ftrangers: for I have fpoken it, faith the Lord God. Son of man, take up a lamentation upon the king of Tyrus, and fay unto him, Thus faith the Lord God; thou fealeft up the fum, full of wifdom, and perfect in beauty. Thou haft been in Eden the garden of God: every precious fone was thy covering, the fardius, topaz, and the diamond, the beryl, the onyx, and the jafper, the fapphire, the emerald, and the carbuncle, and gold: the workmanfhip of thy tabrets and of thy pipes was prepared in thee in the day that thou waft created. Thou art the anointed cherub that covereth: and I have fet thee fo: thou waft upon the holy mountain of God: thou haft walked up and down in the midft of the ftones of fire. Thou waft perfect in thy ways from the day that thou waft created till iniquity was found in thee. By the multitude of thy merchandife they have filled the mid? of thee with violence, and thou haft finned: thercfore I will caft thee as profane out of the mountain of God: and I will deftroy thee, O covering cherub, from the midft of the ftones of fire. Thine heart was lifted up becaufe of thy beauty, thou haft corrupted thy wifdom by reafon of thy brightnefs: I will caft thee to the ground, I will lay thee before kings that they may behold thee. Thou haft defiled thy fanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midft of thee, it chall devour thee, and 1 will bring thee to aflies upon the earth in the fight of all them that behold thee. All they that know thee among the people fhatl be aftonifhed at thee; thou fhalt be a terror, and riever fhalt thou be any more. Son of man, fet thy face againft Zidon, and prophefy againft it, and fay, Thus faith the Lord God: behold, I am againft thee, O Zidon; and I will be glorified in the midft of thee, and they fhall know that I am the Lord, when I fhall have executed judgments in her, and fhall be fanctified in her. For I will fend into her pefilence, and blood into her Rreets; and the wounded
wounded fhall be judged in the midft of her by the fword upon her on every fide; and they fhall know that I am the Lord. And there flall be no more a pricking brier unto the houfe of Ifrael, nor any grieving thorn of all that are round about them that defpifed them; and they fhall know that I am the Lord God. Thus faith the Lord God; When I fhall have gathered the houfe of Ifrael from the people among whom they are fcattered, and fhall be fanctified in them in the fight of the heathen, then thall they dwell in their land that I have given to my fervant Jacob. And they fhall dwell fafely therein, and frall build houfes, and plant vineyards: yea, they fhall dwell with confidence, when I have executed judgments upon all thofe that defpife them round about them; and they fhall know that I am the Lord their God.

Ezekiel 26, 27, and 28th chapter.

## Deflruction of Moab.

THE burden of Moab. Becaufe in the night Ar of Moab is laid wafte and brought to filence; becaufe in the night Kir of Moab is laid wafte, and brought to filence: he is gone to Bajith and to Dibon, the high places, to weep; Moab fhall howl over Nebo, and over Medeba; on all their heads fhall be baldnefs, and every beard cut off. In their ftreets they fhall gird themfelves with fackcloth: on the tops of their houfes and in their ftreets every one fhall howl, weeping abundantly. And Hefhbon fhall cry, and Elealeh: their voice fhall be heard even unto Jahaz: therefore the armed foldiers of Moab fhall cry out; his life thall be grievous unto him. My heart fhall cry out for Moab: his fugitives thall flee unto Zoar, an heifer of three years old: for by the mounting up of luhith with weeping thall they go it up; for in the way of Horonaim they thall arife up a cry of deftruction. For the waters of Nimrim flall be delolate: for the hay is withered away, the grafs faileth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, fhall they carry away to the brook of the willows. For the cry is gone round about the borders of Moab: the howling thereof unto Enlaim, and the howling thereof unto Beer-élim. For the waters of Dimon fhall be full of blood: for I will bring more upon Dimon, lious upon him that cicapeth of Moab, and upon the remmant of the land.

Send ye the lamb to the ruler of the land from Sela to the wildernefs, unto the mount of the daughter of Zion. For it fhall be, that, as a wandering bird caft out of the neft, fo the daughters of Moab fhall be at the fords of Arnon. Take counfel, execute judgement ; make thy fhadow as the night in the midlt of the noon-day; hide the outcafts, bewray not him that wandereth. Let mine outcafts dwell with thee, Moab; be thou a covert to them from the face of the fpoiler : for the extortioner is at an end, the fpoiler ceafeth, the oppreffors are confumed out of the land. And in mercy fhall the throne be eftablifhed: and he fhall fit upon it in truth in the tabernacle of David, judging and feeking judgment, and hafting righteoufnefs. We have heard of the pride of Moab; he is very proud; even of his haughtinefs, and his pride, and his wrath: but his lies finall not be fo. Therefore fhall Moab howl for Moab, every one Chall howl: for the foundations of Kir-harefeth fhall ye mourn, furely they are ftricken. For the fields of Heflibon languifh, and the vine of Sibmah : the Lords of the Heathen have broken down the principal plants thercof, they are come even unto Jazer, they wandered through the wildernefs: her branches are fretched out, they are gone over the fea. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Hehnbon, and Elealeh: for the fhouting for thy fummer fruits, and for thy harvelt is fallen. And gladnels is taken away, and joy out of a plentiful field; and in the vineyards there thall be no finging, neither flall there be fhouting: the treaders fhall tread out no wine in their prefles; I have made their vintage fhouting to ceafc. Wherefore my bowels fhall found like an harp for Moab, and mine inward parts for Kir-harefh. And it fhall come to pafs, when it is feen that Moab is weary on the high place, that he thall come to his fanctuary to pray; but he flall not prevail. This is the word that the Lord hath fpoken concerning Moab fince that time. But now the Lord hath fpoken, laying, Within three years, as the years of an hireling, and the glory of Moab fhall be contemned, with all that great multitude: and the remnant fhall be very fmall and feeble.

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\text { IJaiah } \mathrm{I}, 5 \text { and } 6 \text { th chapter:. }
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W OE unto Nebo! for it is fpoiled: Kiriathaim is confounded and taken'; Mifgab is confounded and difmayed.

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There fhall be no more praife of Moab: in IIefhbon they have devifed evil againft it; come, and let us cut it off from being a nation. Alfo thou fhalt be cut down, O Madmen; the fword thall purfue thee. A voice of crying fhall be from Horonaim, fpoiling and great defruction. Moab is deftroyed; her little ones have caufed a cry to be heard. For in the going up of Luhith continual weeping thall go up; for in the going down of Horonaim the enemies have heard a cry of deftruction. Flee, fave your lives, and be like the heath in the wildernefs. For becaufe thou haft trufted in thy works and in thy treafures, thou thait alfo be taken: and Chemofh fhall go forth into captivity with his priefts and his priaces together. And the fpoiier thall come upon every city, and no city flall efcape; the valley alfo thall perith, and the plain thall be deftroyed, as the Lord hath fpoken. Give wings unto Moab, that it may Hee and get away; for the cities thereof fhall be defolate, without any to dwell therein. Curfed be he that doeth the work of the Lord deceitfully, and curfed be he that keepeth back his fword from blood. Moab hath been at eafe from his youth, and he hath fettled on his lees, and hath not been emptied from veffel to veffel, neither hath he gone into carptivity: therefore his tafte remained in him, and his fcent is not changed. Therefore, behold, the day's come, faith the Lord, that I will fend unto him wanderers, that thall caufe him to wander, and thall empty his veffels, and break their botlles. And Moab hall be afhamed of Chemofh, as the houfe of Ifrael was afhamed of Beth-el their confidence. How fay ye, We are mighty, and ftrong men for the war? Moab is ipoiled, and gone up out of her cities, and his chofen young man are gone down to the flaughter, faith the, King, whofe name is The Lord of hofts. The calamity of Moab is near to come, and his afliction hafteth faft. All ye that are about him bemoan him; and all ye that know his name, fay, How is the frong faff broken, and the beautiful rod! Thou daughter that dof inhabit Dibon, come down from thy gloty, and fit in thirft ; for the fpoiler of Moab fhall come upon thee, and he flatl deftroy thy ftrong holds. O imhabitant of Aroer. fand by the way and clpy : afk him that fieeth, and her that efcapeth, and lay, What is done? Moab is conlounded; for it is broken down: howl, and cry; tell ye it in Armon, that Moab is fpoiled, and judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upou

Beth-diblathaim, and upon Kiriathaim, and upon Bethgamul, and upon Beth meon, and upon Kerioth, and upon Bozrah: and upon all the cities of the land of Moab, far or near. The horn of Moab is cut olf, and his arm is broken, faith the Lord. Make ye him drunken; for he magnified himfelf againf the Lold. Moab alfo fhall wallow in his vomit, and he alfo thall be in derifion. For was not Ifrael a derifion unto thee; was he found among thieves? for fince thou fpakeft of him, thou fkippedft for joy. O ye that divell in Moab, leave the cities, and divell in the rock, and be like the dove that maketh her nef in the fides of the hole's mouth. We have heard the pride of Moab, he is exceeding proud; his loftinel's, and his arrogancy, and his, pride, and the haughtinefs of his heart. I know his wrath, faith the Lord: but it fhall not be fo; his lies fhall not fo, effect it. Therefure will I howl for Moab, and I will cry out for all Moab; mine heart thall mourn' for the men of Kir-heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the fea, they reach even to the fea of Jazer: the fipoiler is fallen upon thy fummer fruits and upon thy vintage. And joy and gladnefs is taken from the plentiful field, and from the land of Moab: and I have caufed wine to fail from the wine preffes: none fhall tread with fhouting; their fhouting fhall be no fhouting. From the cry of Hefhbon, even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar, even unto Horonaim, as an heifer of three years old, for the waters alfo of Nimrim fhall be defolate. Moreover, I will caufe to ceafe in Moab, faith the Lond, hin that offereth in the high places, and him that burneth incenfe to his gods. Therefore mine heart fhall found for Moab like pipes, and mine heart fhall found like pipes for the men of Ker-heres: becaufe the riches that he hath gotten are perified. For every head fhall be bald, and every beard clipped: upon all the hands fhall be cuttings, and upon the loins fack-cloth. There fhall be lamentation generally upon all the houfe-tops of Moab, and in the ftreets thereof: for I have broken Moab like a veffel wherein is no pleafure, faith the Lord. They fhall howl, faying, How is it broken down? how hath Moab turned the back with fhame? fo fhall Moab be a derifion and a difmaying to all them about him. For thus faith the Lord; Beliold, he fhall fly as an eagle, and fhall fpread his wings over Moab. Kerioth is taken, and the frong holds are furprifed, and the mighty men's hearts in Moab at that day fhall be as the heart of a woman in her pangs. And Moab fhall be Vol. III. C c
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deftroyed from being a people, becaufe he hath magnified himfelf againft the Lord. Fear, and the pit, and the fnare, fhall be upon thee, O inhabitant of Moab, faith the Lord. He that fleeth from the fear thall fall into the pit; and he that getteth up out of the pit thall be taken in the fnare: for 1 will bring upon it, even upon Moab, the year of their vifitation, faith the Lord. They that fled ftood under the fhadow of Hefhbon, , becaufe of the force; but a fire fhall come forth out of Hefhbon, and a flame from the midft of Sihon, and Thall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemofh perifheth: for thy fons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, faith the Lord. Thus far is the judgment of Moab.
feremiah 48 th chapter.

## Prophaccies concerning Egypt and Ethiopia.

T HE burden of Egypt. Behold, the Lord rideth upon a fwift cloud, and Thall come into Egypt, and the idols of Egypt fhall be moved at his prefence, and the heart of Egypt fhall melt in the midft of it. And I will fet the Egyptians againft the Egyptians: and they fhall fight every one againft his brother, and every one againft his neighbour ; city againft city, and kingdom againft kingdom. Arid the fpirit of Egypt fhall fail in the midft thereof, and I will deftroy the counlel thereof: and they fhall feek to the idols, and to the charmers, and to them that have familiar fpirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king fhall rule over them, faith the Lord, the Lord of hofts. And the waters fhall fail from the fea, and the rivers fhall be wafted and dried up. And they fhall turn the rivers far away, and the brooks of defence thall be emptied and dried up: the reeds and flags fhall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing fown by the brooks fhall wither, be driven away, and be no more. The fifhers alfo fhall mourn, and all they that caft angle into the brooks fhall lament, and theythat fpread nets upon the waters fhall languifh. Morcover, they that work in fine flax, and they that weave net-works fhall be confounded. And they fhall be broken in the purpoles thereof, all that make fluices and ponds for fifh. Surely the princts of Zoan are fools, the counfel of the
wife counfellors of Pharaoh is become brutifh: how fay ye unto Pharaoh, I am the fon of the wife, the fon of ancient kings? Where are they? where are thy wife men? and let them tell thee now, and let them know what the Lord of hofts hath purpofed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived, they have alfo feduced Egypt, even they that are the fay of the tribes thereof. The Lord hath mingled a perverfe fpirit in the midtt thereof: and they have caufed Egypt to err in every work thereof, as a drunken man faggereth in his vomit. Neither fhall there be any work for Egypt, which the head or tail, branch or rufh may do. In that day fhall Egypt be like unto women : and it fhall be afraid and fear, becaufe of the fhaking of the hand of the Lord of hofts, which he fhaketh over it. And the land of Judah fhall be a terror unto Egypt, every one that maketh mention thereof, fhall be afraid in himfelf; becaufe of the counfel of the Lord of hofts, which he hath determined againft it. In that day fhall five cities in the land of Egypt \{peak the language of Canaan, and fwear to the Lord of hofts: one fhall be called, The city of deftruction. In that day fhall there be an altar to the Lord in the midft of the land of Egypt, and a pillar at the border thereof to the Lord. And it fhall be for a fign, and for a witnefs unto the Lord of hofts in the land of Egypt: for they fhall cry unto the Lord becaufe of the oppreffors, and he fhall fend them a faviour and a great one, and he fhall deliver them. And the Lord flall be known to Egypt, and the Egyptians fhall know the Lord in that day, and flall do facrifice and oblation; yea, they fhall vow a vow anto the Lord, and perform it. And the Lord fhall finite Egypt, he fhall fmite and heal it, and they hall return even to the Lord, and he fhall be entreated of them, and fhall heal them. In that day thall there be a highway out of Egypt, to Affyria, and the Affyrian fhall come into Egypt, and the Egyptian into Affyria, and the Egyptians fhall lerve with the Alfyrians. In that day fhall Ifrael bethe third with Egypt, and with Affyria, even a bleffing in the midft of the land: whom the Loid of hofts fhall blels, laying, Bleffed be Egypt my people, and Affyria the work of my hands, and Ilrael mine inheritance.

Ifaiah 19th chapter.

THE word of the Lord which came to Jeremiah the propket againft the Gentiles; againft Egypt, againft the
arny of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemilh, which Nebuchadrezzar king of Babylon fmote in the fourth year of Jehoiakim the fon of Jofiah king of Judah. Order ye the buckler and thield, and draw near to battle. Harnel's the horfes, and get up, je horlemen, and fand forth with your helmets, furbilh the lipears, and put on the brigandines. Wherefore have I feen them difmayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back : for fear was round about, faith the Lord. Let not the fwift flee away, nor the mighty man efcape ; they fhall ftumble and fall toward the north by the river Euphrates. Who is this that cometh up as a flool, whofe waters are noved as the rivers? Egypt rileth up like a flood, and his waters are moved like the rivers, and he faith, I will go up, and will cover the earth, I will deftroy the city, and the inhabitants thereof. Come up, ye horfes, and rage, ye chariots, and let the mighty men come forth, the Ethiopians and the Lybians, that handle the thield, and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hofts, a day of vengeance, that he may avenge him of his adverfaries: and the fword thall devour, and it fhall be Catiate, and made drunk with their blood: for the Lord God of hofts hath a facrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin the daughter of Egypt : in vain flate thou ufe many medicines: for thou thalt not be cured. The nations have heard of thy thame, and thy cry hath filled the land: for the mighty man hath fumbled againft the mighty, and they are fallen both together. The word that the Lord \{pake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon fhould come and fimite the land of Egypt. Declare ye in Egypt and publithin Migdol, and publith in Noph, and in Tahpanhes: fay ye, Stand faft, and prepare thee; for the fword thall devour romed about thee. Why are thy valiant men fwept away; they food not, becaule the Lord did drive them. He made many to fall, yea, one fell upon another, and they faid, Arife, and let us go again to our own people, and to the land of our nativity, from the oppreffing fiword. They did cry there, Pharaoh king of Egypt is but a noife, he hath palled the time appointed. As I lue, faith the King, whofe name is the Lord of hofs, Surely as Tabor is among the mountains, and as Carmel by the fea, fo fhall he come. Oh thou daughter dwelling in Egypt, furnith thylelf to go into captivity: for Noph flall be wafte and defolate without an inhabitant. Egypt is like
a very fair heifer, but deftruction cometh : it cometh out of the north. Allo her hired men are in the midft of her, like fatted bullocks, for they allo are turned back, and are fled away together; they did not ftand, becaufe the day of their calanity was come upon them, and the time of their vifitation. The voice thereof fhall go like a ferpent, for they fhall march with an army, and come againft her with axes, as hewers of wood. They fhall cut down her foreft, faith the Lord, though it cannot be fearched, becaufe they are more than the grafshoppers, and are innumerable. The daughter of Egypt fhall be confounded, fhe fhall be delivered into the hand of the people of the north. The Lord of hofts, the God of Irracl faith, Behold, I will punifh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that truft in him. And I will deliver them into the hand of thofe that feek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the land of his fervants: and afterwards it thall be inhabited, as in the days of old, faith the Lord. But fear not thou, O my fervant Jacob, and be not difinayed, O Ifrael ; for behold, I will lave thee from afar off, and thy feed from the land of their captivity, and Jacob fhall return, and be in reft and at eafe, and none fhall make him afraid. Fear thou not, O Jacob my fervant, faith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meafure, yet will I not leave thee wholly unpunifhed. Feremiah 46 th chap.

S ON of man, fet thy face againft Pharaoh king of Egypt, and prophefy againft him, and againft all Egypt. Speak and fay, Thus faith the Lord God, Behold, I am againft thee, Pharaoh king of Egypt, the great dragon that lieth in the midft of his rivers, which hath faid, My river is mine own, and I have made it for myfelf. But I will put hooks in thy jaws, and I will caufe the finl of thy rivers to fick upon thy fcales, and I will bring thee up out of the midft of thy rivers, and all the filh of thy rivers thall fick unto thy fcales. And I will leave thee thrown into the wildernefs, thee and all the fifh of thy rivers: thou fhalt fall upon the open fields, thou fhalt not be brought together, nor gathered: I have given thee for meat to the beafts of the field, and to the forrls of the heaven. And all the inhabitants of Egypt flall know that I am the Lord, becaufe they liave been a faff of reed to the houfe of Ifrael. When

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they
they took hold of thee by thy hand, thou didft break and rend all their fhoulder : and when they eaned upon thee, thou brakeft, and madeft all their loins to be at a ftand. Therefore thus faith the Lord God, Behold, I will bring a fword upon thee, and cut off man and beaft out of thee. And the land of Egypt Chall be defolate and wafte, and they fhall know that I am the Lord; becaufe he hath faid, The river is mine, and I have made it. Behold therefore, I am againft thee, and againft thy rivers, and I will make the land of Egypt utterly wafte, and defolate, from the tower of Syene even unto the boider of Ethiopia. No foot of man fhall pafs through it, nor foot of beaft fhall pafs through it, neither fhall it be inhabited forty years. And I will make the land of Egypt defolate in the midft of the countries that are defolate, and her cities among the cities that are laid wafte, inall be defolate forty years: and I will fcatter the Egyptians among the nations, and will difperfe them through the countries. Yet thus faith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were fcattered. And I will bring again the captivity of Egypt, and will caufe them to return into the land of Pathros, into the land of their habitation, and they fhall be there a bafe kingdom. It thall be the bafeft of the kingdoms, neither fhall it exalt itfelf any more above the nations: for I will diminifh them, that they fhall no more rule over the nations. And it fhall be no more the confidence of the houfe of Ifrael, which bringeth their iniquity to remembrance, when they fhall look after them: but they fhall know.that I am the Lord God. Son of man, Nebuchadrezzar king of Babylon caufed his army to ferve a great fervice againft Tyrus: every head was made bald, and every fhoulder was peeled: yet had he no wages, nor his army for Tyrus, for the fervice that he had ferved againft it. Therefore, thus faith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he fhall take her multitude, and take her fpoil, and take her prey, and it fhall be the wages for his army. I have given him the land of Egypt for his labour where with heferved againft it, becaufe they wrought for me, faith the Lord God. In that day will I caufe the horn of the houfe of Ifrael, to bud forth, and I will give thee the opening of the mouth in the midf of them, and they fhall know that I am the Lord. Ezekiel 2gth chapter.

SON of man, prophefy and fay, Thus faith the Lord God ; Howl ye, woe worth the day. For the day is near, even the day of the Lord is near, a cloudy day, it fhall be the time of the heathen. And the fword fhall come upon Egypt, and great pain thall be in Ethiopia, when the flain fhall fall in Egypt, and they fhall take away her multitude, and her foundations fhall be broken down. Ethiopia, and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, hall fall with them by the fword. Thus faith the Lord, They alfo that uphold Egypt fhall fall, and the pride of her power fhall come down: from the tower of Syene fhall they fall in it by the fword, faith the Lord God. And they fhall be defolate in the midft of the countries that are defolate, and her cities fhall be in the midft of the cities that are wafted. And they fhall know that I am the Lord, when I have fet a fire in Egypt, and when all her helpers fhall be deftroyed. In that day fhall meffengers go forth from me in fhips, to make the carelefs Ethiopians afraid, and great pain fhall come upon them, as in the day of Egypt, for lo, it cometh. Thus faith the Lord God, I will alfo make the multitude of Egypt to ceafe by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations fhall be brought to deftroy the land : and they fhall draw their fwords againft Egypt, and fill the land with the flain. And I will make the rivers dry, and fell the land into the hand of the wicked, and I will make the land wafte, and all that is therein, by the hand of ftrangers: I the Lord have fpoken in. Thus faith the Lord God I will alfo deftroy the idols, and I will caufe their images to ceafe out of Noph: and there fhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt. And I will make Pathros defolate, and will fet fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the farength of Egypt, and I will cut off the multitude of No. And I will fet fre in Egypt, Sin thall have great pain, and No fhall be rent afunder, and Noph thall have diftreffes daily. The young men of Aven and of Pi-befeth fhall fall by the fword: and thefe cities flall go into captivity. At Tehaphnehes alfo the day fhall be darkened, when I fhall break there the yokes of Egypt : and the pomp of her ftrength flatll ceafe in her : as for her, a cloud fiall cover her, and her daughters fhall go into captivity. Thus will I execute judgments in Egypt: and they fhall know that I am
the Lord. Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it Thall not be bound up to be healed, to put a roller to bind it, to make it frong to hold the fword. Therefore thus faith the Lord God, Behold, I am againft Pharaoh king of Egypt, and will break his arms, the ftrong, and that which was broken, and I will caufe the fword to fall out of his hand. And I will fcatter the Egyptians among the uations, and will difperfe them through the comntries. And I will frengthen the arms of the king of Babylon, and put my fiword in his hand ; but I will break Pharanh's armis, and he thall groan before him with the groanings of a deadly wounded man. But 1 will ftrengthen the arms of the king of Babylon; and the arms of Pharaoh thall fall down; and they fnall know that I am the Lord, when I fhall put my fword into the hand of the king of Babylon, and he fhall ftretch it out upon the land of Egypt. And I will fcatter the Egyptians among the nations and difperfe them among the countrics, and they fhall know that lam the Lord.

Ezenizel 3oth chapter.

S O N of man, take up a lamentation for Pharaoh king of Esypt, and fay unto him, Thou art like a young lion of the nations, and thou art as a whale in the feas: and thou cameft forth with thy rivers, and troubledf. the waters with thy feet, and fouledft their rivers. Thus faith the Lord God, I will therefore fpread out my net over thee, with a company of many people, and they fhall bring thee up in my net. Then will I leave thee upon the land, I will caft thee forth upon the open field, and will caufe all the fowls of the heaven to remain upon thee, and I will fill the beafts of the whole earth with thee. And I will lay thy flefh upon the mountains, and fill the valleys with thy height. I wilt alfo water with thy blood the land wherein thou fwimmef, even to the mountains ; and the rivers fhall be full of thee. And when I fhall put thee out, I will cover the heaven, and make the fars thereof dark: I will cover the fun with a cloud, and the moon fhall not give her light. All the bright lights of heaven will I make dark over thee, and fet darknefs upon thy land, faith the Lord God. I will alfo vex the hearts of many people, when I fhall bring thy deftruction among the nations, into the countries which thou haf not known.
known. Yea, I will make many people amazed at thee, and their kings fhall be horribly afraid for thee, when I fhall brandifh my fword before them, and they fhall tremble at every moment; every man for his own life, in the day of thy fall. For thus faith the Lord God, The fword of the king of Babylon fhall come upon thee. By the fwords of the mighty will I caufe thy multitude to fall, the terrible of the nations all of them; and they fhall fpoil the pomp of Egypt, and all the multitude thereof fhall be deftroyed. I will deftroy alfo all the beafts thereof from befides the great waters, neither fhall the foot of man trouble them any more, nor the hoofs of beafts trouble them. Then will I make their waters deep, and caufe their rivers to run like oil, faith the Lord God. When I fhall make the land of Egypt defolate, and the country fhall be deftitute of that whereof it was full, when I fhall finite all them that dwell therein, then flall they know that I am the Lord. This is the lamentation wherewith they frall lament her : the daughters of the nations fhall lament her: they fhall lament for her, even for Egypt, and for all her multitude, faith the Lord God. Son of man, wail for the multitude of Egypt, and caft them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom doft thou pals in beauty? go down, and be thou laid with the uncircumcifed. They fhall fall in the midft of them that are flain by the fword: fhe is delivered to the fword; draw her, and all her multitudes. The frong among the mighty fhall fpeak to him out of the midft of hell with them that help him : they are gone down, they lie uncircumcifed, flain by the fiword. Asfhur is there, and all her company : his graves are ahout him : all of them flain, fallen by the fword, whofe graves are fet in the fides of the pit, and her company is round about her grave: all of them flain, fallen by the fiword, which caufed terror in the land of the living. There is Elam, and all her multitude round about her grave, all of them flain, fallen by the frord, which are gone down uncircumcifed into the nether parts of the earth, which caufed their terror in the land of the living, yet have they borne their fhame with them that go down to the pit. They have fet her a bed in the midft of the flain with all her multitude: her graves are round about him, all of them uncircumcifed, flain by the fword: though their terror was caufed in the land of the living, yet they have borne their fhame with them that go down to the pit: he is put in the midf of them
that be flain. There is Mefhech, Tubal, and all her multitude : her graves are round about him: all of them uncircumcifed, flain by the fword, though they caufed their terror in the land of the living. And they flall not lie with the mighty, that are fallen of the uncircumcifed, which are gone down to hell with their weapons of war: and they have laid their fwords under their heads, but their iniquities fhall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou fhalt be broken in the midft of the uncircuncifed, and fhalt lie with them that are flain with the fword. There is Edom, her kings, and all her princes, which with their might are laid by them that were flain by the fword: they fhall lie with the uncircumcifed, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians which are gone down with the flain, with their terror they are afhamed of their might, and they lie uncircumcifed with them that be flain by the fword, and bear their fhame with them that go down to the pit. Pharaoh fhall fee them, and fhall be comforted over all his multitude, even Pharaoh and all his army flain by the fword, faith the Lord God. For I have caufed my terror in the land of the living: and he fhall be laid in the midft of the uncircumcifed, with them that are flain by the fword, even Pharaoh and all his his multitude, faith the Lord God.

Ezeliel $32 d$ chapter.

## Divine judgments upon the land of Ifruel.

BEHOLD, the Lord maketh the earth empty, and maketh it wafte, and turneth it uplide down, and fcattereth abroad the inhabitants thereof. And it fhall be, as with the people, fo with the prieft: as with the fervant, fo with his mafter; as with the maid, fo with her miftefs; as with the buyer, fo with the feller; as with the lender, fo with the borrower; as with the taker of ufury, fo with the giver of ufury to him. The land fhall be utterly emptied and utterly fpoiled: for the Lord hath fpoken this word. The earth mourneth and fadeth away, the world languifheth and fadeth away, the haughty people of the earth do languifh. The earth alfo is detiled under the inhabitants thereof: becaufe they have tranfgreffed the laws, changed the ordinance, broken the everlafting covenant. Therefore hath
the curfe devoured the earth, and they that dwell therein are defolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languifheth, all the merry hearted do figh. The mirth of tabrets ceafeth, the noife of them that rejoice endeth, the joy of the harp ceafeth. They fhall not drink wine with a fong; frong drink fhall be bitter to them that drink it. The city of confufion is broken down : every houfe is fhut up, that no man may come in. There is a crying for wine in the ftreets; all joy is darkened, the mirth of the land is gone. In the city is left defolation, and the gate is fmitten with deftruction. When thus it fhall be in the midft of the land among the people, there fhall be as the fhaking of an olive tree, and as the gleaning grapes when the vintage is done. They fhall lift up their voice, they fhall fing for the majefty of the Lord, they fhall cry aloud from the fea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Ifrael in the ifles of the fea. From the uttermoft part of the earth have we heard fongs, even glory to the righteous. But I faid, my leannefs, my leannefs, woe unto me! the treacherous dealers have dealt treacheroufly, yea the treacherous dealers have dealt very treacheroufly. Fear, and the pit, and the fnare, are upon thee, O inhabitant of the earth. And it fhall come to pafs; that he who fleeth from the noife of the fear fhall fall into the pit: and he that cometh up out of the midft of the pit fhall be taken in the fnare; for the windows from on high are open, and the foundations of the earth do flake. The earth is utterly broken down, the earth is clean diffolved, the earth is moved exceedingly. The earth fhall reel to and fro like drunkard, and thall be removed like a cottage; and the tranfgreffion thereof fhall be heavy upon it; and it fhall fall, and not rife again. And it thall come to pafs in that day, that the Lord fhall punifh the hoft of the high ones that are on high, and the kings of the earth upon the earth; and they fhall be gathered together as prifoners are gathered in the pit, and fhall be fhut up in the prifon, and after many days thall they be vifited. Then the moon fhall be confounded, and the fun afhamed, when the Lord of hofts fhall reign in mount Zion, and in Jerufalem, and before his ancients glorioufly.

IJaiah $24^{\text {th }}$ chapter.

## Seventy years captitity.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the fon of Jofiah king of Judah, that was the firft year of Nebuchadrezzar, king of Babylon; the which Jeremiah the prophet fpake unto all the people of Judah, and to all the inhabitants of Jerufalem, faying, From the thirteenth year of Jofiah, the fon of Amon king of Judah, even unto this day; that is the three and twentieth year: the word of the Lord hath come unto me, and I have fpoken unto you, rifing early and $\mathrm{f}_{\mathrm{p}}$ waking; but ye have not hearkened. And the Lord hath fent unto you all his fervants the prophets, rifing early and fending them; but ye have not hearkened, nor inclined your ear to hear. They faid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to ferve them and to worlhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, faith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus faith the Lord of hoils; Becaule ye have not heard my words, behold, I will fend, and take all the families of the north, faith the Lord, and Nebuchadrezzar the king of Babylon my fervant, and will bring them againft this land, and againft the inhabitants thereof, and againft all thefe nations round about, and will utterly deftroy them, and make them an aftonifhinent, and an hiffing, and perpetual defolations. Moreover, I will take from them the voice of mirth, and the voice of gladnels, the voice of the bridegroom, and the voice of the bride, the found of the milfones, and the light of the candle. And this whole land fhall be a defolation and an aftonifhment: and thefe nations thall ferve the king of Babylon leventy years. And it fhall come to pafs when feventy years are accomplifhed, that 1 will punifh the king of Babylon, and that nation, faith the Lord, for their iniquity, and the land of the Chaldeans; and will make it perpetual defolations. And I will bring upon that land all my words which I have pronounced againft it, even all that is written in this book, which Jeremiah hath prophefied againft all the nations. For many nations and great kings fhall ferve themfelves of them alfo: and I will recompenfe them according to their deeds, and according to the works of their own hands. For thus faith
the Lord God of Ifrael unto me; Take the wine cup of this fury at my hand, and caufe all the nations to whom I fend thee to drink it. And they fhall drink, and be moved, and be mad, becaufe of the fiword that I will fend among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had fent me: to wit, Jerufalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a defolation, an aftonifhment, an hiffing, and a curfe; as it is this day: Pharaoh king of Egypt, and his fervants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz , and all the kings of the land of the Philiftines, and Afhkelon, and Azzah, and Ekron, and the remnant of Afhdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon. and the kings of the ifles which are beyond the lea, Dedan, and Tema, and Buz, and all that are in the utmoft corners, and all the kings of Arabia, and all the kings of the mingled people that divell in the defert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Shefhach fhall drink after them. Therefore thou fhalt fay unto them, Thus faith the Lord of hoits, the God of Ifrael; Drink ye, and be dranken, and fpue, and fall, and rife no more, becaufe of the fword which I will fend among you. And it fhall be if they refufe to take the cup at thine hand to drink, then fhalt thou fay unto them, Thus faith the Lord of hofts; Ye fiall certainly drink. For, lo, 1 begin to bring evil on the city which is called by my name, and thould ye be utterly unpunifhed? Ye fhall not be unpunifhed ; for I will call for a fword upon all the inhibitants of the earth, faith the Lord of hofs. Therefore prophefy thou againft them all thefe words, and fay unto them, The Lord fhall roar from on high, and utter his voice from his holy habitation, he thall mightily roar upon his habitation, he fhall give a thout as they that tread the grapes, againft all the inhabitants of the earth. A noife fhall come even to the ends of the earth: for the Lord hath a controverfy with the nations; he will plead with all fleth; he will give them that are wicked to the fword, faith the Lord. Thus faith the Lord of hofts; Behold, evil fhall go forth from nation to nation, and a great whirlwind fhall be raifed up from the coafts of the earth. And the flain of the Lord thall be at that day from one
end of the earth even unto the other end of the earth: they fhall not be lamented, neither gathered, nor buried; they fhall be dung upon theground. Howl, ye fhepherds, and cry; and wallow yourfelves in the afhes, ye principal of the flock: for the days of your flaughter and of your difperfions are accomplifhed; and ye fhall fall like a pleafant veffel. And the fhepherds fhall have noway to flee, nor the principal of the flock to efcape. A voice of the cry of the fhepherds, and an howling of the principal of the flock fhall be heard: for the Lord hath fpoiled their pafture: and the peaceable habitations are cut down, becaufe of the fierce anger of the Lord. He hath forfaken his covert, as the lion: for their land is defolate, becaufe of the fiercenefs of the oppreffor, and becaufe of his fierce anger. Jeremiah 25 th chapter.

## Return of the Feres from Babylon.

THUS fpeaketh the Lord God of Ifrael, faying, Write thee all the words that I have fpoken unto thee in a book. For lo, the days come, faith the Lord, that I will bring again the captivity of my people Ifrael and Judah, faith the Lord: and I will caufe them to return to the land that I gave to their fathers, and they fhall poffers it. And thefe are the words that the Lord fpake concerning Ifrael, and concerning Judah. For thus faith the Lord, We have heard a voice of trembling, of fear, and not of peace. Alk ye now, and fee whether a man doth travail with child? wherefore do I fee every man with his hands on his loins, as a woman in travail, and all faces are turned into palenefs? Alas! for that day is great, fo that none is like it : it is even the time of Jacob's trouble; but he fhall be faved out of it. For it fhall come to pals in that day, faith the Lord of hofts, that I will break his yoke from off thy neck, and will burft thy bonds, and ftrangers fhall 110 more ferve themfelves of him ; but theyfhall ferve the Lord their God, and David their king, whom I will raife up unto them. Therefore fear thou not, $O$ my fervant Jacob, faith the Lord; neither be difmayed, O Ifrael: for lo, I will fave thee from afar, and thy feed from the land of their captivity; and Jacob fhall return, and thall be in reft, and be quiet, and none thall make him atraid. For I am with thee, faith the Lord, to fave thee: though I make a full end of all nations whither I have fcattered thee, yet will I not make a full end of thee: but I will correct thee
in meafure, and will not Teave thee altogether unpunifhed. For thus faith the Lord, Thy bruife is incurable, and thy wound is grievous. There is none to plead thy caufe, that thou mayeft be bound up: thou haft no healing medicines. All thy lovers have forgotten thee: they feek thee not: for I have wounded thee with the wound of an enemy, with the chaftifement of a cruel one, for the multitude of thine iniquity; becaufe thy fins were increafed. Why crieft thou for thine affliction? thy forrow is incurable, for the multitude of thine iniquity: becaufe thy fins were increafed, I have done thefe things unto thee. Therefore all they that devour thee thall be devoured; and all thine adverfaries, every one of them fhall go into captivity; and they that fpoil thee fhall be a fooil, and all that prey upon thee will I give for a prey. For I will reftore health unto thee, and I.will heal thee of thy wounds, faith the Lord, becaule they called thee an Out-caf, faying, This is Zion, whom no man feeketh after. Thus faith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city fhall be builded upon her own heap; and the palace fhall remain after the manner thereof. And out of them fhall proceed thank fgiving, and the voice of them that make merry, and I will multiply them, and they fhall not be few; 1 will alfo glorify thein, and they fhall not be finall. Their children alio thall be as aforetime, and their congregation fhall be eftablifhed before me, and I will punifh all that opprefs them. And their nobles fhall be of themfelves, and their governor fhall proceed from the midft of them; and I will caufe him to draw near, and he fhall approach unto me; for who is this that engaged his heart to approach unto me? faith the Lord. And ye fhall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it fhall fall with pain upon the head of the wicked. The fierce anger of the Lord flall not return until he have done it, and until he have performed the intents of his heart ; in the latter days ye thall confider it.

And now therefore thus faith the Lord, the God of Ifrael, concerning this city, whereof ye fay, It fhall be delivered into the hand of the king of Babylon, by the fword, and by the famine, and by the peftilence: behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will caufe them to dwell fafely; and they fhall be my people, and I will be their God.

And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make an everlafing covenant with thein, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they fhall not depsit from ine. Yea, I will rejoice over them to do them good, and I will plant them in this land affuredly, with my whole heart and with niy whole foul. For thus faith the Lord, Like as I have brought all this great evil upon this people, fo will I bring upon them all the good that I have promifed them. And fields fhall be bought in this land, whereof ye lay, It is defolate without man or beaft; it is given into the hand of the Chaldeans. Men thall buy fields for money, and fubfcribe evidences, and feal them, and take witneffes in the land of Benjamin, and in the places about Jerufalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the fouth: for I will caure their captivity to return, faith the Lord.

Moreover the word of the Lord came unto Jcremiah the fecond time, while he was yet fhut up in the court of the prifon, faying, Thus faith the Lord the maker thereof, the Lord that formed it to eftablifh it, The Lord is his name: Call unto me, and $i$ will anfwer thee, and thew thee great and mighty things, which thou knoweft not. For thus faith the Lord, the God of Ifrael, concerning the houfes of this city, and concerning the houfes of the kings of Judah, which are thrown down by the mounts, and by the fword: they come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have flain in mine anger and in my fury, and for all whole wickednefs I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will caufe the captivity of Judah and the captivity of lfael to return, and will build them as at the firft. And I will cleanfe them from all their iniquity whereby they have fimed againft me; and I will pardon all their iniquities whereby they they lave fimned, and whereby they have tranfgreffed againft me. And it flall be to me a mame of joy, a praifc and an honour before all the nations of the earth, whicis frall hear all the gooll that I do unto them; and they fhall fear and trumble for all the goodnels and for all the polperity that 1 procure unto it. Thus fuith the Lord, Again there thall be heard in this place, which ye fay thall be defolate without man and without beaft, even in the cities
cities of Judah and in the ftreets of Jerufalem, that are defolate without man, and without inhabitant, and without beaft ; the voice of joy and the voice of gladnefs, the voice of the bridegroom and the voice of the bride, the voice of them that Chall fay, Praife the Lord of hofts: for the Lord is good; for his mercy endureth for ever; and of them that fhall bring the facrifice of praife unto the houfe of the Lord. For I will caufe to return the captivity of the land as at the firf, faith the Lord. Thus faith the Lord of hofts, Again in this place which is defolate without man and without beaft, and in all the cities thereof, fhall be an habitation of fhepherds caufing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the fouth, and in the land of Benjamin, and in the places about Jerufalem, and in the cities of Judah fhall the flocks pars again under the hands of him that telleth them, faith the Lord. Behold, the days come, faith the Lord, that I will perform that good thing which I have promifed unto the houfe of Ifrael, and to the houfe of Judah. In thofe days, and at that time, will I caufe the Branch of righteoufnefs to grow up unto David; and he fhall execute judgment and righteoulnefs in the land. In thofe days thall Judah be faved, and Jerufalem fhall dwell fafely; and this is the name wherewith the fhall be called, The Lord our.righteoufnefs. For thus faith the Lord, David fhall never want a man to fit upon the throne of the houfe of Ifrael : neither flall the priefts the Levites want a man before me to offer burnt-offerings, and to kindle-meat-offerings, and to do facrifice continually. Thus faith the Lord, it ye can break my covenant of the day, and my covenant of the night, and that there fhould not be day and night in their feafon; then may alfo my covenant be broken with David my fervant, that he fhould not have a fon to reign upon his throne ; and with the Levites the priefts, my minifters. As the hof of heaven cannot be numbered, neither the fand of the fea meafured, fo will I multiply the feed of David my fervant, and the Levitesthat minifter unto me. Confidereft thou not what this people have fpoken, faying, The two families which the Lord hath chofen, he hath even caft thern off? thus they have defpifed my people, that they fhould be no more a nation before them. Thus faith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I caft away the feed of Jacob, and David my fervant, fo that I will not take any of his feed to be rulers
over the feed of Abraham, Ifaac, and Jacob: for I will caule their captivity to rcturn, and have mercy on them.

Jeremiah $30!/ 2$ chat. $-32 \cdot 36-44 \cdot-33$ d chaf.

## Defleustion of Nincüch.

G O D is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord wilb take vengeance on his adverfaries, and he referveth wrath for his enemies. The Lord is flow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the form, and the clouds are the duft of his feet. He rebuketh the fea, and maketh it dry, and drieth up all the rivers: Bafhan languifheth, and Carmel, and the flower of Lebanon languifheth. The mountains quake at him, and the hills melt, and the earth is burned at his prefence, yea, the world, and all that dwell therein. Who can ftand before his indignation? and who can abide in the fiercenefs of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a frong hold in the day of trouble; and he knoweth them that trult in him. But with an over-running flood he will make an utter end of the place thereof, and darknefs fall purfue his enemies. What do ye imagine againft the Lord? he will make an utter end: affliction flall not rife up the fecond time. For while they be holden together as thorns, and while they are drunken as drunkards, they fhall be devoured as fubble fully dry. There is one come out of thee that imagineth evil againf the Lord, a wicked counfellor. Thus faith the Lord; Though they be quiet, and likewife many, yet thus fhall they be cut down, when he fhall pafs through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burf thy bonds in funder. And the Lord hath given a commandment concerning thee, that no more of thy name be fown: out of the houle of thy gods will I cut off the graven image and the molten image : I will make thy grave; for thou art vile. Behold upon the mountains the leet of him that bringeth good tidings, that publifheth peace: O Judah, keep thy folemn feafts, perform thy vows: for the wicked nhall no more pals through thee; he is utterly cut off.

He that dafheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins ftrong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Ifrael: for the emptiers have emptied them out, and marred their vine branches. The fhield of his mighty men is made red, the valiant men are in fcarlet: the chariots fhall be with flaming torches in the day of his preparation, and the fir-trees thall be terribly fhaken. The chariots flall rage in the ftreets, they fhall juftle one againft another in the broad ways: they fhall feem like torches, they fhall run like the lightnings. He fhall recount his worthies: they flall ftumble in their walk; they mall make hafte to the wall thereof, and the defence flall be prepared. The gates of the rivers fhall be opened, and the palace fhall be diffolved. And Huzzab fhall be led away captive, fhe fhall be brought up, and her maids fhall lead her as with the voice of doves, tabering upon their breafts. But Nineveh is of old like a pool of water : yet they fhall flee away. Stand, fand, fhall they cry; but none fhall look back. Take ye the fpoil of filver, take the fpoil of gold: for there is none end of the fore, and glory out of all the pleafant furniture. She is empty, and void, and wafte: and the heart melteth, and the knees fimite together, and much pain is in all loins, and the faces of them all gather blacknefs. Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and ftrangled for his lioneffes, and filled his holes with prey, and his dens with ravin. Behold, I am againft thee, faith the Lord of hofts, and I will burn her chariots in the fmoke, and the fword fhall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy meffengers fhall no more be heard.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not. The noife of a whip, and the noife of the rattling of the wheels, and of the prancing horfes, and of the jumping chariots: the horfeman lifteth up both the bright fiword, and the glittering fpear: and there is a multitude of flain, and a great number of carcafes: and there is none end of their corples; they fumble upon their corpfes: becaule of the multitude of the whoredons of the well-favoured harlot, the miftrefs of witchcraft, that felleth nations through her whoredoms, and families through her witchcrafts. Behold, I am againft thee, faith the Lord of
hoffs: and I will difcover thy fkirts upon thy face, and I will fhew the nations thy nakednefs, and the kingdoms thy fhame. And I will caft abominable filth upon thee, and make thee vile, and will fet thee as a gazing-Rock. And it Shall come to pafs, that all they that look upon thee fhall flee from thee, and fay, Nineveh is laid wafte: who will bemoan her? whence fhall I feek comforters for thee? Art thou better than populous N 0 , that was fituate among the rivers, that had the waters round about it, whole rampart was the fea, and her wall was from the fea? Ethiopia and Egypt were her ferength, and it was infinite; Put and Lubim were thy helpers. Yet was the carried away, the went into captivity; her young children alfo were dafhed in pieces at the top of all the ftreets: and they caft lots for her honourable men, and all her great men were bound in chains. Thou alfo thalt be drunken: thou fhalt be hid, thou alfo thatt feek frength becaufe of the enemy. All thy firong holds fhall be like fig-trees with the firf ripe figs: if they be thaken, they thall even fall into the mouth of the eater. Dehold, thy people in the midft of thee are women : the gates of thy land thall be fet wide open unto thine enemits: the fire flall devomr thy bars. Draw thee waters for the fiege, fortify thy firong holds: go into clay, and tread the mortar, mike firong the brick-kiln. There fhall the lire devour thee; the fword fhall cut thee off; it fhall eat thee ui. like the canker-worm: make thy felf many as the canker-rom, make thyfelf many as the locufts. Thou haft multiplied thy merchants above the fars of heaven: the canker-worm fpoileth and fleeth away. Thy crowned ate as the locufs, and thy captains as the great grafshoppers, which camp in the hedges in the cold day, but when the fun aifeth they flee away, and their place is not known where they are. 'Thy fhepherds flumber, O king of Affyria: thy nobles flall dwell in the duft: thy people is fcattered upon the mountains, and no man gathereth them. There is no healing of thy bruife; thy wound is grievous: all that hear the bruit of thee thail clap the hands over thee: for upon whom hath rint thy wickednefs paffed continually.

Nahum 1 !, $2 d$, and $3 d$ chapters.

## The promulgation of the gofpel.

COMFORT ye, comfort ye my people, faith your God. Speak ye conturtably to Jerulalem, and cry unto
her, that her warfare is accomplifhed, that her iniquity is pardoned; for the hath received of the Lord's hand duuble for all her fins. The voice of him that crieth in the wildernefs, Prepare ye the way of the Lord, make ftraight in the defert a high way for our God. Every valley flall be exalted, and every mountain and hill fhall te made low: and the crooked fhall be made ftraight, and the rough places plain: and the glory of the Lord fhall be revealed, and all Hefh fhall fee it together: for the mouth of the Lord hath fpoken it. The voice faid, Cry. And he faid, What fhall I cry? All flefh is grafs, a nd all the goodlinefs theroof is as the flower of the field: the grafs withereth, the flower fadeth, becaufe the firit of the Lord bloweth upon it: furely the people is grafs. The grafs withereth, the flower fadeth: but the word of our God thall ftand for ever. O Zion, that bringeft good tidings, get thee up into the high mountain: O Jerufalem, that bringeft good tidings, lift up thy voice with frencth: lift it up, be not afraid; fay unto the cities of Judah, Behold your God! Behold, the Lord God will come with frong land, and his arm fhall rule for him: behold his reward is with him, and his work before him. He fhall feed his flock like a thepherd: he thall gather the lambs with his arm, and carry them in his bofom, and flall gently lead thofe that are with young. Who hath meafured the waters in the hollow of his hand? and meted out heaven with the fpan, and comprehended the dufe of the earth in a meafure, and weighed the mountains in fcales, and the hills in a balance? Who hath directed the fpirit of the Lord? or being his counfellor hath taught him? With whom took he counfel, and who inftructed him, and taught him in the path of judgment, and taught him knowledge, and Thewed to him the way of underftanding? Behold, the nations are as a drop of a bucket, and are counted as the fimall duft of the balance: behold, he taketh up the ifles, as a very little thing, and Lebanon is not fufficient to burn, nor the bealts thereof fufficient for a burnt offering. All nations before him are as nothing; and they are counted to him lefs than nothing; and vanity. To whom then will ye liken God? or what likenefs will ye compare unto him? The workman melteth a graven image, and the goldfmith fpreadeth it over with gold, and cafteth filver chains. He that is fo impoverifhed that he hath no oblation, choofeth a trec that will not rot: he feeketh unto him a cunning workman to prepare a graven image that fhall not be moved. Have ye not known? have ye not heard? hath it not been
told you from the beginning? have ye not underftood from the foundations of the earth? It is he that fitteth upon the circle of the earth, and the inhabitants thereof are as grafshoppers: that ftretcheth out the heavens as a curtain, and fpreadeth them out as a tent to dwell in : that bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they fhall not be planted; yea, they fhall not be fown; yea, their fock fhall not take root in the earth: and he thall alfo blow upon them, and they fhall wither, and the whirlwind thall take them away as ftubble. To whom then will ye liken me, or fhall I be equal? faith the Holy One. Lift up your eyes on high, and behold who hath created thefe things, that bringeth out their hof by number: he calleth them all by names, by the greatnefs of his might, for that he is ftrong in power: not one faileth. Why fayeft thou, O Jacob, and fpeakeft, O Ifrael, My way is hid from the Lord, and my judgment is palfed over from my God? Haft thou not known? haft thou not heard, that the everlafting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no fearching of his underftanding. He giveth power to the faint ; and to them that have no might he increafeth ftrength. Even the youths fhall faint and be wealy, and the young men fhall utterly fall: but they that wait upon the Lord flall renew their ftrength : they fhall mount up with wings as eagles; they hall run, and not be weary; and they fhall walk, and not faint.

IJaiah 4 oth chapter.

## Chrijt's peaceable kingdom.

A N D there fhall come forth a rod out of the ftem of Jeffe, and a branch fhall grow out of his roots; and the Spirit of the Lord fhall reft upon him, the fpirit of wifdom and underfanding, the fpirit of counfel and might, the fpirit of knowledge, and the fear of the Lord. And fhall make him of quick underfanding in the fear of the Lord: and he thall not judge after the fight of his eyes, neither reprove after the hearing of his ears. But with righteoufnefs fhall he judge the poor, and reprove with equity, for the meek of the earth; and he fhall fmite the earth with the rod of his mouth, and with the breath of his lips fhall he flay the wicked. And righteoufnefs fhall be the girdle of his loins, and faithfulnels the girdle of his reins. The wolf alfo fhall dwell with the lamb, and the leopard fhall lie down
down with the kid ; and the calf, and the young lion, and the fatling together, and a little child thall lead them. And the cow and the bear fhall feed; their young ones fhall lie down together: and the lion fhall eat fraw like the ox. And the fucking child fhall play on the hole of the afp, and the weaned child fail put his hand on the cockatrice-den. They flall not hurt nor deftroy in all my holy mountain: for the earth thall be full of the knowledge of the Lord, as the waters cover the fea.

Ijaiah in chap. 1-g.

## The fufferings of Chrif.

BEHOLD, my fervant fhall deal prudently; he Chall be exalted and extolled, and be very high. As many were aftonifhed at thee; his vifage was fo marred more than any man, and his form more than the fons of men: fo fhall he fprinkle many nations: the kings fhall fhut their mouths at him : for that which had not been old them fhall they fee, and that which they had not heard thall they confider.

Who hath believed our report? and to whom is the arm of the Lord resealed? For he fhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelinefs: and when we fhall fee him, there is no beauty that we fhould defire him. He is defpifed and rejected of men; a man of forrows, and acquainted nith grief: and we hid as it were our faces from him: he was defpifed, and we efteemed him not. Surely he hath borne our griefs, and carried our forrows: yet we did efteem him ftricken, fimitten of God, and afflicted. But he was wounded for our tranfgreffions, he was bruifed for our iniquities: the chaftifement of our peace was upon him; and with his ftripes we are healed. All we like theep have gone aftray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppreffed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the flaughter, and as a fheep before her thearers is dumb, fo he opened not his mouth. He was taken from prifon and from judgment : and who fhall declare his generation? for he was cut off out of the land of the living: for the tranfgreffion of my people was he ftricken. And he made his grave with the wicked, and with the rich in his death: becaufe he had done no violence, neither was any deceit in his mouth. Yet it pleafed the Lord to bruife him ; he hath put him to grief: when thou
fhalt make his foul an offering for fin, he fhall fee his feed, he fhall prolong his days, and the pleafure of the Lord fhall profper in his hand. He fhall fee of the travail of his foul, and flall be fatisfied: by his knowledge fhall my righteous fervant juftify many; for he thall bear their iniquities. Therefore will I divide him a portion with the great, and he fhall divide the fpoil with the frong: becaufe he hath poured out his foul unto death: and he was numbered with the tranfgreffors ; and he bare the fin of many, and made interceffion for the tranfgreffors.

Ifaiah 52.13 to the end of the 53 d chapter.

## Calling of the Gentiles.

S IN G, O barren, thou that didft not bear; break forth into finging, and cry aloud, thou that didft not travail with child: for more are the children of the defolate than the children of the married wife, faith the Lord. Enlarge the place of thy tent, and let them ftretch forth the curtains of thine habitations: fpare not, lengthen thy cords, and frengthen thy fakes; for thou thalt break forth on thy right hand and on the left; and thy feed fhall inherit the Gentiles, and make the defolate cities to be inhabited. Fear not; for thou thalt not be afhamed : neither be thou confounded ; for thou fhalt not be put to fhame: for thou flalt forget the fhame of thy youth, and thalt not remember the reproach of thy widowhood any more. For thy Maker is thine hufband; The Lord of hofts is his name: and thy Redeemer, the Holy One of Ifrael, The God of the whole carth thall he be called. For the Lord hath called thee as a woman forfaken and grieved in fpirit, and a wife of youth, when thou waft refufed, faith thy God. For a fmall moment have I forfaken thee ; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlafting kindnefs will I have mercy on thee, faith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have fwom that the waters of Noah fhould no more go over the earth; fo have I fworn that I would not be wroth with thee, nor rebuke thee. For the mountains fhall depart, and the hills be renoved; but my kindnefs fhall. not depart from thee, neither ffall the covenant of my peace be remored, faith the Lord, that hath mercy on thee. Oh, thou afflicted, tofled with tempeft, and not comforted, behold, I will lay thy fones with fair colours, and lay thy foundations with dapphires. And I will make thy ivindows
of agates, and thy gates of carbuncles, and all thy borders of pleafant frones. And all thy children fhall be taught of the Lord: and great thall be the peace of thy children. In righteoufnefs fhalt thou be eftablifhed: thou fhalt be far from oppreffion: for thou fhalt not fear: and from terror, for it fhall not come near thee. Behold, they fhall furely gather together, but not by me: whofoever fhall gather together againft thee fhall fall for thy fake. Behold, I have created the fmith that bloweth the coals in the fire, and that bringeth forth an inftrument for his work; and I have created the wafter to deftroy. No weapon that is formed againft thee fhall profper: and every tongue that fhall rife a gainft thee in judgment thou fhalt condemn. This is the heritage of the fervants of the Lord, and their righteoufnefs is of me, faith the Lord.

Ho, every one that thirfth, come ye to the waters, and he that hath no money; come ye, buy, and eat ; yea, come, buy wine and milk without money, and without price. Wherefore do ye fpend money for that which is not bread? and your labour for that which fatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your foul delight itfelf in fatnefs. Incline your ear, and come unto me: hear, and your foul flall live: and I will make an everlafting covenant with you, even the fure mercies of David. Behold, I have given him for a wit- . nefs to the people, a leader and commander to the people. Behold, thou thalt call a nation that thou knoweft not, and nations that knew not thee fhall run unto thee, becaufe of the Lord thy God, and for the Holy One of Ifrael: for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forfake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have inercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, faith the Lord. For as the heavens are higher than the earth, fo are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the fnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give feed to the fower, and bread to the eater: fo fhall my word be that goeth forth out of my mouth: it fhall not return unto me void, but it fhall accomplifh that which I pleafe, and it fhall profper in the thing whereto 1 fent it. For ye fhall
go out with joy, and be led forth with peace: the mountains and the hills fhall break forth before you into finging, and all the trees of the field frall clap their hands. Infead of the thorn fhall come up the fir-tree, and inftead of the brier fhall come up the myrtle tree: and it fhall be to the Lord for a name: for an everlafting fign that fhatl not be cut off.

## Nebuchadnezzar's fryl drcam.

A N D in the fecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his fpirit was troubled, and his fleep brake from him. Then the king commanded to call the magicians, and the aftrologers, and the forcerers, and the Chaldeans, for to fhew the king his dreanis. So they came and food before the king. And the king faid unto them, I have dreaned a dream, and iny fpirit was troubled to know the clream. Then fpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy fervants the dream, and we will fhew the interpretation. The king anfwered and faid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream with the interpretation thereof, ye fhall be cut in pieces, and your houfes fhall be made a dunghill. But if ye fhew the dream, and the interpretation thereof, ye fhall receive of me gifts, and rewards, and great honour: therefore fhew me the dream, and the interpretation thereof. They anfwered again and faid, Let the king tell his fervants the dream, and we will hew the interpretation of it. The king anfivered and faid, I know of ceitainty that 'ye would gain the time, becaufe ye fee the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to fpeak before me, till the time be changed: therefore tell me the dream, and I fhall know that ye can thew me the interpretation thereof. The Chaldeans anfwered before the king, and faid, There is not a man upon the earth that can fhew the king's matter: therefore there is no king, lord, nor ruler, that afketh fuch things at any magician, or aftrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can thew it before the king, except the gods, whofe dwelling is not with flefh. For this caule the king was angry and very furious, and commanded to deftroy all the wile
men of Babylon. And the decree went forth that the wife men flould be flain ; and they fought Daniel and his fellows to be flain. Then Daniel anfwered with counfel and wifdom to Arioch the captain of the king's guard, which was gone forth to flay the wife men of Babylon: he anfwered and faid to Arioch, the king's captain, Why is the decree fo hafiy from the king? Then Arioch made the thing known to Daniel. Then Daniel went in and defired of the king that he would give himitime, and that he would thew the king the interpretation. Then Daniel went to his houfe, and made the thing known to Hananiah, Miflael, and Azariah, his companions: that they would defire mercies of the God of heaven concerning this fecret; that Daniel and his fellows fhould not perifh with the reft of the wife men of Babylon. Then was the fecret rerealed unto Daniel in a night vifion. Then Daniel bleffed the God of heaven: bleffed be the name of God for ever and ever: for wildom and might are his: and he changeth the times and the feafons; he removeth kings, and letteth up kings: he giveth wildom unto the wife, and knowledge to thers that know underfanding: he revealeth the deep and fecret things: he knoweth what is in the darknefs, and the light dwelleth with him. I thank thee, and praife thee, O thou God of my fathers, who haft given me wifdom and might, and haft made known unto me now what we defired of thee: for thou haft now made known unto us the king's, matter. Therefore Daniel went in unto Arioch whom the king had ordained to deftroy the wife men of Babylon: he went, and faid thus unto him, Deftroy not the wife men of Babylon: bring me in before the king, and I will fhew unto the king the interpretation. Then Arioch brought in Dimiel before the king in hafte, and faid thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation. The king anfwered, and faid to Daniel, whofe name was Beltefhazzar, Art thou able to make known unto me the dream which I have feen, and the interpretation thereof; Daniel anfwered in the prefence of the king, and faid, The fecret which the king hath demanded cannot the wile men, the aftrologers, the magicians, the footh-fayers, fhew unto the king ; but there is a God in heaven that rerealeth fecrets, and maketh known to the king Nebuchadnezzar what thall be in the latter days. Thy dream, and the vifions of thy head upon thy bed, are thefe; as for thee, O king, thy thoughts came into thy mind upon thy bed,
what fhould come to pals hereafter: and he that revealeth fecrets maketh known to thee what fhall come to pa!s. But as for me, this fecret is not revealed to me for any wifdom that I have more than any living, but for their takes that fhall make known the interpretation to the king, and that thou mighteft know the thoughts of thy heart. Thou, O king, faweft, and behold, a great image. This great image, whofe brightnefs was excellent, food before thee: and the form thereof was terrible. This image's head was of fine gold, his breaft and his arms of filver, his belly and his thighs of brafs, his legs of iron, his feet part of iron and part of clay. Thou faweft till that a fone was cut out without hands, which fmote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brafs, the filver, and the gold, broken to pieces together, and became like the chaff of the fummet threfhing floors; and the wind carried them away, that no place was found for them: and the frone that fmote the image became a great mountain, and filled the whole earth. This is the dream: and we will tell the interpretation thereof before the king, Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and frength, and glory. And wherefoever the children of men dwell, the beafts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee fhall rife another kingdom inferior to thee, and another third kingdom of brafs, which fhall bear rule over all the earth. And the fourth kingdom flall be frong as iron: forafmuch as iron breaketh in pieces, and fubdueth all things: and as iron that breaketh all thefe, fhall it break in pieces and bruife. And whereas thou faweft the feet and toes, part of potter's clay; and part of iron, the kingdom flall be divided; but there fhall be in it of the ftrength of the iron, forafmuch as thou fawef the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, fo the kingdom flall be partly ftrong, and partly broken. And whereas thou faweft iron mixed with miry clay, they fhall mingle themfelves with the feed of men: but they fhall not cleave one to another, even as iron is not mixed with clay. And in the days of thefe kings fhall the Gorl of heaven fet up a kingdom which fhall never be deftroyed: and the kingdom fhall not be left to another people, but it fhall break in pieces, and confume all thefe kingdoms, and it fhall ftand for ever. Forafmuch as thou
faweft that the ftone was cut out of the mountain without hands, and that it brake in pieces the iron, the brafs, the clay, the filver, and the gold; the great God hath made known to the king what thall come to pafs hereafter: and the dream is certain, and the interpretation thereof fure. Then the king Nebuchadnezzar fell upon his face, and worfhipped Daniel, and commanded. that they fhould offer an oblation and fiweet odours unto him. The king anfwered unto Daniel, and faid, Of a truth it is that your God is a God of Gods, and a Lord of kings, and a revealer of fecrets, feeing thou couldeft reveal this fecret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the govemors over all the wife men of Babylon. Then Daniel requefted of the king, and he fet Shadrach, Meflach, and Abednego over the affairs of the province of Babylon: but Daniel lat in the gate of the king.

Daniel 2d chapter.

## Nebuchadnezzar's fecond dream.

NEBUCHADNEZZAR the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I thought it good to fhew the figns and wonders that the high God hath wrought toward me. How great are his figns! and how mighty are his wonders! his kingdom is an everlafting kingdon, and his dominion is. from generation to generation. I Nebuchadnezzar was at reft in mine houle, and flourifhing in my palace: I faw a dream which made me afraid, and the thoughts upon my bed, and the vifions of my head troubled me. Therefore made I a decree, to bring in all the wife-men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the aftrologers, the Chaldeans and the foothfayers: and I told the drean before them; but they did not make known to me the interpretation thereof. But at the laft Daniel came in before me (whofe name was Beltefhazzar, according to the name of my God, and in whom is the fpirit of the holy gods) and before him I told the dream, faying, O Beltefhazzar, mafter of the magicians, becaufe I know that the fpirit of the holy Gods is in thee, and no fecret troubleth thee, tell me the vifions of my dream that I have feen, and the interpretation thereof. Thus were the vifions of mine head in my bed; I
faw, and bchold a tree in the midf of the earth, and the height thereof was great. The tree grew, and was frong, and the height thereof reached unto heaven, and the fight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beafts of the field had fhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleth was fed of it. I faw in the vifions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven. He cried aloud, and faid thus, Hew down the tree, and cut off his branches, fhake off his leaves, and lcatter his fruit; let the beafts get away from under it, and the fowls from his branches. Neverthelefs, leave the flump of his roots in the earth, even with a band of iron and brafs, in the tender grafs of the field, and let it be wet with the dew of heavenr, and let his portion be with the beafts in the grafs of the earth. Let his heart be changed from man's, and let a beafts heart be given unto him, and let feven times pafs over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moft High ruleth in the kingdom of men, and giveth it to whomfocver he will, and fetteth up over it the bifeft of men. This dream I king Nebuchadnezzar have feen: now thou, O Beltefhazzar, declare the interpretation thereof, forafinuch as all the wife-men of my kingdom are not able to make known unto me the interpretation: but thou art able, for the fpirit of the holy gods is in thee. Then Daniel (whofe name was Beltefhazzar) was aftonifhed for one hour, and his thoughts troubled him: the king fpake and faid, Beltefhazzar, let not the dream, or the interpretation thereof trouble thee. Beltefhazzar anfwered and faid, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou faweft, which grew, and was frong, whofe height reached unto the heaven, and the fight thereof to all the earth; whofe leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beafts of the field dwelt, and upon whole branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become ftrong: for thy greatnels is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king faw a watcher, and an holy one coming down from heaven, and faying, Hew the tree down, and deftroy it, yet leave the fump of the roots thereof in the earth, even with a band of iron and
brafs in the tender grafs of the field, and let it be wet with the dew of heaven, and let his portion be with the beafts of the field, till feven times pafs over him; this is the interpretat o3, O king, and this is the decree of the moft High, which is come upon my lord the king: that they fhall drive thee from men, and thy dwelling thall be with the beafts of the field, and they fhall make thee to eat grafs as oxen, and they flall wet thee with the dew of heaven, and feven times thall pafs over thee, till thou know that the moft High ruleth in the kingdon of men, and giveth it to whomfoever he will. And whereas they commanded to leave the ftump of the tree-roots; thy kingdom fhall be fure unto thee, after that thou fhalt have known the heavens do rule. Wherefore, O king, let my counfel be acceptable unto thee, and break off thy lins by righteonfnefs, and thine iniquities: by fhewing mercy to the poor; if it may be a lengthening of thy tranquility. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king fpake, and faid, Is not this great Babylon that I have built for the houfe of the kingdom, by the might of my power, and for the honour of my majefty? While the word was in the king's mouth, there fell a voice from heaven, faying, O king Nebuchadnezzar, to thee it is fpoken, the kingdom is departed from thee. And they fhall drive thee from men, and thy dwelling fhall be with the beafts of the field: they fhall make thee to eat grafs as oxen, and feven times fhall pafs over thee, until thou know that the moft High ruleth in the kingdom of men, and giveth it to whomfoever he will. The fame hour was the thing fulfilled upon Nebuchiadnezzar; and he was driven from men, and did eat grafs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underftanding returned unto me, and I bleffed the moft High, and I prailed and honoured him that livell for ever, whofe dominion is an everlafting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth : and none can ftay his hand, or fay unto him, What doef thou? At the fame time my reafon returned unto me, and for the glory of my kingdom, mine honour and bightnefs returned unto me ; and my counfellors and my londs fought unto me; and I
was eftablifhed in my kingdom, and cxcellent majefty was added unto me. Now I Nebuchadnezzar praife and extol and honour the King of heaven, all whofe works are truth, and his ways judgment, and thofe that walk in pride he is able to abale.

Daniel 4th chapter.

## Daniel's vijion of God's king dom.

IN the firft year of Belhazzar king of Babylon Daniel had a dream, and vifions of his head upon his bed. Then he wrote the dream, and told the fum of the matters. Daniel fpake, and faid, I faw in my vifion by night, and behold, the four winds of the heaven ftrove upon the great fea. And four great beafts came up from the fea, diverle one from another. The firf was like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made fand upon the feet as a man, and a man's heart was given to it. And behold, another beaft, a fecond, like to a bear, and it raifed up itfelf on one fide, and it had three ribs in the mouth of it between the teeth of it: and they faid thus unto it, Arife, devour much flefh. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beaft had alfo four heads, and dominion was given to it. After this I favy in the night vifions, and behold, a fourth beaft, dreadful and terrible, and frong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and famped the refidue with the feet of it : and it was diverfe from all the beafis that were before it, and it had ten horns. I confidered the horns, and behold, there came up among them another little horn, before whom there were three of the firft horns pluckcd up by the roots: and belhold, in this horn were eyes like the eyes of man, _hd a mouth fijeaking great things. I beheld till the thrones were caft down, and the Ancient of days didl fit, whofe garments was white as froor, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery fream iffieed and came forth before him: thoufand thoufands miniftered unto him, and ten thoufand times ten thoufand flood before him: the judgment was fet, and the books were opened. I beheld then, becaufe of the voice of the great words which the horn fpake: I beheld even till the beaft was flain, and his body deftroyed, and given to the burning flame. As concerving the reft of the beafis, they had their duminion taken away: yet their lives were protonged for a feafon and
time. I faw in the night vifions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, fhould ferve him: his dominion is an everlafting dominion, which fhall not pals away, and his kingdom that which fhall not be deItroyed. I Daniel was grieved in my fpirit in the midft of my body, and the vifions of my head troubled me. I came near unto one of them that ftood by, and afked him the truth of all this. So he told me, and made me know the interpretation of the things. Thefe great beafts, which are four, are four kings which fhall arife out of the earth. But. the faints of the mof High fhall take the kingdom, and poffefs the kingdom for ever, even, for ever and ever. Then I would know the truth of the fourth beaft, which was diverfe from all the others, exceeding dreadful, whofe teeth were of iron, and his nails of brafs; which devoured, brake in pieces, and ftamped the refidue with his feet ; and of the ten lorns that were in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that fpake very great things, whofe look was more fout than his fellows. I beheld, and the fame horn made war with the faints, and prevailed againft them; until the Ancient of days came, and judgment was given to the faints of the moft High; and the time came that the faints polfeffed the kingdom. Thus he faid, The fourth beaft fhall be the fourth kingdom upon earth, which flall be diverfe from all kingdoms, and fhall devour the whole earth, and fhall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that fhall arife; and another fhall rife after them, and he thall be diverfe from the firt, and he fhall fubdue three kings. And he fhall fpeak great words againft the moft High, and Chall wear out the faints of the mof High, afid think to change times and laws: and they thall be given into his hand, until a time and times and the dividing of time. But the judgment fhall fit, and they fhall take away his dominion, to confume and to deftroy it unto the end. And the kingdom and dominion, and the greatnefs of the kingdom under the whole heaven, thall be given to the people of the faints of the mof High : whofe kingdom is an everlafting kingdom, and all dominions fhall ferve and obey him. Hitherto is the end of the matter. As forme Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. Daniel 7th chapter.

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## Daniel's rifion of the ram and he-grat.

IN the third year of the reign of king Belfhazzar, a vifion appeared unto me, even unto me Daniel, after that which appeared unto me at the firf. And I faw in a vifion; and it came to pafs when I faw that I was at Shullian in the palace, which is in the province of Elam: and I faw in a vifion, and I was by the river of Ulai. Then I lifted up mine eyes, and faw, and behold, there food before the river a ram which had two horns: and the two horns were high, but one was higher than the other, and the higher came up laft. I faw the ram pufhing weftward, and northward, and fouthward, fo that no beafts might fand before hin, neither was there any that could deliver out of his hand, but he did according to his will, and became great. And as I was confidering, behold, an he-goat came from the weft on the face of the wholeearth, and touched not the ground: and the goat had a notable horn between his eyes; and lie came to the ram that had two horns, which I had feen ftanding before the river, and ran unto him in the fury of his power ; and I faw hims come clofe unto the ram, and he was moved with choler againft him, and fmote the ram, and brake his two horns: and there was no power in the ram to fand before him, but he caft him down to the ground, and ftamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great : and when he was ftrong, the great hom was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great toward the fouth, and toward the eaft, and toward the pleafant land; and it waxed great even to the hoft of heaven; and it caft down fome of the hoft and of the flars to the ground, and ftamped upon them: yea, he magnified himfelf even to the prince of the hoft ; and by him the daily facrifice was taken away, and the place of his fanctuary was caft down. And an hoft was given him againft the daily facrifice by reaton of tranfgreffion, and it caft down the truth to the ground, and it practifed and profpered. Then I heard one faint fpeaking, and another faint faid unto that certain laint which fpake, How long flall be the vifion concerning the daily facrifice, and the tranfgreflion of defolation, to give both the lanctuary and the hof to be trodden under foot? And he faid unto me, Unto two thoufand and three hundred days: then fhall the fanctuary be cleanfed. And it cane to pafs, when I, even I Daniel, had feen the vifion.
and fought for the meaning, then bchold, there food before me as the appearance of a man ; and I heard a man's voice between the banks of Ulai, which called, and faid, Gabriel, make this man to underftand the vifion. So he came near where I flood: and when he came, I was afraid; and fell upon my fice: but he faid unto me, Underfand, O fon of man: for at the time of the end thall be the vifion. Now as he was fpeaking with me, I was in a deep fleep on my face toward the ground: but he touched me, and fet me upright. And he faid, Behold, I will make thee know what fhall be in the laft end of the indignation: for at the time appointed the end fhall be. The ram which thou faweft having two horns, are the kings of Media and Perfia. And the rough goat is the king of Grecia: and the great horn that is between his eyes, is the firf king. Now that being broken, whereas four ftood up for it, four kingdoms fhall ftand up out of the nation, but not in his power. And in the latter time of their kingdom, when the tranfgreffors are come to the full, a king of fierce countenance, and underftanding dark fentences, fhall ftand up; and his power fhall be mighty, but not by his own power: and he fhall deftroy wonderfully, and fhall profper, and practice, and fhall deftroy the mighty and the holy people. And through his policy alfo he fhall caufe craft to profper in his hand; and he fhall magnify himfelf in his lieart, and by peace fhall deftroy many: he fhall alfo ftand up againft the prince of princes: but he fhall be broken without hand; and the vifion of the evening and the morning which was told is true; wherefore thut thou up the vifion; for it thall be for many days. And I Daniel fainted and was fick certain days: afterward I rofe up and did the king's bufinefs: and I was aftonifhed at the vifion, but none underfood it.

> Daniel 8th chapter.

## Daniel's feventy weeks.

SEVENTY weeks are determined upon thy people, and upon thy holy city, to finifh the tranfgreffion, and to make an end of fins, and to make reconciliation for iniquity, and to bring in everlafting righteoufnefs, and to feal up the vifion and prophecy, and to anoint the moft Holy. Know therefore and underftand, that from the going forth of the commandment to reftore and to build Jerufalen unto the Meffiah the Prince, fhall be feven weeks; and threefore
and two weeks the ffreet fhall be built again, and the wall, even in troublous times. And after threefcore and two weeks fhall Meffiah be cut off, but not for himfelf; and the people of the prince that fhall come fhall deftroy the city and the fanctuary; and the end thereof flall be with a flood, and unto the end of the war defolations are determined. And he flall confirm the covenant with many for one week: and in the midft of the week he fhall caufe the facrifice and the oblation to ceafe, and for the overfpreading of abominations he thall make it defolate, even until the confunmation, and that determined fhall be poured upon the defolate.

Daniel 9. 24-27.

## Duniel's vifion of a man clothed reith linen.

1 N the third year of Cyrus king of Perfia a thing was revealed unto Daniel, whofe name was called Beltefhazzar ; and the thing was true, but the time appointed was long: and he underfood the thing, and had underfanding of the vifion. In thofe days 1 Daniel was mouming three full weeks. I ate no pleafant bread, neither came Hefh nor wine in my mouth, neither did I anoint myfelf at all, till three whole weeks were fulfilled. And in the four and twentieth day of the firt month, as I was by the fide of the great river, which is Hiddekel; then I lifked up mine eyes, and looked, and behold, a certain man clothed in linen, whofe loins were girded with fine gold of Uphaz: his body alfo was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polithed brals, and the voice of his words like the voice of a multitude. And I Daniel alone faw the vilion: for the men that were with me faw not the vifion; but a great quaking fell upon them, fo that they fled to hide thembelves. Therefore I was left alone, and faw this great vifion, and there remained no ftrength in me; for my comelinel's was turned in me into cornution, and I retained no ftrength. fet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep fleep on my face, and my lace toward the ground. And behold, an hand touched me, which let me upon my knees, and upon the palms of tiny hands. And he faid unto me, O Daniel, a man greutly beloven, underfland the words that I fpeak unto thee, and fand upright; for unto thee am I now fent.

And when he had fpoken this word unto me, I food trembling. Then faid he unto me, Fear not, Daniel : for from the firf day that thou didft fet thine heart to underftand, and to chaften thyfelf before thy God, thy words were heard; and I am come for thy words. But the prince of the kingdom of Perfia withfood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Perfia. Now I am come to make thee underftand what fhall befal thy people in the latter days: for yet the vifion is for many days. And when he had fpoken fuch words unto me, I fet my face toward the ground, and I became dumb. And behold, one like the fimilitude of the fons of men, touched my lips: then I opened my mouth, and fpake, and faid unto him that food before me, O my lord, by the vifion my forrows are turned upon me, and 1 have retained no ftrength. For how can the fervant of this my lord, talk with this my lord? for as for me, fraightway there remained no frength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he frengthened me, and faid, O man greatly beloved, fear not! peace be unto thee, be firong, yea, be ftrong. And when he had fpoken unto me, I was frengthened, and faid, Let my lord fpeak: for thou haft frengthened me. Then faid he, Knoweft thou wherefore I come unto thee? and now will I return to fight with the prince of Perfia: and when I am gone forth, lo, the prince of Grecia fhall come. But I will fhew thee that which is noted in the fcripture of truth: and there is none that holdeth with me in thefe things, but Michael your prince.

Alfo I, in the firf year of Darius the Mede, even I, frood to confirm and to firengthen him. And now will I thew thee the truth. Behold, there fhall fland up yet three kings in Perfia, and the fourth fhall be far richer than they all: and by his frength through his riches he fhall fir up all again! the realin of Grecia. And a mighty king fhall ftand up, that fhall rule with great dominion, and do according to his will. And when he fhall ftand up, his kingdom thall be broken, and fhall be divided toward the four winds of heaven; and not to his poferity, nor according to - his dominion which he ruled: for his kingdom fhall be plucked up, even for others befide thofe. And the king of the fouth fhall be ftrong, and one of his princes: and he fhall be frong above him, and have dominion; his Ee3 dominion
dominion folll be a cुreat dominion. And in the end of years they fhall join themfolves together: for the king's daughter of the fouth fhall come to the king of the north to make an agreement: but fhe nall not retain the power of the arm: neither fhall he ftand, nor his arm; but ilie fhall be given up, and they that brought her, and he that begat her, and he that frengthened her in thefe times. But out of a branch of her roots thall one fand up in his eftate, which fhall come with an army, and fhall enter into the fortrefs of the king of the north, and flall deal againft them, and fhall prevail: and fhail allo carry captives into Egypt their gods, with their princes, and with their precious veifels of filver and of gold: and he fhall continue more years than the king of the north. So the king of the fouth thall come into his lingdom, and fhall return into his own land. But his fons fhall be firred up, and fhall affemble a multitude of great forces: and one flall certainly come, and overflow, and pafs through: then fhall he return, and be firred up even to his fortrefs. And the king of the fouth fhall be moved with choler, and fhall come forth and fight with him, even with the king of the north: and he flall fet forth a great multitude; but the multitude flall be given into his hand. And when he hath taken away the nultitude, his heart thall be lifted up, and he thall caft down many ten thoufands; but he farll not be frengthened by it. For the king of the north fhall return, and fhail fet forth a multitude greater than the former, and fhall certainly come after certain years with a great army, and with much riches. And in thofe times there fhall many fland up againft the king of the fouth: alfo the robbers of thy people thall exalt themfelves to eftablifh the vifion; but they fhall fall. So the king of the north fhall come and calt up a mount, and take the mof fenced cities: and the arms of the fouth fhall not withfand, neither his chofen pcople, neither fhall there be any ferength to withfand. But he that cometh againf him thall do according to his own will, and none fhall ftand before him: and he fhall fand in the glorious land, which by his hand fhall be confurned. He fhall alfo fet his face to enter with the ferength of his whole kingdom: and upright ones with him; thus thall he do: and he fhall give him the daughter of women, comupting her: but fhe flall not frand on his fide, neither be for him. After this fhall he turn his face unto the ifles, and fall take many: but a prince for his own behalf thall caufe the reproach offered by him to ceafe; without his own reproach
he thall caufe it to turn upon him. Then he flall turn his face toward the fort of his own land: but he fhall fumble, and fall, and not be found. Then fhall fand up in his eftate a raifer of taxes in the glory of the kingdom: but within few days he flall be deftoyed; neither in anger, nor in battle. And in his eftate thall fand up a vile perfon, to whom they fhall not give the honour of the kingdom: but he fhall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood fhall they be overHown from before him, and fhall be hroken: yea, allo the prince of the covenant. And after the league made with him he fhall work deceitfully: for he fhall come up, and fhall become ftrong with a finall people. He fhall enter peaceably even upon the fatteft places of the provinces: and he fhall do that which his fathers have not done, nor his fathers' fathers; he fhall fcatter among them the prey, and fpoil, and riches: yea, and he fhall forecaft his devices againft the frong holds, even for a time. And he fhall fir up his power and his courage againft the king of the fouth with a great army: and the king of the fouth fhall be firred up to battle with a very great and mighty army; but he thall not frand: for they fhall forecaft devices againf him. Yea, they that feed of the portion of his meat thall deftroy him, and his army fhall overflow; and many fhall fall down flain. And both thefe kings' hearts fhall be to do mifchief, and they fhall fpeak lies at one table; but it hall not profper; for yet the end fhall be at the time appointed. Then fhall he return into his land with great riches; and his heart fhall be againft the holy covenant : and he fhali do exploits, and return to his own land. At the time appointed he fhall return, and come toward the fouth; but it fhall not be as the former, or as the latter. For the fhips of Chittim fhall come againf him: therefore he flall be grieved, and return, and have indignation againft the holy covenant: fo fhall he do, he fhall even return, and have intelligence with them that forfake the holy covenant. And arms Phall ftand on his part, and they fhall pollute the fanctuary of ftrength, and fhall take away the daily facrifice, and they. fhall place the abomination that maketh defolate. And fuch as do wickedly againft the covenant fhall he corrupt by flatteries: but the people that do know their god fhall be ftrong, and do exploits. And they that underftand among the people fhall inftruct many: yet they fhall fall by the fword, and by flame, by captivity, and by fpoil, many days. Now when they fhall fall, they fhall be holpen with
a little help: but many fhall cleave to them with flatteries. And fome of them of underfanding fhall fall to try them, and to purge, and to make them white, even to the time of the end: becaufe it is yet for a time appointed. And the king fhall do according to his will, and he fhall exalt himfelf, and magnify himfelf above every god, and fhall fpeak marvellous things againft the God of gods, and fhall profper till the indignation be accomplifhed: for that that is de.termined fhall be done. Neither fhall he regard the God of his fathers, nor the defire of women, nor regard any god: for he fhall magnify himfelf above all. But in his eftate fhall he honour the God of forces: and a god, whom his fathers knew not, fhall he honour with gold and filver, and with precions fones, and pleafant things. Thus thall he do in the moft frong holds with a frange god, whom he fhall acknowledge and increafe with glory: and he fhall caule them to rule over many, and fhall divide the land for gain. And at the time of the end thall the king of the louth pufh at him: and the king of the north thall come againft him like a whirlwind, with chariots, and with horfemen, and with many fhips: and he flall enter into the countries, and fhall overflow and pafs over. He fhall enter alfo into the glorious land, and many countries fhall be overthrown: but thefe fhall efcape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He fhall fretch forth his hand alfo upon the countries: and the land of Egypt fhall not efcape. But he fhall have power over the treafures of gold and of filver, and over all the precious things of Egypt: and the Libyans and the Ethiopians fhall be at his fleps. But tidings out of the eaft and out of the north ftrall trouble him: therefore he fhall go forth with great fury to deftroy, and utterly to make away many. And he thall plant the tabernacles of his palaces between the feas in the glorious holy mountain : yet he fhall come to his end, and none thall help him.

And at that time fhall Michael ftand up, the great prince which ftandeth for the children of thy people; and there flall be a time of trouble fuch as never was fince there was a nation even to that lame time: and at that time thy people fhall be delivered, every one that thall be found written in the book. And many of them that fleep in the duft of the earth fhall awake, fome to everlafting life, and fome to fhame, and everlafting contempt. And they that be wife flall fhine as the brightnels of the firmament: and they that turn many to righteuufnefs, as the fars for ever and ever.

But thou, O Daniel, fhut up the words, and feal the book even to the time of the end: many fhall run to and fro, and knowledge fhall be increafed. Then I Daniel looked, and behold, there food other two, the one on this fide of the bank of the river, and the other on that fide of the bank of the river. And one faid to the man clothed in linen, which was upon the waters of the river, How long fhall it be to the end of thele wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his'right hand and his left hand unto heaven, and fware by him that liveth for ever, that it fhall be for a time, times, and an half; and when he fhall have accomplifhed to fcatter the power of the holy people, all thefe things fhall be finifhed. And I heard, but I underftood not. Then faid I, O my Lord, what fhall be the end of thefe things? And he faid, Go thy way, Daniel : for the words are clofed up and fealed till the time of the end. Many fhall be purified and made white and tried: but the wicked fhall do wickedly; and none of the wicked fhall underftand; but the wife fhall underfand. And from the time that the daily facrifice fhall be taken away, and the abomination that maketh defolate fet up, there fhall be a thoufand two hundred and ninety days. Bleffed is he that waiteth, and cometh to the thoufand three hundred and five and thirty days. But go thou thy way till the end be: for thou fhalt reft, and fand in thy lot at the end of the days.

Daniel 10, 11, and 12 th chapters.

## Deflruction of Jerufalem.

AN D when he was come near, he beheld the city, and wept over it, Saying, If thou hadft known, even thou, at leaft in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days fhall come upon thee, that thine enemies fhall caft a trench about thee, and compafs thee round, and keep thee in on every fide. And fhall lay thee even with the ground, and thy children within thee ; and they fhall not leave in thee one fone upon another: becaufe thou kneweft not the time of thy vilitation. And he went into the temple, and began to caft out them that fold therein, and them that bought. Saying unto them, It is written, My houle is the houfe of. prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priefts and
the fcribes, and the chief of the people fought to deftroy him, and could not find what they might do: for all the preople were very attentive to hear him.

And Jefus went out, and departed from the temple: and his dilciples came to him for to fhew him the buildings of the temple. And Jefus faid unto them, See ye not all thefe things? verily I fay unto you, There fhall not be left here one ftone upon another, that fhall not be thrown dom. And as he fat upon the mount of Olives, the difciples cane unto him privately, faying, Tell us, when fhall thefe things be? and what fhall be the fign of thy coming, and of the end of the world? and Jefus anfwered and faid unto them, Take heed that no man deceive you: for many fhall come in my naine, faying, I am Chrift; and flaall deceive many. And ye thall hear of wars and rumours of wars: fee that ye be not troubled: for all thefe things muft come to pals, but the end is not yet. For nation fhall rife againft nation, and kingdom againf kingdom: and there fhall be famines, and peftilences, and earthquakes, in divers places. All thefe are the beginning of forrows. Then fhall they deliver you up to be afflicted, and fhall kill you: and ye fhall be hated of all nations for my mane's fake. And then fhall many be offended, and thall betray one another, and fhall hate one another. And many falfe prophets flall rife, and thall deceive many. And becaufe iniquity fhall abound, the love of many fhall wax cold. But he that fhall endure unto the end, the fame thall be faved. And this gofpel of the kingdom fhall be preached in all the world for a witnefs unto all nations: and then fhall the end come. When ye therefore fhall fee the abomination of defolation, juoken of by Daniel the prophet, fuand in the holy place, whofo readeth let him underfand: then let them which be in Judea flee into the mountains: let him which is on the loufe top not come down to take any thing out of his houfe: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give fuck in thofe days! but pray ye that your flight be not in the winter, neither on the fabbath day: for then fhall be great tribulation, fuch as was not fince the begimning of the world to this time, no, nor ever flall be. And except thofe days fhould be fhortened, there fhould no flefn be faved: but for the elect's fake thofe days fiall be thortened. Then if any man finall lay unto you, Lo, here is Chrift, or there ; believe it not. For there fhall axile falle Chrifts and falfe prophets, and fhall fhew great
figns and wonders; infomurh that if it wate polfible, they the:l deceive the very eleci. Betald, I have told you before. Wherefore if they flall fay unt, you, Rehold, he is in the defert : go not forth: behold, he is in the lecret chanbers; believe it not. For as the lightning cometh out of the eaf, and fhineth even unto the weff; if ihath alfo the coming of the Son of man be. For wherenconer the carcale is, there will the eagles be gathered together. Immediately after the tribulation of thole days fhall the fim be darkened, and the moon fhall not give her light, and the fars thall fall from heaven, and the powers of the heavens flall be fhaken: and then thall appear the fign of the Son of man in heaven: and then finall all the tribes of the earth mounn, and they fiati fee the Son of man coming in the clond; of heaven wih power and great gloy. And he finall tend his angels with a great found of a trumpet, and they farll हother together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the figtrec; When his branch is yet tender, and putteth forth leaves, ye know that fummer is nigh: to likewife ye, when ye fhall fee all thefe things, know that it is near, cren at thee doors. Verily I fay unto you, This reneration thall not pafs till all the fe things be fulfilled. Heasen and earth fhall pafs away, but my words thall not pals away. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noe were, fo thall alfo the coming of the Son of man be. For as in the day's that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the Hood came, and took them all away; fo flatl alfo the coming of the Son of man be. Then fhall two be in the field; the one thall be taken, and the other lelt. Two womeir fhall be grinding at the mill; the one fhall be take:1 and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the houfe had known in what watch the thief would come, he would have watched, and would not have fuffered his honfe to le broken up. Therefore be ye alfo ready: for in fuch an hour as ye think not the Son of man cometh. Who then is a faithful and wife fervant, whom his Lord hath made ruler over his houftold, to give them meat in due feafon? Bleffed is that fervant whom his Lord when he cometh fhall find fo doing. Verily I fay unto you, That he fall make him ruler orer
all his goods. But and if that evil fervant fhall fay in his heart, My Lord delayeth his coming; and fhall begin to fmite his fellow fervants, and to eat and drink with the drunken; the Lord of that fervant fhall come in a day when he looketh not for him, and in an hour that he is not aware of, and fhall cut him afunder, and appoint him his portion with the hypocrites: there flall be weeping and gnafhing of teeth.

Luke $19.41-48$, and Wathere $24^{\text {th }}$ chapter.

## Rije of Antichrif.

NO IV we befecch you, brethren, by the coming of our Lord Jefus Chrift, and by our gathering together unto him, that ye be not foon fhaken in mind, or be troubled, neither by firit, nor by word, nor by letter, as from us, as that the day of Chrift is at hand. Let no man deceive you by any means: for that day thall not come except there come a falling away firf, and that man of fin be revealed, the fon of perdition: who oppofeth and exalteth himfelf above all that is called God, or that is worfhipped; fo that he as God fitteth in the temple of God, fhewing himfelf that he is God. Remember ye not, that when I was yet with you, I told you thefe things? and now ye know what withholdeth, that he might be revealed in his time. For the myftery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then fhall that wicked be revealed, whom the Lord fhall confume with the fpirit of his mouth, and fhall deftroy with the brightnefs of his coming : even him whofe coming is after the working of Satan, with all power, and figns and lying wonders. And with all deceivablenefs of unrighteoufnefs, in them that perifh ; becaufe they received not the love of the truth, that they might be faved. And for this raule God fliall fend them ftrong delufion, that they fhould believe a lie: that they all might be damned, who believed not the truth, but had pleafure in unrighteoufnefs. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becaufe God hath from the beginning chofen you to falvation through fanctification of the fpirit, and belief of the truth : whereunto he called you by our gofpel, to the obtaining of the glory of our Lord Jefus Chrift. Therefore, brethren, ftand faft, and hold the traditions which ye have been taught, whether by word, or our epifte. Now our Lord Jefus Chrift himfelf, and God even our Father, which hath loved us, and hath given us ever-
lafting confolation, and good hope through grace, comfort your hearts, and fablifh you in evety good word and work.

## Falfe teachers and their punifhment.

BUT there were falfe prophets alfo among the people, even as there fhall be falfe teachers among you, who privily thall bring in damnable herefies, even denying the Lord that bought them, and bring upon themfelves fwift deftruction. And many fhall follow their pernicious ways, by reafon of whom the way of truth fhall be evil fpoken of. And through covetoufnefs fhall they with feigned words make merchandife of you: whofe judgment now of a long time lingereth not, and their damnation flumbereth not. For if God fpared not the angels that finned, but caft them down to hell, and delivered them into chains of darknefs, to be referved unto judgment ; and fpared not the old world, but faved Noah the eighth perfon, a preacher of righteoufnefs, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into afhes, condemned them with an overthrow, making them an enfample unto thofe that after fhould live ungodly; and delivered juft Lot, vexed with the filthy converfation of the wicked: (for that righteous man dwelling among them, in feeing and hearing, vexed his righteous foul from day to day, with their unlawful deeds) the Lord knoweth how to deliver the godly out of temptations, and to referve the unjuf unto the day of judgment to be punifhed: but chiefly them that walk after the flefh, in the luft of uncleannefs, and defpife government: prefumptuous are they, felf-willed, they are not afraid to fpeak evil of dignities: whereas angels which are greater in power and might, bring not railing accufation againft them before the Lord. But thefe, as natural brute beafls, made to be taken and deftroyed, fpeak evil of the things that they underfand not, and fhall utterly perifh in their own corruption ; and fhall receive the reward of unrighteoufnefs, as they that count it pleafure to riot in the day-time; fpots they are and blemifhes, fporting themfelves with their own deceivincs, while they feaft with you; having eyes full of adultery, and that cannot ceafe from fin ; beguiling unfable fouls: an heart they have exercifed with covetous practices; curfed children: which have forfaken the right way, and are gone aftray, following the way of

Balaam the fon of Bofor, who loved the wages of unighteoufnefs; but was rebuked for his iniquity: the dumb afs fpeaking with man's voice, forbad the madnefs of the prophet. Thefe are wells without water, clouds that are carried with a tempeft, to whom the mift of darknefs is referved for ever. For when they fipeak great fivelling words of vanity, they allure through the lufts of the fleflh, through much wantonnefs, thole that were clean elcaped from them who live in crror: while they promife them libenty, they themfelves are the fervants of corruption: for of whom a man is overcome, of the fame is he brought in bondage. For if after they have efcaped the pollutions of the world through the knowledge of the Lord and Saviour Jefus Chrif, they are again entangled therein, and overcome ; the latter end is worfe with them than the beginning. For it had been better for them not to have known the way of righteoulnefs, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again ; and, The low that was wafhed, to her wallowing in the mire.

2 Peter adchapier.

## Defruction of the soorld.

THIS fecond epifle, beloved, I now write unto you ; in both which I fir up your pure minds by way of remembrance: that ye may be mindful of the words which were fpoken before by the holy prophets, and of the commandment of us the apoffles of the Lord and Saviour : knowing this firf, that there flall come in the laf days fonfers, walking after their own lufts, and laying, Where is the promife of his coming? for fince the fathers fell afleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth fanding out of the water, and in the water. Whareby the world that then was, being overflowed with water, perifined. But the heavens and the earth which are now, by the fame word are kept in ftore, referved unto fire againtt the day of judgment, and perdition of ungolly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thoufand years, and a thouland years as one day. The Lord is not flack conceming his promife (as tome men count flacknefs) but is long-fuffering to us-ward, not willing that any,
fhould perifh, but that all fhould come to repentance. But the day of the Lord will come as a thief in thenight; in the which the heavens fhall pafs away with a great noife, and the elements fhall melt with fervent heat, the earth alfo, and the works that are thercin fhall be burned up. Seeing then that all thefe things fhall be diffolved, what manner of perfons ought ye to be in all holy converfation and godlinefs, looking for, and hafteing unto the coming of the day of God, wherein the heavens being on fire fhall be diffolved, and the elements fhall melt with fervent heat? Neverthelefs we, according to his promife, look for new heavens and a new eirth, wherein dwelleth righteoufnefs. Wherefore, beloved, feeing that ye look for fuch things, be diligent that ye may be found of him in peace, without fpot, and blamelefs: and account that the long-fuffering of our Lord is falvation ; even as our beloved brother Paulalfo, according to the wifdom: given unto him, hath written unto you; as allo in all his epifles, fpeaking in them of thefe things : in which are fome things hard to be underficod, which they that are unlearned and unftable wreft, as they do alfo the other fcriptures, unto their own deftruction. Ye therefore, beloved, feeing ye know thefe things before, beware left yealfo, being led away with the error of the wicked, fall from your own fedfaftnefs. But grow in grace, and in the knowledge of ouz Lord and Saviour Jefus Chrift : to him be glory both now and for ever, Amen.

2 Peter $3 d$ chapter.

As the Revelation of St. John, which is a Prophetic worls, is too large for infertion in this place, I will clofe this firf part of the ninth book with Lownan's Scheme and Order of the Prophecies of it, which is the beft I remember to have feen, and will contribute greatly towards a right underfanding of that wonderful book.

Scheme and Order of the Prophecies in the Book of Revelation.
INTRODUCTION,
A Prophetic Vifion in the ille of Patmos, reprefenting Chrift, his care of the churches, promifing a Revelation, with cautions and exho:tations fuitable to the then prefent fate of the church, and to the future fate of the church in afterages, to enconrage patience and confancy in the faith.

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FIRST PART OF REVELATION, relating to the things that are, or the then fate of the church.
Seven Epifles. Seven epiftles to the feven principal churches in Afia, defcribing their prefent flate, with cautions and exhortations fuitable to it.
SECOND PART OF REVELATION, relating to the things that fhall be hereafter, or to the fate of the church in the ages to come, after the time of the vifion, with cautions and exhortations fuitable to it.
Scene of the Vifions. The throne of God, the confiftory above, and heavenly church, reprefenting God's power, majefty, authority, providence, and fure event of all his purpofes.
A Sealed Book, containing a Revelation of the fate of the church in after-ages, given to the lamb to open, or to Jefus Chrift to reveal, for the good of the church, by St. John.
Chorus of Angels and Saints; or, the whole heavenly church fings a pfalm of praife to the lamb.
The Revelation begins by opening the fealed book, which defcribes the future fate of the church in feven fucceffive periods.
SEVEN PERIODS.
Firft Period, fhewing the fate of the church under the Heathen Roman Em- perors, from about the year 95 , to about the year 323. The feals of the book opened in order.
Seven Seals.

1. Firf Seal reprefents a white horfe, the rider with a crown, going forth to conquer, fignifying the kingdom of Chrift, or Chriftian Religion prevailing againft the oppofition of Jews and Heathen.

Seal 2. Second Seal reprefents a red horfe, power given to the rider to take peace from the earth ; fignifying the firft memorable judgment on the perfecutors of Chriftianity, in the deftruction of the Jews under Trajan and Hadrian.
3. Third Seal reprefents a black horfe, the rider with a balance to meafure corn, fignifying great fcarcity of provifion, near to famine, in the time of the Antonines.
4. Fourth Seal reprefents a pale horfe, the name of the rider death, fignifying a great mortality and peltilence, wherewith the empire was punifhed in the reigns of Maximin and Valerian.
5. Fitth Seal reprefents the fouls of the martyrs under the altar, their reward and deliverance in a fhort time ; fignifying the fevere perfecution in the reign of Dioclefian, with an encouragement to conftancy, fuitable to fuch times of difficulty.
6. Sixth Seal reprefents earthquakes, fun darkened, fars falling from heaven; fignifying great commotions in the empire, from Maximian to Conftantine the Great, who put a period to the perfecution of Rome Heathen.
Interval between the firf and fecond periods, reprefents an angel fealing 144,000 with the feal of the living God; fignifying great numbers forfaking the idolatrous worthip of the Heathen Roman Empire, and embracing the profeffion of Chriftianity.
Chorus of the heavenly church bleffing God for his falvation. One of the elders fhews unto St. John the happinefs of thofe who were faithful and conftant to true religion, in the great trial of fo grievous perfecution.

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## PERIOD II.

Second Period reveals the ftate of the church, and providence, in the times following the reign of Conftantine, during the invafion of the empire by the northem nations; the rife and firf progrefs of the Mahometan impofture, till the fop put to it in the weftern empire, which reaches from about the year 337, to the year 750 .
Seven Angels receive feven trumpets to found.
Seven trumpets.

1. Firft Trumpet reprefents hail and fire mingled with blood, caft on the earth ; fignifying great ftorms of war to fall on the empire, and the blood that was fhed in the reigns of the Conftantine family, and their fucceffors, till things were fettled under Theodofius.
Trumpet 2. Second Trumpet reprefents a mountain burning with fire, caft into the fea, whereby it became blood; fignifying the invafion of Italy by the northern nations, and taking the city of Rome by Alaric.
2. Third Trumpet reprefents a burning far falling upon the rivers, which became bitter; fignifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itfelf.
3. Fourth Trumpet reprefents a third part of the fun and moon darkened : fignifying the wars in Italy between Juftinian's generals and the Goths, whereby the Exarchate of Ravenna was erected, and all remaining power and authority of Rome quite fuppreffed.
4. Fifth Trumpet reprefents the bottomlefs pit opened, and locufts coming out of it: fignifying the rife of the Mohammedan religion and empire, and the great progrefs of both, till a fop was put to them by a contention for the fucceffion.
5. Sixth Trumpet reprefents four angels loofed, which were bound in the river Euphrates; fignifying the re-union of the divided Saracen power, the invafion of Europe by them, and threatning the conqueft of it, till defeated by Charles Martel.
PERIOD III.
Third period of the vials reveals the fate of the church and providence, in the times of the laft head of Roman government, reprefented by the beaft ; for 1260 years, to its final overthrow, from about the year 756 , to about the year 2016.

An Angel, or Nuntius, brings a little book, the remainder of the fealed book opened by the Lamb, and gives it to St. John to eat ; fignifying a farther Revelation of what was to follow in order of time, to the end of the world.
Three general defcriptions of this period.

1. Firft general defcription reprefents the temple meafured; part given to the gentiles; two witneffes prophefy in fackcloth 1260 days; fignifying the corrupt fate of the church, and the confancy of fome faithful witneffes to the truth, though under fevere perfecutions during this whole period.
2. Second general defcription reprefents a woman forced to fly into the wildernefs for fafety, and protected there 1260 days; fignifying the perfecution and prelervation of the church during the fame period.
3. Third general defcription reprefents a monftrous wild beaft rifing out of the fea, with feven heads, ten horns, as many crowns, and titles of blafphemy, who was to continue forty and two months; fignifying that new Roman power, which fhould ufe its authority to promote idolatyous worhip, and to

perfecute
perfecute all who would not fubmit to it, and fhould be fupported by another power like unto its own form and conftitution, during the fame period.
Chorus of the heavenly church celebrates in an hymn, the happinefs of thofe who remain faithful and conftant.
Nuntius, an Angel comes down from heaven to declare the certain and fevere punifhment of the enemies of truth, and pure religion, ir this period.
Seven Angels receive feven cups full of the wrath of God; fignifying, that the enemies of truth and pure religion in this period, fhall be feverely punifhed in the courfe of it, as well as they fhall be utterly deftroyed in the end.
The oracle gives order to the feven angels, to pour out their vials or cups.
Scuen Tials.
Firf Viol poured on the earth ; a grievous fore on the worfhippers of the beaft, fignifying the great commotions throughout the whole empire, under the fanily of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.
4. Second Vial poured on the fea, it becomes as the blood of a dead han ; fignifying the great bloodfhed of the holy war, to recover Jerufalem from the Saracens.
5. Third Vial poured on the rivers and fommains; they become blood; fignifying the bloody civil wats between the Guelphs and Gibellines, the papal and imperial factions, when the popes were driven unt of Italy into France.
6. Fourth Vial poured on the fun, which has power given it to fcorch men ; fignifying the long wars in Italy, Germany, France, and Spain, occafioned by a long fchiin in the papacy. Turks take Coufantinople, and put an end to the
caftern empire. Peftilential difeafes occafioned by intemperate heat.
7. Fifth Vial poured on the feat of the beaft, or his throne: fignifying the reformation, and the confirmation of it by the principal Rates of Europe, notwithfanding all oppofition from the pope, and in oppofition to the papal authority.
8. Sixth Vial poured on the river Euphrates, makes way for the kings of the eaft. This feems, in the order of the prophecies, to be yet future; but may likely mean fome invafion of the pope's dominions from its eafiern boundary; or the adriatic.
9. Seventh Vial poured on the air, the feat of Satan's empire, defcribes the utter ruin of this perfecuting idolatrous Roman government, or myftical Babylon, at the end of this period.
Nuntius, ant angel-interpreter, more fully explains the character of this idolatrous perfecuting power, which thould corrupt the church, and perfecute the faithful, during this period.
Another angel fent from heaven, to confirm the utter and lafting deftruction of this mynical Babylon, as a punifhment for her idolatrous cormptions and perfecution.
Chorus of the heavenly church, fings the praife of God, for his' righteous judgments.
A vifion of Chrift, leading an army out of heaven, ftrongly reprefents the certain accomplifhment of this prophecy.
PERIOD IV.
An Angel fent from Heaven, to fhut up Satan in the bottomlefs pit, as in a fecure prifon, for one thoufand years, during which time there will be a very happy fate of the church, in purity, peace, and profperity.
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PERIOD V .
After the thoufand years of the church's profperity fhall be expired, Satan will be loofed again for a little feafon, a new attempt will be made to revive the corruptions of the church, and a fpirit of perfecution, which fhall end in the final deftruction of Satan's power, and of all the enemies of pure and true religion.
PERIOD VI.
The general refurrection, and final judgment ; the everla?ting deftruction of the wicked.

\section*{PERIOD VII.}

The feventh period concludes the whole prophecy, in the vifion of new heavens, and a new earth, reprefenting in frong images, the extent, fecurity, riches, and grandeur of the heavenly Jerufalem; fignifying the confummate happinefs of the heavenly fate.
Thus, the prophecies of this Revelation iffue in an eternal Sabbath: The fure reward of all who fhall be found faithful and conftant in the true religion of Jefus Chrift.
THE CONCLUSION confirms the truth and certainty of thefe prophecies, warns againft corrupting them, exhorts to hope the accomplifhment of them; an ufeful fpirit and temper, to give good men confolation inall their prefent afflictions, and to preferve them from the corruptions of religion, how prevailing foever in their own times; which is,
The ufeful moral, and principal doctrine of all thefe prophecies.

Chap. ¡A. D.

\section*{P A R T II.}

\section*{Prophetic Difcourfes, from the ancient Heathen.}

Socrates' prophetic difcourfe concerning a divine teacher.
I T is altogether neceffary you fhould wait for fome perfon to teach you how you ought to behave yonrfelf both towards the Gods and men.

Alcib. And when will that time come, Socrates? And who is he that will inftruct me? with what pleafure fhould I look upon him!

Socrates. He will do it, who takes a true care of you. But methinks, as we read in Homer, that Minerva diffipated the mift that covered Diomede's eyes, and hindered him from diftinguifhing God from man, fo it is neceffary he fhould in the firf place fcatter the darknefs that covers your foul, and afterwards give you thofe remedies that are neceffary to put you in a condition of difcerning good and evil ; for at prefent you know not how to make a difference between them.

Alcib. Let him fcatter then, let him deftroy this darknefs of mine, and whatever elfe he pleafes; I abandon myfelf to his conduct, and am very ready to obey all his commands, provided I may but be made better by them.

Socrat. Do not doubt of that. For this governor I tell you of has a fingular affection for you.

Alcib. I think I muft defer my facrifice to that time.
Socra. You have reafon; it is more fafe fo to do than to run fo great a rifque.

Alcib. Well then I will defer it, Socrates; and to exprefs my thankfulnefs for the good counfel you have given me, give me leave to place on your head this crown which I wear on mine. We will prefent other crowns to the gods, and all the fervice we owe them, when I fee that happy day ; it will not be long before it come, if they pleafe.

Plato's second Alcibiades,

The fourth Paforal of Virgil; or, Pollio.

> THE ARGUMENT.

The Poct celebrates the birth-day of Salonius, the fon of Pollio, born in the confulfhip of his father, after the taking of Salonx, a city in Dalmatia. Many of the verfes are tranflated from one of the Sybils, who prophefy of our Saviour's birth.
S I C ILI A N mufe, begin a loftier ftrain !
Though lowly fhrubs and trees that fhade the plain,
Delight not all ; Sicilian mufe, prepare
To make the vocal woods deferve a conful's care.
The laft great age, foretold by facred rhymes,
Renews its finilh'd courfe, Saturnian times
Rowl round again, and mighty years, begun
From their firft orb, in radiant circles run.
The bafe degenerate iron offspring ends;
A golden progeny from heaven defcends;
O chafte Lucina, fpeed the mother's pains,
And hafte the glorious birth; thy own Apollo reigns !
The lovely boy, with his aufpicious face,
Shall Pollin's confulthip and triumph grace ;
Majeftic months fet out with him to their appointed race. \(\}\)
The father banifh'd virtue fhall reftore,
And crimes fhall threat the guilty world no more.
The fon thall lead the life of gods, and be
By gods and heroes feen, and gods and heroes fee.
The jarring nations he in peace thall bind,
And with paternal virtues rule mankind.
Unbidden earth fhall wreathing ivy bring,
And fragrant herbs (the promifes of fpring)
As her firft off'rings to her infant king.
The goats with ftrutting dugs fhall horneward fpeed,
And lowing herds, fecure from lions feed.
His cradle thall with rifing flowers be crown'd;
The ferpent's brood fhall die: the facred ground
Shall weeds and pois'nous plants refufe to bear,
Each common bufh thall Syrian rofes wear.
But when heroic verfe his youth fhall raife,
And form it to hereditary praife;
Unlabour'd harvefts fhall the fields adorn,
And clufter'd grapes fhall blufh on every thorn.
The knotted oaks fhall thowers of honey weep,
And through the matted grafs the liquid gold flall creep.

Yet of old fraud fome footfeps fhall remain, The merchant ftill fhall plough the deep for gain :
Great cities fhall with walls be compafs'd round ;
And fharpen'd fhares fhal! vex the fruitful ground.
Another Typhis fhall new feas explore,
Another Argos land the chiefs, upon th' Iberian fhore.
Another Helen other wars create,
And great Achilles urge the Trojan fate :
But when to ripen'd manhood he fhall grow,
The greedy failor fhall the feas forego;
No keel thall cut the waves for foreign ware ;
For ev'ry foil fhall every product bear.
The labouring hind his oxen fhall disjoin,
No plough fhall hurt the glebe, no pruning-hook the vine: \(\}\)
Nor wool thall in diffembled colours thine.
But the luxurious father of the fold,
With native purple, or unborrow'd gold,
Beneath his pompous fleece fhall proudly fweat :
And under Tyrian robes the lamb fhall bleat.
The fates, when they this happy web have fpun,
Shall blefs the facred clue, and bid it fmoothly run.
Mature in years, to ready honours move,
O of celeftial feed! O fofter fon of Jove!
See, lab'ring nature calls thee to fuftain
The nodding frame of heaven, and earth, and main ;
See to their bafe refor'd, earth, feas, and air,
And joyful ages from behind, in crowding ranks appear.
To fing thy praife, wou'd heaven my breath prolong,
Infufing fpirits worthy fuch a fong;
Not Thracian Orpheus fhould tranfcend my lays,
Nor Linus crown'd with never-fading bays:
Though each his heavenly parent fhou'd infpire ;
'The mufe inftruct the voice, and Phobus tune the lyre.
Shou'd Pan contend in verfe, and thou my theme,
Arcadian judges fhou'd their god condemn.
Begin, aufpicious boy, to caft about
Thy infant eyes, and with a fmile, thy mother fingle out ;
Thy mother well deferves that fhort delight,
The naufeous qualms of ten long months and travel to requite.
Then fmile; the frowning infant's doom is read,
No god thall crown the board, nor goddefs blefs the bed.
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END OF THE NINTH BOOK.

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\section*{B O O K X.}

\section*{EPISTOLARY DISCOURSES.}

\author{
I NTAROMClllll
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SEVERAL of the learned among the ancient Heathen excelled in the Epiftolary ftyle : and we are happy enough to be favoured with a variety of their compofitions in this way. Cicero and Pliny have given us many excellent fpecimens, and perhaps they have never yet been exceeded by any merely human author. But here alfo, as upon other fubjects, the Bible is above all praife. The luftre of its Epiftles infinitely excels that of thefe celebrated claffics. An attentive perufal and companion of the two parts of the following book will fatisfy any capable and impartial reader as to the truth of this affertion.

\section*{SACRED LITERATURE.}

B \(\mathrm{O} \quad \mathrm{O} \quad \mathrm{K} \quad \mathrm{X}\).

\section*{\(\mathrm{P} \quad \mathrm{A} \quad \mathrm{R}\) T I.}

> Epifolary Difcourfes, from the Holy Scriptures and Apocryphal weritings.

\section*{To Artaxerxes, king of Perfia.}

THY fervants the men on this fide the river, and at: fuch a time. Be it known unto the king, that the Jews which came up from thee to us are corne unto jerufalem, building the rebellious and the bad city, and have fet up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls fet up again, then will they not pay toll, tribute, and cuftom, and fo thou fhalt endamage the revenue of the kings. Now becaufe we have maintenance from the king's palace, and it was not meet for us to fee the king's difhonour ; therefore have we fent and certified the king, that fearch may be made in the book of the records of thy fathers; fo fhalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved fedition within the fame of old time: for which caufe was this city deftroyed. We certify the king, that if this city be builded again, and the walls thereof fet up, by this means thou fhalt have no portion on this fide the river.

Ezra 4. 11-16.

\section*{Artaxerxes' anfwer.}

PEACE, and at fuch a time. The letter which ye fent unto us, hath been plainly read before me. And I commanded, and fearch hath been made, and it is found, that this city of old time hath made infurrection againf kings, and that rebellion and fedition have been made therein. There have been mighty kings alfo over Jerufalem, which have ruled over all countries beyond the river; and toll, tribute, and cuftom was paid unto them. Give ye now commandment to caufe thefe men to ceafe, and that this city be not builded, until another commandment fhall be given from me. Take heed now that ye fail not to do this: why flould damage grow to the hurt of the kings?

Ezra 4. 17-22.

\section*{Governor Tatnai's letter to king Darius.}

UN T O Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the houle of the great God, which is builded, with great fones, and timber is laid in the walls, and this work goeth faft on, and profpereth in their hands. Then afked we thofe elders, and faid unto them thus, Who commanded you to build this houfe, and to make up thefe walls? we afked their names alfo, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us anfwer, faying, We are the fervants of the God of heaven and earth, and build the houfe that was builded thefe many years ago, which a great king of Ifrael builded, and fet up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who deftroyed this houfe, and carried the people away into Babylon. But in the firf year of Cyrus the king of Babylon, the fame king Cyrus made a decree to build this houfe of God. And the veffels alio of gold and filver, of the houfe of God, which Nebuchadnezzar took out of the temple that was in Jerulalem, and brought them into the temple of Babylon, thofe did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whofe name was Shefhbazzar, whom he had made governor: and faid unto him, Take thefe veifels, go, cany them into the temple that is in Jerufalem, and let the houle of God be builded in his place. Then canc the fame Shefhbazzar,
and laid the foundation of the houfe of God which is in Jerufalem. And fince that time even until now hath it been in building, and yet it is not finifhed.. Now therefore if it feem good to the king, let there be fearch made in the king's treafure houfe, which is there at Babylon, whether it be fo, that a decree was made of Cyrus the king to build this houfe of God at Jerufalem, and let the king fend his pleafure to us concerning this matter. Ezra 5.7-17.

\section*{King Artaxerxes to Ezra the fcribe.}

ARTAXERXES, king of kings, unto Ezra the prieft, a fcribe of the law of the God of heaven, perfect peace, and at fuch a time. I make a decree that all they of the people of Ifrael, and of his priefts, and Levites in my realin, which are minded of their own free-will to go up to Jerufalem, go with thee. Forafmuch as thou art fent of the king, and of his feven counfellors, to enquire concerning Judah and Jerufalem, according to the law of thy God, which is in thine hand; and to carry the filver and gold which the king and his counfellors have freely offered unto the God of Ifrael, whofe habitation is in Jerufalem, and all the filve: and gold that thou canft find in all the province of Babylon, with the free-will offering of the people, and of the priefts, offering willingly for the houfe of their God, which is in Jerufalem: that thou mayeft buy fpeedily with this money, bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the houfe of your God, which is in Jerufalem. And whatfoever fhall feem good to thee and to thy brethren to do with the reft of the filver and the gold, that do after the will of your God. The veffels alfo that are given thee for the fervice of the houfe of thy God, thofe deliver thou before the God of Jerufalem. And whatfoever more fhall be needful for the houfe of thy God, which thou fhalt have occafion to beftow, beftow it out of the king's treafure houfe. And I, even I Artaxerxes the king, do make a decree to all the treafurers which are beyond the river, that whatfoever Ezra the prieft, the fcribe of the law of the God of heaven, thall require of you, it be done fpeedily, unto an hundred talents of filver, and to an hundred meafures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and falt without prefcribing how much. What foever is commanded by the God of heaven, let it be diligently done
done for the houfe of the God of heaven: for why fhould there be wrath againft the realm of the king and his fons? Alfo we certify you, that touching any of the priefts and Levites, fingers, porters, Nethinims, or minifters of this houfe of God, it thall not be lawful to impofe toll, tribute, or cuftom upon them. And thou, Ezra, after the wifdom of thy God that is in thine hand, let magiftrates and judges, which may judge all the people that are beyond the river, all fuch as know the laws of thy God; and teach ye them that know them not. And whofoever will not do the law of thy God, and the law of the king, let judgment be executed fpeedily upon him, whether it be unto death, or to baniflument, or to confifcation of goods, or to imprifonment. Ezra 7. 12-26.

\section*{feremiah to the captives in Babylon.}

THUS faith the Lord of hofts, the God of Ifrael unto all that are carried away captives, whom I have caufed to be carried away from Jerulalem unto Babylon; Build ye houfes, and dwell in them; and plant gardens and eat the fruit of them; take ye wives, and beget fons and daughters; and t.ke wives for your fons, and give your daughters to hufbands, that they may bear fons and daughters; that ye may be increafed here, and not diminifhed. And feek the peace of the city whither I have cauled you to be carried away captives, and pray unto the Lord for it: for in the peace thereof fhall ye have peace. For thus faith the Lord of hofts, the God of Ifrael; Let not your prophets and your diviners, that be in the midft of you, deceive you, neither hearken to your dreams which ye caufe to be dreamed. For they prophefy falify unto you in my name: I have not fent them, faith the Lord. For thus faith the Lord, that after feventy years be accomplifhed at Babylon, I will vifit you, and perform my good word toward you, in caufing you to return to this place. For I know the thoughts that I think toward you, faith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then fhall ye call upon me, and ye thall go and pray unto me, and I will hearken unto you. And ye fhall feek me, and find me, when ye fhall learch for me with all your heart. And I will be found of you, faith the Lord: and I will turn away your captivity, and I will gather you frow all the nations, and from all the places whither I have driven you, faith the Lord; and I will bring you again into the place whence I caufed
you to be carried away captive. Becanfe ye have faid, The Lord hath raifed us up prophets in Babylon; know that thus faith the Lord of the king that fitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity ; thus faith the Lord of hofs, Behold, 1 will fend upon them the fword, the famine, and the peltilence, and will make them like vile figs, that cannot be eaten, they are fo evil. And I will perfecute them with the fword, with the famine, and with the peftilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curfe, and an aftonifhment, and an hiffing, and a reproach among all the nations whither I have driven them: becaufe they have not hearkened to my words, faith the Lord, which I fent unto them by my fervants the prophets, rifing up early, and fending them; but ye would not hear, faith the Lord. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have fent from Jerulalem to Babylon: thus faith the Lord of hofts, the God of Ifrael, of Ahab the fon of Kolaiah, and of Zedekiah the fon of Maafeiah, which prophely a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he fhall flay them before your eyes; and of them fhall be taken up a curfe by all the captivity of Judah which are in Babylon, faying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roafted in the fire; becaufe they have committed villany in Ifrael, and have comenitted adultery with their neighbours' wives, and have fpoken lying words in my name, which I have not commanded them: even I know and am \(\mathrm{a}_{\mathrm{a}}\) witnefs, faith the Lord. Thus thalt thou alfo fpeak to Shemaiah the Nehelamite, fiying, Thus fpeaketh the Lord of hofts, the God of Ifrael, faying, Becaufe thou haft fent letters in thy name unto all the people that are at Jerufalem, and to Zephaniah the fon of Maleiah the prief, and to all the priefts, faying, The Lord hath made thee prieft in the fead of Jehoiada the prieft, that ye fhould be officers in the houfe of the Lord, for every man that is mad, and maketh himfelf a prophet, that thou dhouldeft put him in prifon and in the ftocks. Now therefore why halt thou not reproved Jeremiah of Anathoth, which maketh himfelf a prophet to you? For therefore he fent unto us in Babylon, faying, This captivity is long: build ye houfes, and dwell in them ; and plant gardens, and eat the fruit of them.
fremiali 29.4-28.

Kinr; Artaxerxes' letter to defroy the feres.
THE great king Artaxerxes writeth thefe things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and feven and twenty provinces. After that I became lord over many nations, and had dominion over the whole world, nor lifted up with prefumption of my authority, but carrying myfelf alway with equity andmildnefs, I purpofed to fettle my fubjects continually in a quiet life, and making my kingdom peaceable, and open for paffare to the utmof coafts, to renew peace, which is defired of all men. Now when I alked my counfellors how this might be brought to pafs, Aman, that excelled in wifdom among us, and was approved for his conftant good-will, and ftedfaft fidelity, and had the honour of the fecond place in the kingdom, declared unto us, that in all nations thronghout the world there was fattered a certain malicious people, that had laws contrary to all nations, and comtinually defpifed the commandments of kings, fo as the uniting of our kingdoms honourably intended by us, cannot go forward. Seeing then we underfand that this people alone is continually in oppofition unto all men, differing in the ftrange manner of their laws, and evil-affected to our fate, working all the mifchief they can, that our kingdom may not be firmly eftablified; therefore have we commanded, that all they that are lignified in writing unto you by Aman, '(who is ordained over the affairs, and is next unto us,) fhall atl with their wives and children be utterly deftroyed by the fword of their encmies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this prefent year: that they, who of old, and now alfo are malicious, may in one day with violence go into the grave, and fo ever hereafter caufe our affairs to be well lietled, and without trouble.

Efher 13.1 - 8.

\section*{Artaverxes' litter to revoke the former.}

TIIE oreat king Artaxerxes, unto the princes and goveruors of an hundred and feven and twenty provinces from India unto Ethiopia, and unto all our fithful fubjects, greeting. Many, the more often they are honoured with the gien bunaty of their gracious princes, the more proud they He wiven; and endeavour to hurt not our libjects only, but not being able to bear abundance, do take in hand to pracifife alfon againt thute that do them good: and take not only thankfulnets
thankfulnefs away from among men, but alfo lifted up with the glorious words of lewd perfons that were never good, they think to efcape the juftice of God, that feeth all things, and hateth evil. Oftentimes alfo fair fpeech of thofe that are put in truft to manage their friends affairs, hath caufed many that are in authority to be partakers of innocent blood, and hath enwrapped thens in remedilefs calamities. Beguiling with the falfhood and deceit of their lewd difpofition, the innocency and goodnefs of princes. Now ye may fee this, as we have declared, not lo much by ancient hiftories, as ye may, if ye fearch what hath been wickedly done of late, through the peftilent behaviour of them that are unworthily placed in authority. And we muft take care for the time to come, that our kingdom may be quiet and peaceable for all raen ; both by changing our purpofes, and always judging things that are evident, with more equal proceeding. For Aman a Macedonian, the fon of Amadatha, being indeed a ftranger from the Ferfian blood, and far diftant from our goodnefs, and as a ftranger received of us, had fo far forth obtained the favour that we fhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perfon unto the king. But he, not bearing his great dignity, went about to deprive us of our kingdom and life: having by manifold and cunning deceits, fought of us the deftruction as well of Mardocheus, who faved our life, and continually procured our good, as alfo of blamelefs Efther, partaker of our kingdom, with their whole nation. For by thefe means he thought, finding us deftitute of friends, to have tranflated the kingdom of the Perfians to tbe Macedonians. But we find that the Jews, whom this wicked wretch hath delivered to utter deftruction are no evil-doers, but live by moft juif laws: and that they be children of the moft high and moft mighty living God, who hath ordered the kingdoin both unto us and to our progenitors in the moft excellent manner. Wherefore ye fhall do well, not to put in execution the letters fent unto youby Aman the fon of Amadatha. For he that was the worker of thefe things, is hanged at the gates of Sufa, with all his family: God who ruleth all things, fpeedily rendering vengeance to him according to his delerts. Therefore ye thall publifh the copy of this letter in all places, that the Jews may freely live after their own laws. And ye fhall aid them, that even the fame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who, in the time of their athiftion, fhall fet upon them. For Almighty God hath
turned to joy unto them the day, whercin the chofen people fhould have perifhed. Ye fhall therefore among your folemn feafts keep it an hagh day with all feafing: that both now and hereafter there may be fafety to us, and the well-affected Perfians; but to thofe which du confpire againf us, a memorial of deftruction. Therefore every city and country whatfoever," which fhall not do according to thefe things fhall be deftroyed without mercy, with fire and fword, and thall be marle not only umpalfable for men, but allo moft hatefil to wild beafts and fowls for ever. - Ejhier 16 chapter.

\section*{The Romans to the Jexes.}

G OOD fuccefs be to the Romans, and to the people of the Jews, by fea and by land for ever: the liword allo and enemy be far from them. If there come firf any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews fhall help them, as the time thall be appointed, with all their heart. Neither fhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or fhips, as it hath feemed good unto the Romans; but they fhall keep their covenant without taking any thing therefore. In the fame manner alfo, if war come firf upon the nation of the Jews, the Romans fhall help them with all their heart, according as the time fhall be appointed them. Neither fhall victuals be given to them that take part againtt them, or weapons, or money, or fhips, as it hath feemed good to the Romans: but they fhall keep their covenants, and that without deceit. According to thefe articles did the Romans make a covenant with the people of the Jews. Howbeit, if hereafter the one party or the other (hall think meet to add or diminilh any thing, they may do it at their pleafures; and whatfoever they fhall add or take away, fhall be ratified. And astouching the evils that Demetrius doeth to the Jews, we have written unto him, faying, Wherefore haft thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more againft thee we will do them juftice, and fight with thee by fea and by land.
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1 \text { Maccabecs 8. 23-32. }
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\section*{King Plotcmy to his captains.}

KING Ptolemy Philopator to his governors in Egypt, and all who are appointed over his affairs, grace and health : both we and our children are well, the great God profpering our undertakings as we would wifh. Some of our friends through an evil mind frequently applied to us, and perfuaded us that the Jews in our dominion had entered into a confpiracy, and ought to be punifhed with frange tortures as rebels. Feigning that our affairs would never profper till that was done, becaufe they bare hate to all nations. And they led them bound, and tortured them as flaves, or rather as traitors, to deftroy them without any judgment. or examination, with a cruelty greater than that of the Scythians. But we feverely threatened them, inafinuch as we bear goodwill to all men, and hardly fpared their lives: and knowing • that the God of heaven fafely protects the Jews, as a father who always ftriveth for his children, and duly confidering the firm and friendly good-will swich they have had toward's us and ourancefiors, we have juftly acquitted them of every thing whatever. And we have ordered all to return to their own home, and that no perfon in any place do them any injury whatever; neither reproach them for any thing which has been done wrong againft them. For know ye, that if we defign evil againf thein, or fhall any ways afflict them, we fhall have not man, but the Lord of all power, the Mof High God againft us, to revenge thofe acts in every point univoidably for ever. Fare ye well.

\section*{The Apolles to the churches.}

THE apoftes, and elders, and brethren, fend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forafunch as we have heard, that certain which went out from us, have troubled you with words, fubverting your fouls, faying, Ye muft be circumcifed, and keep the law ; to whom we gave no fuch com-. mandment. It feemed good unto us, being affembled with one accord, to fend choten men unto you, with our beloved Bumabas and Paul ; menthat have hazarded their lives for the name of our Lord Jefus Chrif. We have fent therefore Judas and Silas, who fhall alfo tell you the fame things by mouth. For it feemed good to the Holy Ghof, and to us, to lay upon you no greater burden than thefe neceffary things; that ye
abftain from meats offered to idols, and from blood, and from things ftrangled, and from fornication: from which if ye keep, yourfclves, ye fhall do well. Fare ye wel!.

Acts \(15 \cdot 23-29\).

\section*{Lyfias to Fclix.}

C L A UDI US Lyfias, unto the mof excellent governor Felix, fendeth greeting. This man was taken of the Jews, and fhould have been killed of them : then came I with an army, and refcued him, having underfood that he was a Roman. And when I would have known the caufe wherefore they accufed him, I brought him forth into their council: whom I perceived to be accufed of queftions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me, how that the Jews had laid wait for the man, I fent ftraightway to thee, and gave commandment to his accufers alfo, to fay before thee what they had againt him. Farewel.

ACts 23. 26-30.

\section*{St. Puul to the Ephefians.}

PA UL, an apoftle of Jefus Chrift by the will of God, to the faints which are at Ephefus, and to the faithful in Chrift Jefus: grace be to you and peace from God our father, and from the Lord Jefus Chrif. Bleffed be the God and Father of our Lord Jelus Chrift who hath bleffed us with all fpiritual bleffings in heavenly places in Chrift: according as he hath chofen us in him before the foundation of the world, that we fhould be holy and without blame before him in love: having predeftinated us unto the adoption of children by Jefus Chrift to himfelf, according to the good pleafure of his will. To the praife of the glory of his grace, wherein he frath made us accepted in the Beloved: in whom we have redemption through his blood, the forgivenefs of fins, according to the riches of his grace; wherein he hath abounded towards us in all wifdom and prudence, having made known unto us the myftery of his will, according to his good pleafure, which he hath purpofed in himfelf: that in the difpenfation of the fulnefs of times he might gather together in one all things in Chrift, both which are in heaverr, and whichare on earth, even in him: in whom allo we have ob-
tained an inheritance, being predeftinated according to the purpofe of him who worketh all things after the counfel of his own will. That we fhould be to the praife of his glory, who firft trufted in Chrift. In whom ye alfo trufted after that ye heard the word of truth, the golpel of your falvation: in whom alfo after that ye believed, ye were lealed with that holy Spirit of promife, which is the earneft of our inheritance, intil the redemption of the purchafed poffeffion, unto the praife of his glory. Wherefore 1 alfo, after I heard of your difth in the Lord Jefus, and love unto all the faints, ceafe not to give thanks for you, making mention of you in my prayers; that the God of our Lood Jefus Chrift, the Father of glory, may give unto you the fpirit of wildom, and revelation, in the knowledge of him: the cyes of your underftanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the faints, and what is the exceeding greatnets of his porver to us-ward who believe, according to the working of his mighty power: which he wrought in Chrif when he raifed him from the dead, and fet him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alfo in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulnefs of him that filleth all in all.

And you hath he quickened, who were dead in trefpaffes and fins; wherein in time paft ye walked according to the courfe of this world, according to the prince of the power of the air, the fpirit that now worketh in the children of difobedience: among whom alfo we all had our converfation in times pift in the lufts of our flefh, fulfilling the defires of the fleth, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in inercy, for his great love wherewith he loved us, even when we were dead in fins hath quickened us together with Chrift; by grace ye are faved: and hath raifed us up together, and nade us fit together in heavenly places in Chrift Jefus: that in the ages to come he might thew the exceeding richnefs of his grace, in his kindnefs towards us through Chrift Jefus. For by grace are ye faved through faith; and that not of yourfefres; it is the gift of God: not of works, left any man fhould boaft. For we axe his workmanhhip, created in Chrift Jefus unto good works, which God hath before ordained that we fhotld walk in them. Wherefore remember that ye
being in time paft Gentiles in the flefh, who are called uncircumcifion by that which is called the circumcifion in the flefh made by hands; that at that time ye were without Chrift, being aliens from the common-wealth of Ifrael, and ftrangers from the covenants of promife, having no hope, and without God in the world: but now in Chrift Jefus, ye who fometimés were afar off, are made nigh by the blood of Chrift. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. (Having abolifhed in his fleth the enmity, even the law of commandments contained in ordinances, for to make in himfelf of twain one new man, fo making peace; and that he might reconcile both unto God in one body, by the crofs, having flain the enmity thereby:) and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have accefs by one fpirit unto the Father. Now therefore ye are no more ftrangers and foreigners, but fellow-citizens with the faints, and of the houfhold of God; and are built upon the foundation of the apoftles and prophets, Jefus Chrift himfelf being the chief cornerfone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye allio are builded together for an habitation of God through the Spirit.

For this caufe, I Paul, the prifoner of Jefus Chrift for you Gentiles; if ye have heard of the difpenlation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the myltery, (as I wrote afore in few words; whereby when ye read ye may underftand my knowledge in the myfery of Chrift, which in other ages was not made known unto the fons of men, as it is now revealed unto the holy apoftles and prophets by the Spirit; that the Gentiles fhould be fellow-heirs, and of the fame body, and partakers of his promife in Chrift by the gofpel: whereof I was made a minifter according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am lefs than the leaft of all faints, is this grace given, that I fhould preach among the Gentiles the unlearchable riches of Chrift ; and to make all men fee what is the fellowfhip of the myftery which from the beginning of the world hath been hid in God, who created all things by Jefus Chrift: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wifdom of God ; according to the eternal purpofe which he purpofed in Chrift Jefus our Lord: in whom we have boldnels and accefs with confidence by the
faith of him. Wherefure 1 defire that ye faint not at my tribulations for you, which is your glory. For this caufe I bow my knees unto the Father of our L.ord Jefus Chrift, of whom the whole family in heaveil and earth is named, that he would grant you according to the riches of his glory, to be frengthened with might by his Spirit in the inner man: that Chrift may dwell in your hearts by faith; that ye being rooted and grominded in love, may be able to comprehend with all faints; what is the breadth, and length, and depth, and height ; and to know the love of Chrift, which praffeth knowledge, that ye might befflled with all the fulnefs of God. Now unto him that is able to do exceeding abundantly above all that we afk or think, according to the power that worketh in us, unto him be glory in the church by Chrift Jefus throughout all ages, world without end. Amen.

I therefore, the prifoner of the Lord, befeech you, that ye walk worthy of the yocation wheremith ye are called, with all lowlinefs and meeknefs, with long-fuffering, forbearing one another in love; endeavousing to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, me taith, one baptifin, one God and Father of all, who is abore all, and through all, and in you all. But unto every one of us is given grace according to the meafure of the gift of Chrift. Wherefore he faith, when he alcended up on high, he led captivity captive, and gave gifts unto men. Now that he afcended, what is it but that he alfo defcended firft into the lower parts of the earth? He that defcended is the fanse alfo that alcended up far abore all heavens, that he might fill all things. And he gave fome, apoofles; and fome, prophets; and fome, evangelifs; and fome, paftors and teachers; for the perfecting of the faints, for the work of the miniftry, for the edifying of the body of Chrift: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meafure of the fature of the fulnefs of Chrift ; that we henceforth be no more children, toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftinefs, whereby they lie in wait to deceive: but lpeaking the truth in love, may grow up into him in all things, which is the head, even Chrift: from whom the whole body fitly joined together, and compacted by that which every joint fupplieth, according to the effectual working in the meafure of every part, maketh increale of the body, unto the edifying of itfelt in love. This I fay, therefore,
and teftify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the underftanding darkened, being alienated from the life of God, through the ignorance that is in them, becaufe of the blindnefs of their heart; who being paft feeling, have given themfelves over unto lafcivioufnefs, to work all uncleannefs with greedinefs. But ye have not fo learned Chrift ; if fo be that ye have heard him, and have been tanght by him, as the truth is in Jelus; that ye put off concerning the former converfation, the old man, which is corrupt according to the deceitful lufs; and be renewed in the fpirit of your mind ; and that ye put on the new man, which after God is cleated in righteoufnels and true holinels. Wherefore pulting away lying, fpeak every man truth with his neighbour: for we are members one of another. Be ye angry, and fiunot: let not the fin go down upon your wrath: neither give place to the devil. Let him that fole fteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the ufe of edifying, that it may minifter grace unto the hearers. And grieve not the Holy Spinit of God, whereby ye are fealed unto the day of redemption. Let all bitternefs, and wrath, and anger, and clamour, and evil fpeaking, be put away from yon, with all malice: and be ye kind one to another, tender hearled, forgiving one another, even as God for Chrifts fake hath forgiven you.

Be ye therefore followers of God, as dear childiren : and wall: in love, as Chrift allo hath loved us, and hath given himfelf for us an offering and a facrifice to God for a fweetfmelling favour. But fornication, and all uncleannefs, or covetoulnefs, let it not be once named among you, as becometh laints; neither filthinefs, nor foolifh talking, nor jefling, which are not convenient: but rather giving of thanks. For this ye knorr, that no whoremonger, nor unrlean perfon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chrif and of God. Let no man deceive you with vain words: for becaufe of thefe things cometh the wrath of God upon the children of difobedience. Be not ye therefore partakers with them. For ye were fometimes darknefs, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodioefs and righteoufnefs and truth; proving what is accoptatic unto the Lord. And have no fellowifhip
with the unfruitful works of darknefs, but rather reprove them. For it is a fhame even to fpeak of thofe things which are done of them in fecret. But all things that are reproved are made manifen by the light: for whatfoever doth make manifeft is light. Wherefore he faith, Awake, thou that fleepeft, and arife from the dead, and Chrift fhall give thee light. See then that ye walk circumfpectly, not as fools, but as wife, redeeming the time, becaufe the days are evil. Wherefore be ye not unwife, but underftanding what the will of the Lord is. And be not drunk with wine, wherein is excefs ; but be filled with the Spirit; fpeaking to yourfelves in pfalms, and hymns, and fpiritual fongs, lingiag and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jefus Chrift; fubmitting yourfelves one to another in the fear of God. Wives fubmit yourfelves to your own hufbands, as unto the Lord. For the hufband is the head of the wife, even as Chrift is the head of the church: and he is the Saviour of the body. Therefore as the church is fubject unto Chrift, fo let the wives be to their own hufbands in every thing. Hufbands, love your wives, even as Chrift alfo loved the church, and gave himfelf for it ; that he might fanctify and cleanfe it with the wafhing of water by the word, that he might prefent it to himfelf a glorious church, not having fpot, or wrinkle, or any fuch thing; but that it fhould be holy and without blemifh. So ought men to love their wives as their own bodies. He that loveth his wife loveth himfelf. For no man ever yet hateth his own flefh; but nourifheth and cherifheth it, even as the Lord the church: for we are members of his body, of his flefh, and of his bones. For this caufe fhall a man leave his father and mother, and thall be joined unto his wife, and they two fhall be one flefh. This is a great myftery: but I fpeak concerning Chrift and the church. Neverthelefs let every one of you in particular fo love his wife even as himfelf; and the wife fee that the reverence her hufband.

Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the firft commandment, with promife; that it may be well with thee, and thou mayeft live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your mafters according to the fleीh, with fear and trembling, in finglenels of your heart, as unto Chrift ;

Chriff; not with eye-fervice, as men-pleafers; but as the ferrants of Chrift, doing the will of God from the heart : with good-will doing fervice, as to the Lord and not to men: knowing that what loever good thing any man doeth, the fame flall he receive of the Lord, whether he be bond or free. And ye mafters, do the fame things unto them, forbearing threatening: knowing that your Mafter alfo is in heaven; neither is there refpect of perfons with him. Finally: my brethren, be ferong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to frand againft the wiles of the devil. For we wrefle not againt flefh and blood, but againft principalities, againft powers, againft the rulers of the darknefs of this world, againd fpiritual wickednefs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withftand in the evil day, and having done all, to ftand Stand therefore, having your loins girt about with truth, and having on the breaft-plate of righteoufnefs; and your feet Mood with the preparation of the gofpel of peace; above all, taking the finield of faith, wherewith ye thall be able to guench all the fiery darts of the wicked. And tuke the helmet of falvation, and the fword of the Spirit, which is the word of God: praying always with all prayer and fupplication in the Spirit, and watching theretinto with all perfeverance and fupplication for all faints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myftery of the sofpel, for which I am an ambaffador in bonds; that therein I may fpeak boldly as I ought to lpeak. But that ye alfo may know my affairs, and how I do, Tychicus, a behoved brother and faithful minifer in the Lord, fhall make known to you all things: whom I have fent unto you for the fame purpofe, that ye might know our affairs, and that ye might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father and the Lord Jeliss Chrift. Grace be with all them that love our I ord Jefus Chrift in fincerity. Amen. Written from Rome unto the Ephefians by Tychicus.

> Efithe of St. Yames.

IAMES, a fervant of God, and of the Lord Jefus Chrift, to the twelve tribes which are feattered abroad, grecting. My brethren, comnt it all joy when ye fall into divers temptations ; knowing this, that the trying of your laith workeths pulience.
patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of your lack widdom, let him afk of God, that giveth to all men liberally, and upbraideth not; and it fhall be given him. But let him afk in faith, nothing warering. For he that wavereth is like a wave of the fea, driven with the wind and toffed. For let not that man think that he fhall receive any thing of the Lord. A double minded man is unfable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: becaufe as the Hower of the grafs he fhall pafs away. For the fun is no fooner rifen with a burning heat, but it withereth the grals, and the Hower thereof falleth, and the grace of the fafhion of it perifheth: fo alio thall tise rich man fade away in his ways. Blefled is the man that endureth temptation; for when he is tried, he fhall receive the crown of life, which the Lord hath promifed to them that love him. Let no man fay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man : but every man is tempted when he is drawn away of his own luft, and enticed. Then, when luft hath conceived, it bringeth forth fin: and fin, when it is finithed, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variablenefs, neither fhadow of turning. Of his own will begat he us with the word of truth, that we fhould be a kind of firf fruits of his creatures. Wherefore, my beluved brethren, let every man be fivift to hear, flow to fpeak, How to wrath; for the wrath of man worketh not the righteoufnefs of God. Wherefore lay apart all filthinefs and fuperfluity of naughtinels, and receive with meeknefs the engrafted word, which is able to fave your fouls. But be ye doers of the word, and not hearers only, deceiwing your own felves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his matural face in a glafs: for he beholdeth himfelf, and goeth his way, and Araightway forgetteth what manner of man he was. But wholo looketh into the perfest law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the *ork, this man thall be bleffed in his deed. If any man anong you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the

Father is this, To vifit the fatherlefs and widows in their affliction, and to keep himfelf unfpotted from the world.

My brethren, have not the faith of our Lord Jefus Chrift, the Lord of glory, with refpect of perfons. For if there come unto your affembly a man with a gold ring, in goodly apparel, and there come in alfo a poor man in vile raiment; and ye have refpect to him that weareth the gay clothing, and lay unto him, Sit thou here in a good place; and fay to the poor, Stand thou there, or fit here under my footfool: Are ye not then partial in yourfelves, and are. become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chofen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiled to them that love him? but ye have defpifed the poor. Do not rich men opprefs you, and draw you before the judgment feats? do not they blafpheme that worthy name by the which ye are called? If ye fulfil the royal law according to the fcripture, Thou fhalt love thy neighbour as thyfelt, ye do well: but if ye have refpect to perfons, ye commit fin, and are convinced of the law as tranfgreffors. For whofoever fhall keep the whole law, and yet offend in one point, he is guilty of all. For he that faid, Do not commit adultery, faid alfo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranfgreffor of the law. So fpeak ye, and fo do, as they that thall be judged by the law of liberty. For he fhall have judgment without mercy, that hath fhewed no mercy ; and mercy rejoiceth againft judgment. What doth it profit, my brethren, though a man fay he hath faith, and have not works'? Can faith fave lim? If a brother or fifier be naked, and deftitute of daily food, and one of you fay unto them, Depart in peace, be ye warmed and filled: notwithftanding ye give them not thofe things which are needful to the body; what doth it profit? Even fo faith, if it hath noc works, is dead, being alone. Yea, a man may fay, Thou haff failh, and I have works: fhew me thy faith without thy works, and I will fhew thee my faith by my works. Thou believeft that there is one God; thou doeft well: the devils alfo believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father juftified by works, when he had offereci llaac his fon upon the altar? Seef thou how faith wrought with his works, and by works was faith made perfect? And the fcripture was fulfilled which faith, Abraham believed Got, and it was imputed unto him for righteoufnets: and
he was called the friend of God. Ye fee then how that by works a man is juftified, and not by faith only. Likewife alfo, was not Rahab the harlot juftified by works, when the had received the meffengers, and had fent them out another way? For as the body without the fpirit is dead, fo faith without works is dead alfo.

My brethren, be not many mafters, knowing that we fhall receive the greater condenmation. For in many things we offend all. If any man offend not in word, the fame is a perfect man, and able alfo to bridle the whole body. Beliold, we put bits in the horfes' mouths, that they may obey us; and we turn about their whole body. Behold allo the fhips, which, though they be fo great, and are driven of fierce winds, yet are they turned about with a very fmall helm, whitherfoever the governor lifteth. Even fo the tongue is it little member, and boafteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: fo is the tongue among our members, that it defileth the whole body, and fetteth on fire the courle of nature ; and \(i \mathrm{i}\) is fet on fire of hell. For every kind of beafts. and of birds, and of ferpents, and of things in the fea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil. full of deadly poifort. Therewith blefs we God, even the rather; and therewith curfe we men, which are made after the fimilitude of God. Out of the fame mouth proceedeth bleffings and curfings. Miy brethren, thefe things ought not fo to be. Doth a fountain fend forth at the fame place fweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? fo can no fomtain both yield talt water and frelh. Who is a wife man, and endued with knowledge among you? let him thew out of a good converlation his works with meeknels of wifdom. But if ye have bitter envying, and Itrife in your hearts, glory not, and lie not againft the truth. This wiflom defcendeth not from above, but is earthly: fential, devilifh. Jor where envying and ftrife is, there is confufion, and every evil work. But the wifdom that is from above, is firft pure, then peaceable, gentle, and eafy to be entreated, full of mercy and good fruits, without partiality, and without hypocrify. And the fruit of righteoufnefs is fown in peace of them that make peace.

From whence come wars and fightings among you? come they not hence, even of your lufts, that war in your inembers? Ye luft, and have not: ye kill, and defire to have, and cannot obtain: ye fight and war, yet ye have not, becaufe ye
afk mot. Yeafk, and receive nut, becaufe ye afk amifs, that ye may confume it upon your lufis. Ye adulterers, and adultereffes, known ye not that the friend/hip of the world is enmity with God. whofoever therclore will be a friend of the world is the enemy of God. Do je think that the feripture faith in vain, the fpirit that ciwelleth in us, lufteth to envy? But he giveth more grace: wherefore he faith, God refifteth the proud, lint giveth grace unto the humble. Sulmit yourfives therefore to God; refift the devil, and he will flee from you: draw nigh to God, and he will draw nigh to you: cleanfe your hands, ye finners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mouming, and your joy to heavinets. Elumble yourfelves in the fight of the Lord, and he Chall lift you up. Speak not evil one of another, brethren. He that fpeaketh evil of his brother, and judgeth his brother, fpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou ant not a doer of the law, but a judge. There is one law giver, who is able to fave, and to deftroy: who art thou that judgeft another? Go to now, ye that fay, To-day or to-morrow we will go into fuch a city, and continue there a year, and buy, and fell, and get gain: whereas ye know not what fhall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanifheth away. For that ye ought to fay, if the Lord will, we fhall live, and do this or that. But now ye rejoice in your bo Rings: all fuch rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is fin.

Go to now, ye rich men, weep and howl for your miferies, that fhall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and filver is cankered; and the ruft of them flall be a witnefs againft. you, and thall eat your fleft as it were fire: ye have heaped treafiure together for the laft days. Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of fabaoth. Ye havelived in pleafure on the earth, and been wanton; ye have nourifhed your hearts, as in a day of flaughter. Ye have condemned and killed the juft; and he doth not relift you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the hufbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alfo patient; fablifh your hearts: for the coming of the Lord draweth nigh. Grudge
not one againft another, brethren, left ye be condemned: behold, the judge fandeth before the door. Take, my brethren, the prophets, who have fpoken in the name of the Lord, for an example of fuffering afflistion, and of patience. Behold, we count them happy which endure, ye have heard of the patience of Job, and have feen the end of the Lord, that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, fwear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea, and your nay, nay; left ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him fing pfalms. Is any fick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith fhall fave the fick, and the Lord fhall raife him up; and if he have committed fins they fhall be forgiven him. Confefs your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man fubject to like paffions as we are, and he prayed earneftly that it might not rain : and it rained not on the earth by the fpace of three years and fix months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a finner from the error of his way, fhall fave a foul from death, and fhall hide a multitude of fins,

\section*{I Epillie of St. Piter.}

PETER, an apoftle of Jefus Chrift, to the ftrangers fcattered throughout Pontus, Galatia, Cappadocia, Alia, and Bithynia, elect according to the fore-knowledge of God the Father, through fanctification of the Spirit unto obedience, and fprinkling of the blood of Jefus Chrift: grace unto you and peace be multiplied. Bleffed be the God and Father of our Lord Jefus Chrift, which according to his abundant mercy hath begotten us again unto a lively hope by the refurrection of Jefus Chrift from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, referved in heaven for you, who are kept by the power of God through faith unto falvation ready to be revealed in the laft time. Wherein ye greatly rejoice, though now for a feafon (if need be) ye are in heavinefs through manifold tempta-

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tions:
tions: that the trial of your faith being much more precious than of gold that perihheth, though it be tried with fire, might be found unto praife and honour and glory at the appearing of Jefus Chrift : whom having not feen ye love; in whom, though now ye fee him not, yet believing, ye rejoice with joy unfpeakable, and full of glory: receiving the end of your faith, even the falvation of your fouls. Of which falvation the prophets have enquired and fearched diligently, who prophefied of the grace that fhould come unto you: fearching what, or what manner of time the Spirit of Chrift which was in them did fignify, when it teftified be-fore-hand the fufferings of Chrift, and the glory that fhould follow. Unto whom it was revealed, that not unto themfelves, but unto us they did minifter the things which are now reported unto you by them that have preached the gofpel unto you, with the Holy Ghoft fent down from heaven, which things the angels define to look into. Wherefore gird up the loins of your mind, be fober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jefus Chrift ; as obedient children, not fafhioning yourfelves according to the former luft in your ignorance: but as he which hath called you is holy, fo be ye holy in all manner of converfation: becaufe it is written, be ye holy; for I am holy. And if ye call on the Father, who without refpect of perfons judgeth according to every man's work, pals the time of your fojourning here in fear: forafmuch as ye know that ye werenot redeemed with corruptible things, as filver and gold, from your vain converfation, received by tradition from your fathers: but with the precious blood of Chrift, as of a lamb without blemifh and without fpot: who verily was fore-ordained before the foundation of the world, but was manifefted in thefe laft times for you: who by him do believe in God that raifed him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your fouls in obeying. the truth through the Spirit, unto unfeigned lore of the brethren; fee that ye love one another with a pure heart fervently: being born again, not of cormptible feed, but of incorruptible, by the word of God, which liveth and abicleth for ever. For all fiefh is as grafs, and all the glory of man as the flower of grafs. The grals withereth, and the flower thereof falleth aray: but ihe word of the Lord cndureth for ever. And this is the word which by the gorpel is preached unto you.

Wherefore laying afide all malice and all guile and hypocrifies and envies and a!l evil-fpeakings, as new-born babes defire the fincere milk of the word, that ye may grow thereby; if fo be ye have tafted that the Lord is gracious. To whom coming, as unto a living fone, difallowed indeed of men, but chofen of God, and precious, ye alfo, as lively Rones, are built up a ¢piritual houfe, an holy priefthood, to offer up \{piritual facrifices, acceptable to God by Jefus Chrift. Wherefore alfo it is contained in the frripture, Behold, I lay in Sion a chief comer-ftone, eleet, precious: and he that believeth on him fhall not be confounded. Unto you therefore which believe he is precious: but unto them which be difobedient, the fone which the builders difallowed, the fame is made the head of the corner, and a fone of fumbling, and a rock of offence, even to them which fumble at the word, being difobedient: whereunto alfo they were appointed. But ye are a chofen generation, a royal priefthood, an holy nation, a peculiar people; that ye thould Mhew forth the praifes of him who hath called you out of darknefs into his marvellous light: which in time paft were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I befeech you as frangers and pilgrinns, abftain from flefhly lufts, which war againft the foul; having your converfation honeft among the Gentiles: that whereas they fpeak againft you as evil-doers, they may by your good works which they thall behold, glorify God in the day of vifitation. Submit yourfelves to every ordinance of man for the Lord's fake: whether it be to the king, as fupreme: or unto governors, as unto them that are fent by him for the punifhment of evil-doers, and for the praife of them that do well. For fo is the will of God, that with welldoing ye may put to filence the ignorance of foolifh men: as free, and not ufing your liberty for a cloke of malicioufnefs, but as the fervants of God: Honour all men: love the brotherhood: fear God: honour the king. Servants, be fubject to your mafters with all fear; not only to the good and gentle, but alfo to the froward. For this is thankworthy, if a man for confcience toward God endure grief, fuffering wrongfully: For what glory is it, if, when ye be buffeted for your faults, ye fhall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: becaule Chrift alfo fuffered for us, leaving us an example that ye flould follow his fteps: who did no fin, neither was
guile found in his mouth: who, when he was reviled, reviled not again; when he fuffered, he threatened not; but committed himfelf to him that judgeth righteoufly: who his own felf bare our fins in his own body on the tree: that we being dead to fin fhould live unto righteoufnefs: by whofe Aripes ye were healed. For ye were as fheep going aftray: but are now returned unto the fhepherd and bilhop of your fouls.

Likewife, ye wives, be in fubjection to your own hufbands; that if any obey not the word, they allo may without the word be won by the converfation of the wives, while they behold your chafte converfation coupled with fear: whole adorning let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel : but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quict fpirit, which is in the fight of God of great price. For after this manner in the old time, the holy women alfo, who trufted in God, adorned themfelves, being in fubjection unto their own hufbands; even as Sarah obeyed Abraham, calling him lord: whofe daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewife, ye hufbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veffel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compaffion one of another, love as brethren, be pitiful, be courteous; not rendering evil \({ }^{r}\) r evil, or railing for railing : but contrariwife, bleffing; knowing that ye are thereunto called, that ye fhould inherit a bleffing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile. Let him efchew evil, and do good; let him feek peace, and enfue it. For the eyes of the Lord are over the righteous, and his ears are open nnto their prayers, but the face of the Lord is againft them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteoufnefs' fake, happy are ye: and be not afraid of their terror, neither be troubled; but fanctify the Lord God in your hearts : and be ready always to give an anfiwer to every man that afketh you a reafon of the hope that is in you, with meeknefs and fear: having a good confcience; that whereas they fpeak evil of you, as of evil doers, they may be afhamed that fallly accufe your good converfation in Chrift. For it is better if the will of God be fo, that ye fuffer for well-doing, than for evil-doing.

For Chrift alfo hath once fuffered for fins, the juft for the unjuft (that he might bring us to God) being put to death in the flefh, but quickened by the Spirit. By which alfo he went and preached unto the firits in prifon ; which fometime were difobedient, when once the long fuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight fouls, were faved by water. The like figure whereunto, even baptifm, doth alfo now fave us, (not the putting away the filth of the flefh, but the anfwer of a good confcience towards God) by the refurrection of Jefus Chirft who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made fubject unto him.

Forafinuch then as Chrift hath fuffered for us in the flefh, arm jourfelves likewife witl? the fame mind: for he that hath fuffered in the flefh, hath ceafed from fin ; that he no longer thould live the reft of his time in the flefh, to the lufts of men, but to the will of God. For the time paft of our life may fuffice us to have wrought the will of the Gentiles, when we walked in lafcivioufnefs, lufts, excefs of wine, revellings, banquetings, and abominable idolatries: wherein they think it frange that ye run not with them to fame excefs of riot, fpeaking evil of you: who fhall give an account to him that is ready to judge the quick and the dead. For, for this caufe was the golpel preached alfo to them that are dead, that they might be judged according to men in the flefh, but live according to God in the fpirit. But the end of all things is at hand: be ye therefore fober, and watch unto prayer. And above all things have fervent charity among yourfelves: for charity fhall cover the multitude of fins. Ufe hofpitality one to another without grudging. As every man hath received the gift, even fo minifter the fame one to another, as good ftewards of the manifold grace of God. If any man fpeak, let him fpeak as the oracles of God; if any man minifter, let him do it as of the ability which God giveth : that God in all things may be glorified through Jefus Chrift ; to whom be praife and dominion for ever and ever. Amen. Beloved, think it not ftrange concerning the fiery trial, which is to try you, as though lome firange thing happened unto you: but rejoice inalimuch as ye are partakers of Chrift's fufferings ; that when his glory fhall be revealed, ye may be glad alfo with exceeding joy. If ye be reproached for the name of Chrift, happy are ye; for the fpirit of glory, and of God refteth upon you: on their part he is evil fipoken \(\mathrm{H}_{1} 3\)
of, but on your part he is glorified. But let none of you fuffer as a murderer, or as a thief, or as an evil-doer, or as a bufy-body in other men's matters. Yet if any man fuffer as a Chriftian, let him not be afhamed; but let hin glorify God on this behalf. For the time is come that judgment muft begin at the houfe of God: and if it firf begin at us, what thall the end be of them that obey not the gofpel of God'? and if the rightcous fcarcely be faved, where fhall the ungodly and finner appear? Wherefore let them that fuffer according to the will of God, commit the keeping of their fouls to him in well-doing, as unto a faithful creator.

The elders which are anong you I exhort, who am alfo an elder, and a witnefs of the fufferings of Chrift, and alfo a partaker of the glory that flall be revealed: feed the flock of God, which is among you, taking the overfight thereof, nnot by conftraint, but willingly; not for filthy lucre, but of a ready mind ; neither as being Lords over God's heritage, but being enfamples to the flock. And when the chief fhepherd thall appear, ye fhall receive a crown of glory that fadeth not away. Likewife, ye younger, fubinit yourfelves unto the elder: yea, all of you be fubjest one to another, and be clothed with humility: for God refiffeth the proud, and giveth grace to the humble. Humble yourfelves therefore under the mighty hand of God, that he may exalt you in due time : cafting all your care upon him, for he careth for you. Be fober, be vigilant ; becaufe your adverfary the devil, as a roaring lion, walketh about, feeking whom he may devour. Whom refift ftedfaft in the faith, knowing that the fame afflictions are accomplifhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Cirift Jefus, after that ye have fuffered a while, make you perfect, ftablifh, ftrengthen, fettle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you (as I fuppofe) I have written briefly, exhorting and teftifying, that this is the true grace of God wherein ye fland. The church that is at Babylon, elected together with you, faJuteth you, and fo doth Marcus my fon. Greet ye one another with a kifs of charity. Peace be with you all that are in Chrift Jefus. Amein.

THAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifefted, and we have feen it, and bear witnefs, and Ghew unto you that eternal life which was with the Father: and was manifefted unto us; that which we have feen and heard, declare we unto you, that ye alfo may have fellowfhip with us: and truly our fellowhip is with the Father, and with his Son Jefus Chrift. And thefe things write we unto you, that our joy may be full. This then is the meffage which we have heard of him, and declare muto you, that God is light, and in him is no darknefs at all. If we fay that we have fellowfhip with him, and walk in darknefs, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowhip one with another, and the blood of Jefus Chrif his Son cleanfeth us from all fin. If we fay that we have no fin, we deceive ourfelves, and the truth is not in us; if we confefs our fins, he is faithful and juft to forgive us our fins, and to cleanfe us from all unrighteoufnefs. If we fay that we have not finned, we make him a liar, and his word is not in us.

My little children, thefe things write I unto you, that ye fin not. And if any man fin, we have an advocate with the Father, Jefus Chrift the righteous: and he is the propitiation for our fins: and not for our's only, but alfo for the fins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whofo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that faith, he abideth in him, ought himfelf alfo fo to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: becaufe the darknefs is paft, and the true light now fhineth. He that faith he is in the light, and hateth his brother, is in darknets even until now. He that loveth his brother abideth in the light, and there is none occafion of fumbling in him. But he that hateth his brother is in darknefs, and walketh in darknefs, and knoweth not whither he goeth, becaufe that darknefs hath blinded his eyes. I write unto
unto you, little children, becaufe your fins are forgiven you for his name's fake. I write unto you, fathers, becaufe ye have known him that is from the beginning. I write unto you, young men, bedaufe ye have overcome the wicked one. I write unto you, little children, becaufe ye have known the Father. I have written unto you, fathers, becaufe ye have known him that is from the beginning. I have written unto you, young men, becaufe ye are firong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the luft of the fleflı, and the luif of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paffeth away, and the luft thereof: but he that doeth the will of God abideth for ever. Little children, it is the laft time: and as ye have heard that antichrift fhall come, even now are there many antichrifs: whereby we know that it is the laft time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manife? that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you becaufe ye know not the truth, but becaufe ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jefus is the Chrift? He is antichrift that denieth the Father and the Son. Whofoever denieth the Son, the fame hath not the Father: but, he that acknowledgeth the Son hath the Father alfo. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning thall remain in you, ye alfo flall continue in the Son and in the Father. And this is the promife that he hath promifed us, even eternal life. Thefe things have I written unto you concerning them that feduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the fame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye fhall abide in him. And now, little children, abide in him; that when he fhall appear, we may have confidence, and not be afhamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteoufnefs is born of him.

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Behold
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Behold, what manner of love the Fatlier hath befowed upon us, that we flould be called the fons of God: therefore the world knoweth us not, becaufe it knew him not. Beloved, now are we the fons of God, and it doth not yet appear what we thall be: but we know that, when he flall appear, we fhall be like him; for we fhall fee him as he is. And every man that hath this hope in him purifieth himfelf, even as he is pure. Whofoever cormmitteth fin tranfgreffeth alfo the law: for fin is the tranfgreffion of the law. And ye know that he was manifefted to take away our fins; and in him is no fin. Whofoever abideth in him finneth not: whofoever finneth hath not feen him, neither known him. Little chiidren, let no man deceive you: he that doeth righteoulnefs is righteous, even as he is righteous. He that committeth fin is of the devil; for the devil finneth from the beginning. For this purpofe the Son of God was manifefted, that he might deftroy the works of the devil. Whofoever is born of God doth not commit fin; for his feed remaineth in him: and he cannot fin, becaufe he is born of God. In this the children of God are manifeft, and the children of the devil: whofoever doeth notrighteoulnef's is not of God, neither he that loveth not his brother. For this is the meffage that ye heard from the beginning, that we fhould love one another. Not as Cain, who was of that wicked one, and flew his brother. And wherefore flew he him? becaufe his own works were evil, and his brother's righteous. Marvel not my brethren, if the world hate you. We know that we have paffed from death unto life, becaufe we love the brethren. He that loveth not his brother abideth in death. Whofoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becaufe he laid down his life for as: and we ought to lay down our lives for the brethren. But wholo hath this world's good, and feeth his brother have need, and fhutteth up his bowels of compaffion from him, how dwellcth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. Afd hereby we know that we are of the truth, and fhall aflure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn tis not, then have we confidence toward God. And what foever we afk, we receise of him, becaufe we keep his commandments, and do thofe things that are pleafing in his fight, And this
is his commandment, That we fhould believe on the name of his Son Jefus Chrift, and love one another, as he gave us commandment. And he that keepeth his commanidments dwelleth in him, and he in him. And hereby we know that he abideth Y̌u us, by the Spirit which he hathgiven us.

Beloved, believe not every pirit, but try the fpirits whether they are of God: becaufe many falfe prophets are gone out into the world. Hereby know ye the fpirit of God: every fpirit that confeffeth that Jefus Chrift is come in the fleth, is of God. And every fpirit that confeffeth not that Jefus Chrift is come in the flefli, is not of God: and this is that firit of antichrift, whereof you have heard that it fhould come, and even now already is it in the world. Ie are of God, little children, and have overcome them: becaufe greater is he that is in you, than he that is in the world. They are of the world : therefore fpeak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of Gind. heareth not us. Hereby know we the fpirit of trith, and the tpirit of error. Beloved, let us love one another: for love is of God ; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God : for God is love. In this was manifefted the love of God toward us, becaufe that God fent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought allo to love one another. No man hath feen God at any time. If we love one another, Gocl dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becaufe he hath given us of his fpirit. And we have feen and do teftify, that the Father fent the Son to be the Saviour of the world. Wholoever fhall confefs that Jefus is the Son of God, God dwelleth in him, and he in God. And we have known and lelieved the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in Good, and God in him. Herein is our love made perfect, that we may have boldnefs in the day of judgment : becaufe as he is, fo are we in this world. There is no fear in love; but perfect love cafteth out fear: becaufe fear hath toment: he that feareth, is not made perfect in love. We love him, becaule he firft loved us. If a mans fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath feen, how can he love God whom he hath not feen? And
this commandment have we from him, That he who loveth God, love his brother alfo.

Whofuever believeth that Jefus is the Chrift, is bom of God: and every one that loveth him that begat, loveth him alfo that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatfoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jefus is the Son of God? This is he that came by water and blood, even Jefus Chrift; not by water only, but by water and blood: and it is the Spirit that beareth witnefs, becaufe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoff: and thefe three are one. And there are three that bear witnefs in earth, the fpirit, and the water, and the blood: and thefe three agree in one. If we receive the witnefs of men, the witnels of God is greater: for this is the witnefs of God, which he hath teftified of his Son. He that believeth on the Son of God hath the witnefs in himfelf: he that believeth not God, hath made him a liar, becaufe he believeth not the record that God gave of his Son. Aind this is the record, that God hath given to us, etermal life : and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. Thefe things have I written unto you that beliere on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we afk any thing according to his will, he heareth us. And if we know that he hear \(u=\), whatfoever we alk, we know that we have the petitions that we defired of him. If any man fee his brother tin a lin which is not unto death, he fhall afk, and he thatl give hom life for them that fin not unto death. There is a fin unto death: I do not fay that he flall pray for it. All unrighteoulinefs is fin: and there is a fin not unto death. We know that whofoever is born of God, fimneth not ; but he that is begotten of God, keepeth himfelf, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickednefs. And we know that the Son of God is come, and hath given us an underfanding that we may know him that is true: and we are in him that is true, even in his Son Jefus Chrift. This is the true God, and eternal life. Little children; keep yourfelves from idols, Amen

\section*{\(\mathrm{P} A \mathrm{R} T \mathrm{II}\).}

Epifolary Dijcourfes from the ancient Heathens.

\section*{Xenophon to Crito.}

O UR wife mafter Socrates was wont to fay, that thole parents who took more care to enrich their children, than educate them virtuoufly, did like grooms that fed their horfes high, and neglected to train them to the manage. Hereby though thefe beafts were in better cale, yet were they neverthelefs worfe for fervice; whereas the excellency of that creature confifts not in his fatnelis, but his ferviceablenefs in war. No lefs miltaken are all fathers that purchafe great eftates for their fons, and then omit to beftow the fame care on their perfons, by which means their poffeffions will be more valued than themfelves; whereas, on the contrary, a man ought always to be more efteemed than his land. Whofoever therefore breeds his children well, gives them much, though he leaves them little. The condition of the mind is alone to be refpected. Good men require only what is fufficient : bad ever thirft after excefs. Supply your child's neceffities, and being well educated he will defpife fuperfluous plenty. Farewel.

Savaces' Letters of the Ancients.

Ponitus Pilate to the emperor Tikerius.
I A:l witnefs of the Jews entailing mifery on themfelves, and their pofterity, prompted by a pernicious envy, to an, unjuft and cruel fentence. The exprefs declaration of the oracles efaidifhed among them, by the venerabie authority of their anceftors, promifed the coming of their God by the medium of a young virgin, to be their rightful prince ; and thefe oracles had their event in the time of my government of Judea; for there is fcarce a man of thefe parts but is witnefs of his giving fight to the blind, cleanfing the leprous, and curing the lame; he in the eyes of all men drove out devils, and delivered thofe that were poffeffed rith unclean firits; from the graves he revived the dead;
the tempeftuous winds obeyed him, and the waves like firm land fupported him. Thefe and a vaft number of other miracles got him the title of the Son of God. But the envy and hatred of the chief priefts, prompted them to an open oppofition of him, which ended lately in fcizing him, and bringing him as a criminal before me, laden with the odious names of a magician, deferter, oppugner of, and apoftate to, the laws of their comntry. Deceived by their fpecious pretences, and believing their eager complaints, I caufed him, purfuant to the Roman laws, to be fcourged, and afterwards delivered him into their hands, to be proceeded againft according to their own cuftoms and laws: in purfuit of thefe they condemned and hung him upon a crofs; and when his friends were permitted to bury his body, they fet a guard of foldiens over him, of which number were feveral of my troops, who beheld him arife the third day from the dead. But in nothing did the villany of the Jews more appear, than extending their malice beyond the grave, by bribing with large rewards the foldiers to fay, that his difciples came by night and fole him away. The foldiers took the money, however they every where declare, that they faw both the vifion of angels, and Jefus rife from the dead. Thefe things I thought it my duty to acquaint your majefty with, left any one through the falfe and infinuating arts of the Jews, fhould endeavour to impofe upon you, in fo im: portant a matter of fact. Savages' Letters of the Ancienits.

Lentulus, governor of ferufalem, to the finate and people of Rome.
THERE has lately appeared in the fe parts, a man of fingular virtue, who is yet alive, named Jelus Chrif, whom, the Gentiles call the prophet of truth, and his followers the Son of God. He cures all diftempers, and redeems the dead themfelves. As to his perfon he is tall and comely, and of a venerable afpect, which gives both love and awe; his hair bright, curling, and flowing down his fhoulders, parted in the middle of the head after the Nazarite mode. His countenance plain and moft open, his face without fot or wrinkle, and adomed with a modeft blufn; his nofe and mouth of a graceful turn, a beard forked, large, though not long, and red, as his hair ; his cyes bright and voluble; when he reprehends, terrible; when he admonifhes, amiable, and pleafant, as is "confiftent with gravityHe has never been feen to laugh, but often to weep. His difcourfe
difcourfe is modeft and grave, withont loquacity ; his limbs juftly proportioned, and to the eye agreeable, and beautiful among the fons of men. Savages' Letters of the Ancients.

\section*{Socrates to king Oilus.}

Y O U profer me part of your kingdon, and invite me to it, but that not fo much to fhare with you in the government, as to govern both your fubjects, and yourfelf. For my part, lord Ochus, I have never yet known how to command, and would no more undertake fuch a tafk, than pretend to play at dice without ever being taught. If others were of the fame mind, we fhould doubtlefs have fewer troubles than we have; whereas now the confidence of thofe that are ignorant exceeds the ability of fuch as are fkilful. Hence it comes, that fortune is made yet greater than fhe really is by thefe men, whofe folly encreafes her power. Befides, I know well that more honour and efteem is due to a king, than a private perfon ; and as I had rather go a foot, than ride without fkill to manage my horfe, fo fhall I never take care to gild my days, with glorious afflictions. Farewel. Savages' Latters of the Ancients.

\section*{Iforrates to Demonicus.}

WE are all fenfible the opinions of good and bad men, differ much, and in many things, efpecially in matters of friendfhip and converfation. The latter will only value you when prefent; whereas the former always fhew the fame refpect for their friends, though they be never fo remote from them. Likewife the friendlhip of thofe lafts to perpetuity, whilft that of the others vanifhes as foon as profelfed. Judging therefore it would be more proper for fuch as thirft after wifdom and glory to hearken to the virtuous than vicious, I have determined to fend you this letter, as well to confirm the friendfhip betwixt us, as to revive the memory of that long familiarity, which was between your father and me, lince it is but reafonable a fon thould fucceed to his father's friends, as well as to his eflate. Thofe that inftruet youth how they fhould fpeak, certainly do well, but thofe that teach thems how to live, undoubtedly do better: for the former only; direct the tongue, whereas the latter: reform the mind. As for the firf, I thall at prefent omit giving you rules for difcourfe, and conline myfelf, wholly to intirneting you how
you ought to live, fhewing what you are to avoid, what to feek, and with whom yon are to converfe. Virtue is certainly the mof noble and fecure poffelfion a man can have. Beauty is worn out by time, or impaired by ficknefs. Riches lead youth rather to deftruction, than welfare, and without prudence are foon lavihned away. While virtue alone, the only good that is durable, always remains with the perfon that has once entertained her. She is preferable both to wealth and a noble extraction, floth being ever efteemed blameable, and labour honourable, and praile-worthy. Why elfe was Hercules fo much commended, or Thefeus to highly valued by his pofterity? But confidering the good life of the honeft man your father, you need go no farther than your own family, for an example to fquare your actions by. His fingle pattern will difplay more conduct than all the doctrine I can preach to you. Whilf he lived, he paid the greateft deference to virtue, nor ever fuffered himfelf to be overcome by eafe and idlenefs. He rather continually devoted his life to labour and exercife, whercly his body grew more robuft, and mind more enlivened. He never fought after more riches, than were neceffary for his ordinary fupport, and ufed thofe he had with fuch moderation as if he had only regard to immortality. He was not a mechanic in his way of living, though in his profeffion; but lived like a gentleman, always endeavouring to be as ferviceable to his friends as he could, ever fetting a greater value upon virtuous perfons, than his parents. But I fhould never have done, fhould I proceed to relate all the commendable cuftoms of that great man. I fhall therefore referve what is farther to be faid for another occafion, where it may be proper to fpeak of him. My prefent purpofe was only to let you know, by the by, what a good man you had to your father. By his life you ought to regulate your own, taking a pattern of your proccedings from his practice, which you are no lefs acquainted with than I can be. Neverthelefs to acquit myfelf of the duty of a friend, I have determined to prelent you with the following inftructions.
1. Sheso yourfelf at all times religious towards the Gods; and that not only by oblations and facrifices; but alfo with vows and prayers, that you may be faid both to employ your wealth well, and to fatisfy the world of your faith.
2. Always honour the Gods, that you may not only be efteemed deront, but likewife olechient to the laws.
3. Behave yourtelf to your premis, as you would have your children do to you, when juu thatl have any.
4. Exercife your body frequently, that you may thereby become robuft and healthy.
5. Be not immoderate in mirth, nor over-forward in talking, the one proceeding from folly, and the other from prefumption.
6. What is improper to be done, do you efeem improper to be faid.
7. Do not put on a melancholy air, for fear men take it for' a token of ignorance.
8. Do not think to conceal an illact, for though no body fhould come to know it othervife, yet will your confcience difcover it in your face.
9. Fear the Gods, honour your parents, refpect your friends, and obey the laws.

1o. Partake only of virtuous recreations, for, as thefe divert, the contrary hurt.
11. Avoid giving occafion for calumny, if poffible, though never fo improbable, becaufe the majority of men, not knowing the truth, are apt to be governed by opinion.
12. Do every thing as if every body faw you, for though you have a mind to conceal any thing, yet will it at length come to be known.
13. You will always be valued, if you do nothing that you fhould blame in others.
14. It is as difcommendable a thing to refufe inftruction, as a prefent from a friend.
15. Employ your time in improving yourfelf by other men's documents ; fo fhall you come eafily by what others have laboured hard for.
16. Prefer knowledge to wealth, for the one is tranfitory, and the other perpetual.
17. Do not grudge travelling into diftant countries for knowledge; when the merchant does the like after gain.
10. Be affable in your addrefs, and inoffenfive in your behaviour.
19. Be courteous to every one, but converfe chiefly with good men ; fo thall you fruftate the calumnies of the bad, and acquire the favour of the good.
20. Do not always keep company with the fame perfons, nor difcourle fill on the fame fubject, for the beff things at length grow tedious.
21. Accuftom yourfelf to bear with misfortunes, that you may be able to do fo whan you arenbliged to it.
22. Be more carelul of keeping your word than your money, it being not a little commendable for a man to b chave himfelf
fo that he may be trufted as much on account of his honefty, as his bond.
23. Tell your fecret to nobody, unlefs where it is as heneficial to him that hears it, as to you that difcover it.
24. Never engage in friendthip with any one, till you know how he has dealt by his other friends.

25 . Do not be over-hafty in declaring yourfelf a friend, but when you have once done fo, perfevere in your friendfhip, for it is equally as unreputable to change ones friends often, as to have none at all.
26. To make trial of your friends, communicate to them what yon would have divulged, for if they reveal it, no damage will accrue to you, and if they conceal it, you have the fatisfaction you defired.
27. Always prevent your friends neceffities, by fupplying them before they fhall afk.
28. Efteem it no lefs a misfortune to be out-done by your friends benefits, than your enemies injuries.
29. Admit into your friendfhip not only thofe that lament your adverfity, but likewife thofe that ensy your profperity, becaule the former many times turn to the latter.
30. Talk often on your abfent friends in company of thofe that are prefent; to the end they may think they fhall be well froken of upon the fame occafion.
31. Not only endeavour to get riches, but to enjoy them when you have done, for in the former cale, you will have the pleafure of heaping them up, and in the latter of ufing them.
32. Never torment yourfelf with repining at your condition, be it what it will; but rather do all you can to better it.
33. Never reproach any man's misfortune, becaufe fortune is common to us all, and nobody knows what he may come to.
34. Always relieve good men; but he that is charitable to the bad, befows favours upon dogs, that will bark even at their benefactors.
35. Be not grave in flight matters, nor flight in grave, becaufe, all that is out of featon is impertinent.
36. Be careful how jou behave yourfelf in drink, and always rife before you are fuddled; for when the mind is once over-charged with wine, it is like a horle that overthrows its rider.
37. When you have a mind to gain any man's friend \(\mathrm{m}_{\text {in }}\), fpeak well of him, to the end it may come to his hearing.

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33. The
38. The beginning of friendfhip is praife, and of enmity detraction.
39. When you are about to do any thing, have regard to what is paft, which will give you a great light into what is to come.
40. Be not over-hafty in your deliberation, but when you have once determined a thing, be fure to perfevere in it.

4r. Happinefs is the greatef bleffing that can come from heaven, and good comifel that which comes from ourfelves.
42. When you have not courage to begin an attempt, confer firf with your friend in the third perfon, fo fhall you have his opinion, without difcovering yourfelf.
43. When you are determined to advife with any one, about doing any thing, confider firft how he has behaved himfelf in his own affairs, for it is ualikely he will be able to counfel you well, when he could not do fo to himfelf.
44. Nothing can fpur a man on more to take care of himfelf, than the confideration of loffes he has fuftained by his indifcretion; for we fhould not be fo defirous of health, were it not for the incommodities of ficknefs.
45. Always conform to the manners of your prince, whereby you will fecure his favour, and confequently have greater authority with the people.
46. When you thall be promoted to any poft, never advife with bad men that are your inferiors ; if you do, you will be fure to bear all the blame of their counfel.
47. Lay down a public charge, rather with reputation, than riches; ever confidering, that a good name is at all times preferable to a good eftate.
48. Endeavour to get a fuperiority, and yet content yourfelf with an equality.
49. It is better to bea poor good man, than a rich knave: for riches are only of ufe to the living, and virtue is of much greater fervice to the dead.
50. Do notenvy thofe that enrich themfelves unlawfully ; but rather thole that ruin themfelves by doing good; for though thele laft have nothing elfe to rely upon, yet will they have virtuous hopes.
51. Enure your body to labour, and your mind to thought ; fo fhall jou be able to effect whatever you undertake, and to forefee what will be mof beneficial to you.

52 . Confider well what you have to do, becaufe oftentimes the tongue foreftalls the mind.
53. Reflect that there is nothing permanent in this world; and then you will neither be overjoyed at profperity, nor dejected in adverlity.
54. Take only two occafions of fpeaking, either of thofe things yourre well acquainted with, or of thofe you ftand in need of: for of all others, it is for the moft part better to hold ones tongue than to talk.
55. Enjoy good things moderately, and bear with bad patiently.
56. Endeavour to be as fecret as you can, for it would be abfurd to keep your money locked up, and let every body know your intentions.
57. Ever apprehend reproach, more than danger.
58. Death is a frightful thing to wicked men, but the virtuous need only ftand in awe of difhonour and ignominy.
59. Live always as fecurely as you can ; but if honour calls you to rifk your life, it is better to fight bravely, than to avoid it Chamefully, efpecially confidering we are all born to die, and virtuous people have only the privilege to die well.

Do not wonder, dear Demonicus, that many of the foregoing precepts, fuit not with your years. I at firf determined not only to counfel you for the prefent, but to leave you inftructions for the future, which I doubt not you will foon be able to relifh. Not being willing that you fhould have recourfe to any other mafter, I took care to infert at once all that I thought might be ufeful to your. Though youth, like fick people, be generally apt to defire what is hurtful for them, yet I thank the gods, I have reafon to conceive another opinion of you. I can eafily perceive by your fudies, what your future life will be, for he that fo early can apply himfelf to virtue, muft of confequence delight in the rules that lead him to it. There is no better incentive to commendable actions, than confideration of what content they bring, whereas, on the contrary, floth and luxury both tire and difguft us. Virtuealone can occafion a durable delight. I cannot fay, but vice has its pleafure in the beginning, but grief and repentance foon fucceed, and what at firf has a fatisfaction becomes at laft a torment. In all affairs of this life we have more regard to the end, than beginning, and judge of every thing by its event. You may alfo confider, that wicked men have no conftancy in their proceedings, whereas virtuous perfons cannot alter their courfe withont expofing themfelves to the greatef infamy, for what is looked upon as unnatural to the former, will be reputed monftrous in the latter. If we blame liars for uttering falfities, much greater reafon have we to do thofe that have all their manners irregular, for they not only do injury to themfelves, but
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likewife prove ungrateful to fortune, which has bleffed them with riches and honour. Mureover, if we have regard to the immortal gods, we may fee what difference they have always put between virtue and vice. Jupiter, that begot both Hercules and Tantalus, raifed the one to immortality for his virtue, and feverely punifhed the other for his wickednefs. Thefe examples muft needs induce us to abhor vice and love virtue. To conclude, therefore, dear Demonicus, I do not defire you fhould confine yourfelf wholly to my precepts. You have many great poets that will inftruct you how to live; and as the hee flies from flower to flower, and takes from each what is proper for is purpofe, fo do I advife you to infpect all the manners and writings of mankind to form the conduct of your life. Farewel.

\section*{Pliny to Trajan, Emperor of Rome.}

1 T is my cufiom, Sir, to confult you upon all things about which I have any donbt. For who can better cither refolve my doubts, or remove my ignorance? I never was prefent at any of the procelfes againf the Chriftians. Therefore, I know neither what it is in them that ufes to be punifhed, nor how far the inquiry concerning them ufes to be cantied. Moreover, I hefitated not a little, whether there was not fome diftinction of ages to be made; whether the weakeft differ in guilt from the more robuft; whether pardon may be granted to the penitent ; or if it ought to be no advantage to him, who was really a Chrifian, to have lelt off being fo; withal, whether the name itfelf, without any other crimes, or crime going along with the name, ought to be punifhed. In the mean time, with refpect to tho fe who were brought before'me as Chriftians, I obferwed this method: I atked them, whether they were Chriftians? And when they confelfed, I afked them a lecond, and a third' time, threat'ning the punibment. Thofe who perferered I ordered to be carricd off. For whatever that might be which they confetled, I did not doubt that their contumacy and intlexible obfinacy onght to be punithed. 'There were wthers infested with the like phrenfy, whom, becanfe they were Ruman citizens, I fet down as to be remitted to the city. The crine, as commonly happens, fpreading itfelfby the very protecution, more precies thereof immediately uccurred. An anomymous libel was given in, containing
the names of many. Thefe denied that they were Chriftians, or ever had been ; whilft at the fame time they invoked the gods, I repeating the form before them, and by offering incenfe and wine worfhipped your image, which, for this purpofe, I had ordered to be brought along with the fatutes of the gods. Moreover, they reviled Chrift: none of which things, they fay, thofe who are really Chriftians can be compelled to do. Therefore I judged they were to be difiniffed. Others, came by an informer, faid they were Chriftians, but denied it again ; they had been fo, but had left off fome three years ago, fome more years, and fome even twenty. All thefe worfhipped both your image and the ftatutes of the gods. Thefe alfo reviled Chrif. They affirmed, however, that this was the whole of their fault or error: that they were wont on an appointed day to meet before it was light, and to fing with one another an hymn to Clirift as a god; and to bind themfelves with an oath not to do any wicked thing, but to commit no thefts, no robberies, no adulteries, to break no promife, and to refufe giving no pledge when afked. Thefe things finifhed, it was their cuftom to depart, then to meet again, in order to take food, which, however, was innocent and eaten in common. But even this they had left off doing alter my edict, whereby, according to your orders, I had prohibited illegal focieties. From this account, I judged it more neceffary to fearch out the truth, even by torture, from two young women who were called deaconeffes. But I found nothing elfe but a perverfe and immoderate fuperfition. Wherfore, deferring farther cognizance of the matter, I have recourfe to you for advice. For it feems to mea matter worthy of deliberation, chiefly becaufe of the number of thofe who are in danger. For many of all ages, of every rank, and of both fexes alfo, are called to account and will be called. Neither through the cities only, but the villages allo and the country, is the contagion of that fuperfition fpread, which it appears, may yet be foppe! and corrected ; at leaft it is very certain, that the almoft defolate temples are begun to be frequented, and the facted rites long neglected to be renewed. Moreover, the victims every where are fold, of which hitherto Iferce any buyer was lound. From this it is eafy to collect what a multitude of men may be reclamed, if there is allosed place for repentance.

\section*{Trajan to Pliny.}

YOU have my Secundus, followed the method which you ought, in difcuffing the caufes of thofe who were delated to you as Chriftians. Nor indeed is it poffible, in general, to determine any thing which may have the appearance of a certain rule in this matter. Thefe men are not to be fearched after by you. If they are accufed and convicted, they are to be punifhed : yet fo, that if any denies himfelf to be a Chriftian, and makes the fame manifeft in fact, namely, by worfhipping our gods, although he may have been fufpected formerly, let him obtain pardon on account of his repentance. But anonymous libels prefented ought to have no weight in any criminal trial, for it is a very bad precedent, and by no means belonging to this age.

Pliny's Letters.

\section*{Pliny to Tacitus.}

YOUR requeft that I would fend you an account of my uncle's death, in order to tranfmit a more exact relation of it to pofterity, deferves my acknowledgements; for if this accident fhatl be celebrated by your pen, the glory of it, I am well affured, will be rendered for ever illuftrious. And notwithftanding he perifhed by misfortune, which, as it involved at the fame time a moft beautiful country in ruins, and deftroyed fo many populous cities, feems to promife him an everlafting remembrance; notwithftanding he has himfelf compofed many and lafting works; yet I am perfuaded, the mentioning of him in your immortal writings, will greatly contribute to eternize his name. Happy I efteen thofe to be, whom providence has diftinguiflsed with the abilities either of doing fuch actions as are worthy of being related, or of relating them in a manner worthy of being read; but doubly happy are they who are bleffed with both thefe uncommon talents: in the number of which my uncle, as his own writings, and your hifory will evidently prove, may juftly be ranked. It is with extreme willingnefs, therefore, I execute your commands; and fhould indeed have claimed the tafk if you had not tujoined it. He was at that time with the fleet under his command at Mifenum. On the 24 th of Auguf, about one in the afternoon, my mother defired him to obferve a cloud which appeared of a very unufual fize and flape. He hảd juft returned from taking the benelit of the fun, and after bathing himfelf in
cold water, and taking a flight repaft, was retired to his ftudy : he immediately arofe and went out upon an eminence - from whence he might more diftinctly view this very uncommon appearance. It was not at that diftance difcernible from what mountain this cloud iffued, but it was found afterwards to afcend from mount Vefuvius. I cannot give you a more exact defcription of its figure, than by refembling it to that of a pine tree, for ii fhot up a great height in the form of a trunk, which extended itfelf at the top into a fort of branches; occafioned, I imagine, either by a fudden guft of air that impelled it, the force of which decreafed as it advanced upwards, or the cloud itfelf being preffed back again by its own weight, expanded in this mamer: it appeared fome times bright and fometimes dark and fpotted, as it was either more or lefs impregnated with earth and cinders. This extraordinary phænomenon excited my uncle's philofophical curiofity to take nearer view of it. He ordered a light veffel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chofe to continue my ftudies; for, as it happened, he had given me an employment of that kind. As he was coming out of his houfe he received a note from Rectina the wife of Baffus, who was in the ntmoft alarm at the imminent danger which threatened her; for her villa being fituated at the foot of mount Vefuvius, there was no way to efcape but by fea ; fhe earnefly entreated him therefore to come to her affifance. He accordingly changed his firf defign, and what he began with a philofophical, he purfued with an heroical turn of mind. He ordered the gallies to be put to fea, and went himfelf on board with an intention of affifting not only Rectina, but feveral others; for the villas fand extremely thick upon that beautiful coaft. When haftening to the place from whence ot hers fled with the utmoft terror, he feered his direct courfe to the point of danger, and with fo much calmnefs and prefence of mind, as to be able to make and dictate his obfervations upon the motion and figure of that dreadful fcene. He was now fo nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the fhips, together with pumice-ftones, and black pieces of burning rock: they were likewife in danger not only of being a-ground by the fudden retreat of the fea, but alfo from the vaft fragments which rolled down from the mountain, and obftructed all the fhore. Here he ftopped to confider whether he fhould return back again; to which the pilot advifing him, Fortune, faid he, befriends the brave ;
carry me to Pomponianus. Pomponianus was then at Stabix, feparated by a gulph, which the fea, after teveral infenfible windings, forms upon the fhore. He had already fent his baggage on board; for tho' he was not at that time in actual danger, yet being within the view of it, and indeed extremely near, if it fhould in the leaft increafe, he was determined to put to fea as foon as the wind fhould change. It was farourable, however, for cis rying my uncle to Pomponianus, whom he found in the greateft confternation: he embraced him with tendernefs, encouraging and exhorting him to keep up h:s firits, and the more to diffipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when after having bathed, he fat down to fupper with great chearfulnefs, or at leaft (what is equally heroic) with all the appearance of it. In the mean while the eruption from mount Vefuvius Hamed out in feveral places with much violence, which the darknefs of the night contributed to render ftill more vifible and dreadful. But my uncle, in order to footh the apprehenfions of his friend, affured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired to reft, and it is moft certain he was fo little difcompofed as to fall into a deep fleep; for being pretty fat, and breathing hard, thofe who attencled without actually heard him fnore. The cout which led to his apartment being now almoff filled with ftones and afhes, if he had continued there any time longer, it would have been impoffible for him to have made his way out; it was thought proper therefore to awaken him. He got up, and went to Pomponianus and the reft of his company, who were not unconcerned enough to think of going to bed. They confulted together whether it would be moft prudent to truft to their houfes, which now fhook from fide to fide with frequent and violent concuffions; or fly to the open fields, where the calcined fones and cinclers, tho' light indeed, yet fell in large thowers, and threatened defruction. In this diftrefs they refolved for the fields, as the lefs dangerous fituation of the two: a refolution, which, while the reft of the company were hurried into by their fears, my uncle embraced upon cool and deliberate confideration. They went out then, having pillows tied upon their heads witi napkins; and this was their whole defence againft the flom of fones which fell round them. It was now day every where elfe, but there a deeper darknefs prevailed than in the moft oblcure night ; which however was in lome degree diffipated by:torches and other lights of various kinds. They
thousht
thought proper to go down farther upon the flore to obferve if they might fafely put to fea, but they found the waves fill run extremely high and boifterous. There my uncle, having drank a draught or two of cold water, threw himfelf down upon a cloth which was fpread for him, when immediately the flames, and a frong fmell of fulphur, which was the fore-rumer of them, difperfing the reft of the company, obliged him to rife. He raifed himfelf up with the affiftance of two of his fervants, and inftantly fell down dead; fuffocated, as I conjecture, by fome grofs and noxious, vapour, having always had weak, lungs, and frequently fubject to a difficulty of breathing. As foon as it was light again, which was not till the third day after this melancholy accident, his body was found entire, and without any marks of violence upon it, exactly in the fame poflure that he fell, and looking more like a man afleep than dead. During all this time my mother and I were at Mifenum.-But as this has no connection with your hiftory, fo your enquiry went no farther than concerning my uncle's death; with that therefore I will put an end to my letter: fuffer me only to add, that I have faithfully related to you what I was either an eye-witnefs of inyfelf, or received immediately after the accident happened, and before there was time to vary the truth. You will chufe out of this narrative fuch circumfances as Ahall be moft fuitable to your purpofe: for there is a great difference between what is proper for a letter, and an hiftory; between writing to a friend, and writing to the public. Farewel.

Pliny to Tacitus.
THE letter which, in compliance with your requeft, I wrote to you concerning the death of my uncle, has raifed, it feems, your curiofity to know what terrors and dangers attended me while I continued at Mifenum; for there, I think, the account of my former broke off:

Tho' ny fhock'd foul recoils, my tongue fhall tell. My uncle having left us, I purfued my fudies which prevented my going with him, till it was time to bathe. After which I went to fupper, and from thence to bed, where my fleep was greatly broken and difturbed. There had been for many days before fome flocks of an earthquake, which the lels furprifed us as they are extremely frequent in Campania; but they were fo particularly violent that night, that they
not only fhook every thing about us, but feemed indeed to threaten total deftruction. My mother flew to my chamber, where fhe found me rifing, in order to awaken her. We went out into a fmall court belonging to the houfe, which feparated the fea from the buildings. As I was at that time but eighteen years of age, I know not whether I fhould call my behaviour in this dangerous juncture, courage or rafhnefs; but I took up Livy, and amufed myfelf with turning over that author, and even making extracts from him, as if all about me had been in full fecurity. While we were in this pofture, a friend of my uncle's, who was juft come from Spain, to pay him a vifit, joined us, and obferving me fitting by my mother with a book in my hand, greatly condemned her calmnefs, at the fame time that he reproved me for my carelefs fecurity: neverthelefs I fill went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings all around us tottered, and though we ftood upon open ground, yet as the place was narrow and confined, there was no remaining there without certain and great danger : we therefore refolved to quit the town. The people followed us in the utmoft confternation, and (as to a mind diffracted with terror, every fuggeftion feems more prudent than its own) preffed in great crouds about us in our way out. Being got at a convenient diftance from the houfes, we food ftill, in the midft of a moft dangerous and dreadful fcene.

The chariots which we had ordered to be drawn out, were fo agitated backwards and forwards, though upon the moft level ground, that we could not keep them feady, even by fupporting them with large ftones. The fea feemed to soll back upon itfelf, and to be driven from its banks by the convulfive motion of the earth ; it is certain at leaft the fhore was confiderably enlarged, and feveral fea animals were left upon it. On the other fide, a black and dreadful cloud burfing with an egnious ferpentine vapour, darted out a long train of fire, relcmbling flafhes of lightening, but much larger. Upon this our Spanifh friend, whom I mentioned above, addreffing himfelf to my mother and me with greater warmth and earneftnefs: If your brother and your uncle, faid he, is fafe, he certainly wifhes you may be fo too, but if he perilh, it was his defire, no doubt, that you might both furvive him: why therefore do you delay your efcape a moinent? We could never think of our own fafety, we faid, while we were uncertain of his. Hereupon our friend left us, and withdrew from the danger with the utmoft pre-
cipitation. Soon afterwards, the cloud feemed to defcend, and cover the whole ocean; as indeed, it entirely hid the ifland of Caprea, and the promontory of Mifenum. My mother ftrongly conjured me to make my efcape at any rate, which as I was young I might eafily do: as for herfelf, fhe faid, her age and corpulency rendered all attempts of that fort impoffible, however the would willingly ineet death, if the could have the fatisfaction of feeing that fhe was not the occafion of mine. But I abfolutely refufed to leave her, and, taking her by the hand, I led her on : The complied with great reluctance, and not without many reproaches to herfelf for retarding my flight. The afhes now began to fall upon us, tho' in no great quantity. I turned my head, and obferved behind us a thick fmoke, which came rolling after us like a torrent. I propofed while we had yet any light, to turn out of the high road, Jeft Me fhould be preifed to death in the dark, by the crowd that followed us. We had farce ftepped out of the path, when darknefs overfpread us, not like that of a cloudy night, or when there is no moon, but of a room when it is fhut up. and all the lights extinct. Nothing then was to be heard but the fhrieks of women, the fcreams of children, and the cries of men; fome calling for their children, others for their parents, others for their hufbands, and only diftinguifhing each other by their voices; one lamenting his own fate, another that of his family; fome wifhing to die, from the very fear of dying; fome lifting their hands to the gods; but the greater part imagining, that the laft and eternal night was come, which was to deftroy both the gods and the world together. Among thefe there were fome, who augmented the real terrors by imaginary, and made the frighted multitude falfely believe that Mifenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather the forerunner of an approaching burf of flames, as in truth it was, than the return of day: however the fire fell at a diftance from us: then again we were immerfed in thick darknefs, and a heavy fhower of afhes rained upon us, which we were obliged every now and then to fhake off, otherwife we thould have been crufhed and buried in the heap. I might boaft, that during all this fcene of horror, not a figh or expreffion of fear efcaped from me, had not my fupport been founded in that miferable, though firong confolation, that all mankind were involved in the fame calamity, and that I imagined I was perifhing with the world itfelf. At laft this dreadful darknefs was diffipated
diffipated by degrees, like a cloud or fmoke ; the real day returned: and even the fun appeared, though very faintly, and as when an eclipfe is coming on. Every object that prefented itfelf to our eyes, which were extremely weakened, feecmed changed, being covered over with white afhes, as with a deep fnow. We returned to Mifenum, where we refrefhed ourlelves as well as we could, and paffed an anxious night between hope and fear; tho indeed, with a much larger thare of the latter: for the earthquake Rill continued, while feveral enthufiaftic people ran up and down, heightened their own and their friends calamities by terrible predictions. However, my mother and T, not withftanding the danger we had paffed, and that which fill threatencd us, had no thoughts of leaving the place, till we lhould receive fome account from iny uncle. And now, you will read this narrative without any view of inferting it in your hiftory, of which it is by no means worthy; and indeed you muft impute it to your own requeft, if it thall appear fcarce to delenve even the trouble of a letter. Farewel.

\section*{Pliny to Sura.}

THE prefent recefs from bufinefs we are now enjoying, alfords you leifure to give, and me to receive inffruction. 1 am extremely defirous therefore to know your fentiments concerning fpectres, whether you believe they have a real form, and are a fort of divinities, or only the falfe impreffions of a terrified imagination? What particularly inclines me to give credit to their exiftence, is a fory which I heard of Curtius Rufus. When he was in low circumfances and unknown in the world, he attended the governor of Africa into that province. One evening as he was walking in the public portico, he was extremely furprifed with the figure of a woman which appeared to him, of a fize and beauty more than human. She told him the was the tutelar power that prefided over Africa, and was come to inform him of the future crents of his life; that he fhould go back to Rome, where he thould be raifed to the higheft honours, and retum to that province invefted with the proconfular dignity, and there thould dic. Accordingly every circumfrance of this prophecy was astually accomplithed. It is faid tarther, that upon his arrival at Carthage, as he was coming out of the Chip, the fame figure accofted him upon the
fhere.
thore. It is certain, at leaft, that being feized with a fit of illnefs, though there were no fymptoms in his cafe that led his attendants to defpair, he inftantly gave up all hope of recovery; judging, it fhould feem, of the truth of the future part of the prediction, by that which had already been fulfilled, and of the misfortune which threatened him, by the fuccefs which he had experienced. To this fory let me add another as remarkable as the former, but attended with circumftances of. great horror ; which I will give you exactly as it was related to me. There was at Athens a large and fpacious houfe, which lay under the difrepute of being haunted. In the dead of the night, a noife, refembling the clafhing of iron, was frequently heard, which, if you liftened more attentively, founded like the rattling of chains; at firf it feemed at a diftance, but approached nearer by degrees: immediately afterwards a fpectre appeared in the form of an old man, extremely meagre and ghaftly, with a long beard and difhevelled hair, rattling the chains on his feet and hands. The poor inhabitants in the mean while paffed their nights under the moft dreadful terrors imaginable. This, as it broke their reft, ruined their health, and threw them into diftempers, which, together with their horrors of mind, proved in the end fatal to their lives. Even in the day time, though the fpirit did not appear, yet the remembrance of it made fuch a frong impreffion upon their imaginations, that it ftill feemed before their eyes, and continually alamed them, though it was no longer prefent. By this means the houfe was at laft deferted, as being judged by every body to be abfolutely uninhabitable ; fo that it was now entirely abandoned to the ghoft. However, in hopes that fome tenant might be found who was ignorant of this great calamity which attended it, a bill was put up, giving notice that it was either to be let or fold. It happened that Athenodorus the philofopher came to Athens at this time, and reading the bill, enquired the price. The extraordinary cheapnefs raifed his fulpicion; neverthelefs, when he heard the whole fory, he was fo far from being difcouraged, that he was more frongly inclined to have it, and, in fhort, actually did fo. When it grew towards evening, he ordered a couch to be prepared for him in the fore part of the houfe, and after calling for a light, together with his pen and tablets, he directed all his people to retire. But that his mind might not, for want of employneent, be open to the vain terrors of imagimary noifes and Ipirits, he applied himfelf to writing with the utmoft
attention. The firf part of the night paffed with ufual filence, when at length the chains began to rattle: however, he neither lifted up his eyes, ' nor laid down his pen, but diverted his obfervation by purfuing his fludies with greater earneftnefs. The noile increafed and advanced nearer, till it feemed at the door, and at laft in the chamber. He looked up and faw the ghof exactly in the manner it had been defcribed to him: it food before him, beckoning with the finger. Athenodorus made a fign with his hand that it fhould wait a little, and threw his eyes again upon his papers, but the ghof ftill rattling his chains in his ears, he looked up and faw him beckoning as before. Upon this he immediately arofe, and with the light in his hand, followed it. The ghoft flowly falked along, as if incumbered with his chains, and turning into the area of the houfe, fuddenly vanifhed. Athenodorus being thus deferted, made a mark with fome grafs and leaves where the fpirit left him. The next day he
- gave information of this to the magiftrates, and advifed them to order that fpot to be dug up. This was accordingly done, and the fkeleton of a man in chains was there found; for the body having lain a confiderable time in the ground, was putrified and mouldered away from the fetters. The bones being collected together were publicly buried, and thus after the ghoft was appeafed by the proper ceremonies, the houfe was haunted no more. This fory I believe upon the credit of others; what I am going to mention I give you upon my own. I have a freed-man named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he faw fomebody upon his bed, who took out a pair of fciffars, and cut off the hair from the top part of his head, in the morning, it appeared the boy's hair was actually cut, and the clippings lay fcattered about the floor. A fhort time after this, an event of the like nature contributed to give credit to the former fory. A young lad of my family was fleeping in his apartment with the reft of his companions, when two perfons clad in white came in (as he tells the ftory) through the windows, and cut off his hair as he lay, and as foon as they had finifhed the operation, returned the fame way they entered. The next morning it was found that this boy had been ferved juft as the other, and witl. the very fame circumfance of the hair fpread about the roos. Nothing remarkable indeed followed thefe cvents, umiels that I elcaped a prolecution, in which, if Domitian (during whofe reign this happened) had lived fome time lonfer I fhould certainly have been involved. For after the death
of that emperor, articles of impeachment againft me were in his fcrutoire, which had been exhibited by Carus. It may therefore be conjectured, fince it is cuftomary for perfons under any public accufation to let their hair grow, this cutting off the hair of my fervants was a fign I hould efcape the imminent danger that threatened me. Let me defire you then maturely to confider this queftion. The fubject merits your examination; as, I truft, I am not my felf altogether unworthy to participate of the abundance of your fuperior knowledge. And, though you fhould, with your ufual fcepticifm, balance between two opinions, yet I hope you will throw the weightier reafons on one fide, left, whilf I confult you in order to have my doubts fettled, you fhould difmifs me in the fame fufpence and uncertainty that occafioned this application. Farewel.

\section*{To Macenas.}

MEECENAS, as my verfes began, they muft end with you. I have long fince bid adieu to the Mufes, have gained lome reputation, and received my difcharge. Why would you again engage your poet? Alas! that genius and ftrength of mind, which I was formerly mafter of, have quite forfaken me. Vejanius did wifely in hanging up his arms in Hercules's temple ; he now lives quiet and retired in the country, and is no longer under the miferable neceffity of fupplicating the grace and favour of the people, when diftreffed by his adverfary.

I hear a voice perpetually founding in my ears; Turn an old horfe loofe, and do not any longer run races with him, left he flag in the courfe, and lofe the glory of his former conquefts. For this reafon I now take my leave of lyric verfe, and of all other trifling amufements whatfoever; lam fully refolved to employ all my time in fearching after truth, and in furnifhins my mind with fuch excellent precepts, as may hereafter do me eminent fervice, in inftructing me how I ought to act in the fate I am in. Do not afk me what fect or party 1 am of; I confine myfelf to none, but prudently give way as the tempeft drives me. Sometimes I engage in affuirs of fate, and, like Zeno, am jealous in the caufe of virtue ; then again I infenfibly incline to the doctrine of Ariftippus, and endeavour to fubject affairs to myfelf, not myfelf to bufinefs. As the night feems long to an impatient lover, whofe miftrefs has deceived him; as the day is tirefome to
the weary labourer who muft work till evening; as the years are heavy and tedious to a minor who is under the government of a covetous mother ; no lefs tedious and irkfome are the uights and days and years to me, which prevent my learning and practifing thofe precepts; which, if duly oblerved, will be equally profitable both to the rich and poor, but if neglected, both young and old will fhare in the misfortune.

It remains therefore that I comfort myfelf, and govern my life by thofe admirable maxims. If your eyes are fore, will you neglect to anoint them becaufe you cannot fee as far as Lynceus? Will you refufe to be cured of the gont, becaufe you defpair of Glycon's ftrength. It is fome fatisfaction to flave made what progrefs we could in wifdom, when we can go no farther.

Are you given to covetoufnefs? Do you thirft after riches? There are charms and precepts which will foften the paffion. and, in a great meafirre, take away the difemper. Are you defirous of glory? Read over thrice fome precepts of philofophy with care and attention, and they will regulate your defires. The envious and paffionate, the drunkard, the debauched and idle perfon may be reformed; nay even the moft brutal nature may be fiveetened, if he will but patiently lend an ear to inftruction.

The beginning of virtuc is to avoid vice, and the firft feep to wildom is not to be a fool. Do you not obferve to what cares and labours men expofe themfelves to avoid the two great evils of life, poventy and difgrace? To avoid being poor, the unwearied inerchant makes a voyage to the Indies, neither rocks nor tempefts can obftruct his paffage. Alas! thele are lefs to be fared than poverty; fo ftrong is the infituation, that, rather than learn to contemn thefe things which you fo paffionately admire, you will not be inftructed, you will not vouch fafe to liften to thofe who are wifer than yourfelf. What wrefter would chofe to contend in villages, rather than at the Olympic games, if he were fure to carry away the prize without any difficulty? Silver is not to be compured with gold, nor gold with virtue; and yet, it is the乡eneral cry from one end of Janus-ftreet to the other, O citizens! citizens! get money, firf of all, get money, as for virtue feek it afterwards: both young and old, with their bigs and tables on their arms, fing conftantly this tume. You are a man of untainted integrity, wife, valiant and eloquent; and \(y\) ct, if you have not four hundred thoufind feferces, if but lix or feven thoufand are wanting, notwithffonding
ftanding your good qualities, you fhall fill be a Plebeian. The little boys in their ordinary paftimes reafon much better, Do well, fay they, and you thall bea king. Let us regulate our conduct by this admirable precept; let this be our conftant perpetual fecurity, never to do any thing which will wound our confciences, and make us to look pale and be alhamed.

Now which is better? Rofcius's law, who ordained that no man, who was not worth four hundred thoufand fefterces fhould be made a knight; or the boys fong, which beftows a kingdom on thofe that do well? The Curii, Camilli, and the nobleft Romans fung this fong, and their practice was accordingly. This man perfuades you all he can to get money, that you may havea feat at the theatre; and be a near fpectator of Pupius's tragedies, which drew tears from the eyes of all that faw them. He advifes you to get it lawfully, if poffible; but if that cannot be done, be fure to get it. Another exhorts you in a very moving affecting manner, to be above the power of fortune ; to get free from vice, and to give yourfelf up to the ftudy of virtue, which he encourages you to follow, having nothing more at heart than your good fuccels. Which of thefeis in your opinion the mof horiourable man? If the people afk me whence it comes to pafs, that, feeing I live amongft them, 1 am not of their fentiments: why 1 do not love and hate juft as they do. My reply is the fame which the fox made to the fick lion : Many vifit you, faith he, but none return back : this is the thing which makes me afraid. The people is a many-headed monfter ; whom or what Chould I imitate? Some are fond of farming the public reveniues; fome endeavour to catch rich widows; others delude old men with prefents, in hopes of inheriting their eftate; others again grow rich by ufury. All this proves no more, than that many men have many inclinations, that one loves one thing, and another another; but can you find the man, who for an hour together is of the fame mind? If a perfon of diftinction fay, Baiæ is a fweet delicious place, that in all the world there is not a fpot of ground beyond it, in refpect of its lovely and beautiful fituation. The Lucrine lake is prefently fenlible of the ardent defires, which this man has to fettle there. To-morrow, if his humour happen to change, Go, workmen, faith he, carry your tools to Teanum. Is he married? Then nothing appears fo agreeable to him as a fingle life. Is-he a fingle man? Who then are fo happy as they who are married? What way fhall I take to fix this Proteus, who is never the fame man? Nor is Vol. III.

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the
the poor man lefs inconftant ; he changes his lodging, beds, baths and barbers; he hires a boat, and grows in a little time as weary of it, as the great men of their galleys.

If my hair be cut awry, if one fide of my cloak be longer: than the other; if my cloaths be new, and linen old: you prefently laugh at me: but when I differ fo unaccountably from my felf, when I contemn what I lately defired, and again defire what 1 juft now contemned; when 1 pull down and build up again; when I make fquare things round, and round ones fquare; when my whole life is high and low, upand down; then you forbear to laugh at me any longer, becaufe fo many thoufands are like me, and in all refpects as great fools as myfelf. Though my life is a feries of contradictions, yet in your opinion I want no guardian, neither do I ftand in need of a phyfician ; and yet Moecenas, though you are my protector, how apt are you to reprimand your friend, who places his whole dependance upon you, upon every triffing occafion? To conclude, the wife man is inferior to none but Jupiter, he is free, rich, beautiful and honourable ; he is king of kings ; he always enjoys his health to perfection, unlefs it be when he is troubled with phlegm.

Horace.

\section*{To Lollius.}

ILLUS TRIOUS Lollius, while you are pleading at Rome, I have carefully read over Homer at Praœnefte; and I cannot but fay, that neither Crantor nor Chryfippus have fo fully explained the different nature of virtue and vice, as he has done. If you are at leifure, I will give you my reafons, why I am of this opinion. The poet in the Iliads defcribes the mad extravagant paffions, with which both kings and people were inflamed, in the war that broke out between the Grecians and Trojans; this war, which was occafioned by the love of Paris, lafted fo long, that the frength of Greece was almof exhaufted. Antenor, on the one part, being wvilling to put an end to the war, advifed, that Helen fhould be fent back into Greece ; but Paris declared, that, though his happinefs depended upon it, he would never confent. Neftor, on the other fide, endeavoured all he could to compofe the difference between Agamemnon and Achilles; they were both extremely hot and furious, but love, that tyrant of the foul, reigned in the heart of Agamemmon. Whatcver follies are akted by princes, their fubjects fuffer for them.

Seditions,

Seditions, intrigues, love, anger, and revenge prevail both in the camp and city. Thus far the Iliads.

In the example of Ulyffes, the poet fets before us the admirable effects of courage and wifdom ; who, after the taking of Troy, travelled abroad into diftant countries, where he diligenty obferved the different cuftoms and manners of mankind. In his voyage home, he fruggled with a thoufand inexpreffible difficulties, in all which he came off a conqueror. You have heard of the Sirens' charming voices, and of Circe's enchantments: had our hero fo greedily drank up the fatal poifon as his companions did, his return had been impoffible; he had made himfelf a flave to an infamous proftitute, who would have transformed him into a dog, or fow that lies wallowing in the mire.

We are all of us worthlefs wretched creatures, we are good for nothing but to eat and drink; we are like the lovers of Penelope, like the debauchees of Alcinous' court, who fpend all their time in pampering their bodies; who glory in lying in bed till noon, and in lulling themfelves to fleep at night with the charms of fweet harmony.

Thieves and robbers rife at midnight to cut men's throats; yet fuch is your fupidity, that the confideration of your own fafety is not able to roufe you. If you will not ule exercife when you are well, you will be forced to do fo, to be cured of the dropfy. If betimes in the morning before break of day, you do not call for your book and candle; if you do not ferioufly apply your mind to fome ufeful ftudies, love and envy will keep you awake, and continually torment you. If a mote be in your eye, you take it out immediately ; and yet you neglect the cure of your mind whole years together. What a firange and unaccountable procedure is this? The work is half done, that is begun well. He that delays to lead a good life, is like the clown, who, meeting a river in his way, fat down on the bank till the ftream thould pafs him ; but alas! that flows and will flow on, till time fhall be no more.

We are folicitous to get money; we defire a blooming pregnant wife to make us happy in a beautiful offspring ; we grub up our woods, and plough the lands, which were before untilled, to increafe our eftates. What occafion has he, who is already bleft with a competent fortune, to wifh for more? Neither houfe nor linds, nor gold, nor filver, can cure'a fever, or give fo much as a moment's eafe to a diftempered mind. A man mult be well both in body and mind to tafte and enjoy the bleffings of life with comfort and fatis-
faction. If the veffel be not fweet the wine will turn four. What joy can pictures afford that man, whofe eyes are fore? Are fomentations grateful to one that has the gout? Can the fofteft mufic be pleafing to him, who has an impofthume in his ear? No more can that man, who is always racked with defires and fears, take any pleafure in his vaft poffeffions.

Abftain from pleafure : it is much too dear when purchafed with pain. The covetous man is always in want: learn therefore betimes to moderate your defires. The envious man fickens at his neighbour's profperity. Envy is one of the greateft torments ; the Cicilian tyrants, who were mafters in all the myftery of cruelty, never invented any thing like it. He that knows not how to govern his anger, will repent of what he did in the heat of his paffion, when he breathed nothing but fury and revenge, and wifh it a thoufand times undone. What is anger? It is madnefs in perfection, though of a fhort duration. Be mafter of this paffion, it will either be your tyrant or your flave ; curb it with bridles, keep it under with chains.

The tender colt is eafily formed by the fkilful jockey to obey the check and motions of his rider. The young hound is taught to hunt in the foreft, by being bred up to open at a buck's Kkin trailed up and down the hall. Acquaint yourfelf with thefe excellent maxims while you are young, and your mind is pure and uncorrupted: now is the time to be taught by thofe who are wifer than yourfelf. A new veffel will a long time preferve fome tincture of the liquor, with which it was firft feafoned. I freely declare, that, in the way of virtue to which I invite you, as I will not wait for you, if you lag behind; fo neither will I endeavour to come up with you, if you get before me. Horaic.

\section*{To Numicius.}

T HE only way to be perfectly and confantly happy, is to admire nothing. There are thofe who can behold the fun and fars, which move in a regular orderly courfe, and the certain invariable fincceffion of feafons without any tranfports. What do you think of the riches of the earth? What of the unexhaufed trealures of the fea, which enrich the inhabitants of India and Arabia? What relifh ought a man to have for plays? How ought he to regard the applaufe and favour of the citizens of Rome? This is certain: that he who fears
the contrary to thefe, admires them as much, as he who defires them. The paffion is equally troublefome to both, they ate equally affrighted at every unhoped for, unexpected accident. It matters not. whether joy or forrow, whether fear or hope has the poffeffion of our hearts, if when any thing happens either good or ill, which was wholly unlooked for, vee prefently caft our eyes down upon the ground, and grow into fatues. Shew me the man that is wife and juft ; whenever he carries his defires too far, in ftraining even virtue itfelf beyond its due limits, he ceafes to be fo. Now, if you pleale, admire riches ; gaze on the marble ftatues of your anceftors, doat on your curious brazen veffels, and be paffionately in love with your purple garments adorned with gems and precious fones: rejoice that the eyes of thoufands were upon you when you fpoke in public ; go to the Forum early in the morning; return late in the evening, left Mutus, who had a plentiful fortune with his wife, be richer than yourfelf. How unbecoming is it, that one of fo mean and obfcure a birth, fhould be admired by him? O my Numicius, the things which are hidden flall in due time be revealed: and thofe which now appear fo pompous and magnificent thall vanifh into nothing; even you, who fhine with fo fplendid an equipage, muft retire in a little time where Numa and Ancus are gone before you. If you languifh under any fharp difemper, feek immediately for a remedy. Would you live a happy and contented life? Who would not do fo? Bid a long and laft adieu to pleafures, apply yourfelf to virtue, it is virtue alone that can make you happy. But if you look upon virtue as an empty name, if you laugh at all religion, make hafte left another arrive before you, and the profits of your voyage come to nothing. Endeavour to get a thoufand talents, get another thoufand, add a thoufand more, and then, that the number may be even, make them four thoufand.

Money is the fovereign goddefs of the univerfe; the creates a man friends, makes him noble and eloquent, charming and beautiful; the faireft ladies with the greateft fortunes are not able to withftand the powerful addrefles of a wealthy man. The king of Cappadocia had a thoufand flaves, but little or no money: I would not have yon like him. It is reported of Lucullus, that being importuned to lend the players a hundred cloaks, Where, faid he, fhall I have to many? However I will fee what I have, and of thofe you may be fure. Enquiry being made, he immediately fent word, that he had five thoufand, and that he would lend them part, or K k 3
all of them. That houfe is but very ill furnifhed, where there are not a great many fuperfluous things, of which the mafter knows nothing, which rogues and thieves may fteal away and no body the wifer.

If, after all this, you perfift in your opinion, that the happinefs of this life confifts in riches, endeavour to be rich; if honour and popularity are the only happinefs, provide yourfelf a fervant, who can inform you of every citizen's name, let him go'along with you, and inftruct you by fome fecret fign or other, to give your hand to this or that citizen, though in a crowd. This man, faith he, has a very good intereft in Fabius's tribe; that man in the Velian ; make him your friend and you will certainly be Conful; it is in vain for any man to hope to be \(Æ d\) dile unlefs he pleafes. You muft make your addreffes with a fmiling countenance; call him father or brother, according as his age will admit of the title, and be fure at all times to proportion your flattery to the circumftances of the perfon.

But if happinefs confifts in good eating and drinking; let us make it our bufinefs, as foon as day breaks, to gratify our appetites; let us mind nothing but fifhing and hunting. Such was Gargilius's way of living, who, with his dogs and horfes, toils and fpears, affected to pafs in the morning through the crouded Forum with a mule laden with a boar, which was not taken, as they imagined, but bought for that purpofe. Let us feaft and bathe ourfelves at pleafure; what are the rules of decency to us? The Cenfor may brand us for infamous perfons, he may do as he pleafes; let us imitate the lewd companions of Ulyffes, who chofe to riot in unlawful pleafures, rather than return to their native country.

If then (as Mimnermus pretends to maintain) there is nothing pleafing and delightful in life, but love and raillery; let love and raillery be our conftant entertainment. Adieu, live well and be happy. If you know any better maxims, be fo kind as to impart them: if not, follow my exainple, and make ufe of thefe.

Horace.

Cicero to Titius.
THERE is none of your friends lefs capable than I am, to offer confolation to you under your prefent affliction: as the fhare I take in your lofs, renders me greatly in need of the fame good office myfelf. However, as my grief does not rife to the fame extreme degree as your's, I hould not think I difcharged the duty which my connexion and friendilip
with you require, if I remined altogether filent at a time when you are thus overwhelmed with forrow. I determined therefore to fuggeft a few reflections to you which may alleviate at leaft, if not entirely remove, the anguifh of your heart.

There is no maxim of confolation more common, yet at the fame time there is none which deferves to be more frequently in our thoughts, than that we ought to remember, We are men ; that is, creatures who are born to be expofed to calamities of every kind: and therefore, that it becomes us to fubmit to the conditions by which we hold our exiftence, without being too much dejected by accidents which no prudence can prevent. In aword, that we hould learn by reflecting on the misfortunes which have attended others, that there is nothing fingular in thofe which befal ourfelves. But neither thefe, nor other arguments to the fame purpofe which are inculcated in the writings of the philotophers, feem to have fo ftrong a claim to fuccefs, as thofe which may be drawn from the prefent unhappy fituation of public atfiirs, and that endlefs feries of misfortunes which is riling upon our country. They are fuch indeed, that one cannot but account thole to be mof fortunate, who never knew what it was to be a parent : and as to thofe perfons who are deprived of their children, in thefe times of general anarchy and mis-rule, they have much lefs reafon to regret their lofs, than if it had happened in a more flourithing period of the commonwealth, or while yet the republic had any exiftence. If your tears flow, indeed, from this accident merely as it affects your own perfonal happinefs; it inay be difficult perhaps entirely to reftrain them. But if your forrow takes its rife from a more enlarged and benevolent principle; if it be for the fake of the dead themfelves that you lament, it may be an eafier tafk to affuage your grief. I fhall not here infift upon an argument, which I have frequently heard maintained in fpeculative converfations, as well as often read likewile in treatifes that have been written upon this fubject. Death, fay thofe philolophers, cannot be confidered as an evil: becaufe if any conlcoufnefs remains after our diffolution, it is rather an entrance into immortality, than an extinction of life: and if none remains, there can be no mifery where there is no fenfibility. Not to infift, I lity, upon any reafonings of this nature; let me remind you of an argument which I can urge with much more confidence. He who has made his exit from a fcene where fuch dreadful confufion prevails, aud where to many approaching calamities are in profpect,
profpect, cannot poffibly, it fhould feem, be a lofer by the exchange. Let me afk, not only where honour, virtue, and probity, where true philofophy and the ufeful arts, can now fly for refuge; but where even our liberties and our lives can be fecured? For my own part, I have never once heard of the death of any youth during all this laft year, whom I have not confidered as kindly delivered by the immortal Gods from the miferies of thefe wretched times. If therefore jou can be perfuaded to think that their condition is by no means unhappy, whofe lofs you fo tenderly deplore; it muft undoubtedly provea very confiderable abatement of your prefent affliction. For it will then entirely arife from what you feel upon your own account ; and have no relation to the perfons whofe death you regret. Now it would ill agree with thofe wife and generous maxims which have ever infpired your breaft, to be too fenfible of misfortuncs which terminate in your own perfon, and affect not the happinefs of thofe you love. You have upon all occafions both public and private, fhewn yourfelf animated with the firmeft fortitude: and it becomes you to act up to the character you have thus juftly acquired. Time neceffarily wears out the deepeft inpreffions of forrow: and the weakeft mother that ever loft a child has found fome period to her grief. But we fhould wifely anticipate that effect which a certain revolution of days will undoubtedly produce: and not wait for a remedy from time, which we may much fooner receive from reafon.

If what I have faid can any thing avail in leffening the weight of your afiliction, I fliall have obtained my wilh: if not, I Thall at leaft have difcharged the duties of that friendfhip and affection which, believe me, I ever have preferved, and ever thall preferve towards you. Farewel.

\section*{Scrius Sulpicius to Citero.}

I receiven the news of your daughter's death, with all the concern it fo juftly delerves: and indeed I camot but confider it as a misfortune in which 1 bear an equal thare with yourfelf. If I had been near you when this fatal accident happened, I thoukd not only have mingled my tears with yours, but alfifed you with all the confolation in my power. I am fenlible at the fame time, that offices of this kind afford at beft but a wretched relief: for as none are qualified to perform them, but thote who fand near to us by the ties either of blood or affection, fuch perfonsare generally too much allicted thembleles, to be caprable of adminifering comfort
comfort to others. Neverthelefs, I theught proper to fuggeft a few reflections, which occurred to me upon this occafion: not as imagining they would be new to you, but believing that in your prefent difcompofure of mind, they might poffibly have efcaped your attention. Tell me then, my friend, wherefore do you indulge this excefs of forrow? Reflect, I entreat you, in what manner fortune has dealt with every one of us: that fhe has deprived us of what ought to be no lefs dear than our children, and overwhelmed in one general ruin our honours, our liberties, and our country. And after thefe loffes, Is it poffible that any other fhould increafe our tears? Is it poffible that a mind long exercifed in calamities fo truly fevere, fhould not become totally callous, and indifferent to every event? But you will tell me perhaps, that your grief arifes not fo much on your own account, as on that of Tullia. Yet furely you muft often, as well is myfelf, have had occafion in thele wretched times to reflect, that their condition by no means deferves to be regretted, whom death has gently removed from this unhappy ficene. What is there, let me afk, in the prefent circumfances of our country, that could have rendered life greatly defirable to your daughter? What pleafing hopes, what agreeable views, what rational fatisfaction could the poffibly have propofed to herfelf from a more extended period? Was it in the profpect of conjugal happinefs in the fociety of fome diftinguifhed youth? As if indeed, you could have found a fon-in-law amongft our prefent fet of young men, worthy of being entrufted with the care of your daughter! Or was it in the expectation of being the joyful mother of a flourifhing race, who might poffefs their patrimony with independence; who might gradually rife thro' the feveral dignities of the fate, and exert the liberty to which they were born in the fervice and defence of their friends and country? But is there one amongft all the fe defirable privileges, of which we were not deprived before the was in a capacity of tranfmitting them to her defcendants? Yet after all, you may fill alledge, perhaps, that the lofs of our children is a fevere affliction: and unqueftionably it would be fo, if it were not a much greater to fee them live to endure thofe indignities which their parents fuffer.
I lately fell into a reflection, which as it afforded great relief to the difquietude of my own heart, it may polfibly contribute likewife to afluage the anguifh of yours. In my return out of Afia, as I was fiiling from \&gina towards Megara; on my right I faw Pirceus, and on wy left Corinth. Thefe cities,
eities, once fo flourifhing and magnificent, now prefented mothing to my view but a fad fpectacle of defolation. Alas (I faid to mytelf) fhall fuch a thort lived creature as man complain, when one of his fpecies falls either by the hand of violence, or by the common courfe of nature; whilf in this narrow compats fo many great and glorious cities, formed for a much longer duration, thus lie extended in rains? Remember then, oh my heart! the general lot to which minn is born: and let that thought fupprefs thy unreafonable murmurs. Believe me 1 lound my mind greatly refrefhed and conforted by thefe reficitions. Let me advife you in the fame manner to reprefent to yourfelf, what numbers of our illuftrious comintrymen have lately been cut off at once, how much the ftrength of the Roman republic is impaired, and what dreadful devaftation has gone forth throughout all its provinces! And can you, with the impreffion of thele greater calamities upon your mind, be fo immoderat-ly afHicted for the lofs of a fingle individual, a poor, little, tender woman, who, if fhe had not died at this time, muft in a few Heeting years more, have inevitably undergone that common fate to which the was born?

Reafonable however as thefe reflections are, I would call you from them awhile, in order to lead your thoughts to others more peculiarly fuitable to your circumfances and character. Remember then, that your daughter lived as long as life was worth poffeffing, that is, till liberty was no more: that fhe lived to fee you in the illuftrious offices of pretor, conful, and augur; to be married to one of the nobleft youths in Rome ; to be bleffed with almoft every valuable enjoyment ; and at length to expire with the republic itfelf. ' 'ell me now, what is there in this view of her fate, that could give either her or yourlelf juft reafon to complain? In fine, do not forget that you are Cicero; the wife the philofophical Cicero, who were wont to give advice to whers: nor refemble thofe untkilful empirics, who at the fime time that they pretend to be furnilhed with remedies for other men's diforders, are altogether incapable of finding 2. cure for their own. On the contrary apply to your private ule, thole judicious precepts you have adminiftered to the public. Time neceffarily weakens the ftrongeft impreffions of forrow: but it would be a reproach to your charaster not to anticipate this its certain effect, by the force of your own good fenle and judgment. If the dead retain any confioulzefs of what is here tranfacted, your daughter's affection, I sin fure, was fuch bath to you and to all her relations, that

The can by no means defire that you hould abandon yourfelf to this excefs of grief. Reftrain it then, I conjure you, for her fake, and for the fake of the reft of jour family and friends, who lament to fee you thus afflicted. Reftrain it too, I befeech you, for the fake of your country; that whenever the opportunity fhall lerve, it may reap the benefit of your counlels and affiftance. In fhort, fince fuch is our fortune that we muft neceffarily fubmit to the prefent fyftem of public affairs, fuffer it not to be fufpected, that it is not fo much the death of your daughter as the fate of the republic, and the fuccefs of our victors, that you deplore.

But it would be ill manners to dwell any longer upon this fubject, as I fhould feem to queftion the efficacy of your gnod lenfe. I will only add therefore, that as we have often feen you bear profperity in the nobleft manner, and with the higheft applaufe ; fhew us likewife that you are not too fenfible of adverfity, but know how to fupport it with the fame advantage to your character. In a word, let it not be faid, that fortitude is the fingle virtue to which my friend is a ftranger.

As for what concerns myfelf; I will fend you an account of the fate of this province, and of what is tranfacting in this part of the world, as foon as I fhall hear that you are fifficiently compoled to reccive the information. Farewel.

\section*{Cicero the Son,* to his dearefl Tiro.}

AFTER having been in daily and earneft expertation of your couriers, they are at length, to my great fatisfaction, arrived; having performed their voyage in forty-fix days from the time they left you. The joy I received from my dear father's moft affectionate letter, was crowned by the very agreeable one which attended it from yourfelf. I can no longer repent therefore of having neglected writing to you; as it has proved a means of furnifhing me with an ample proof of your good-nature: and it is with much pleafure I find, tinat you admit the apology I made for my filence.

That the advantageous reports you have heard of \(m 0^{\circ}\) conduct, were perfectly agreeable, my dearef Tyro, ts) your wifhes, I can by no means doubt : and it fhall be my conftant endeavour to confirin and increafe the general good opinion which is thus arifing in my favour. You may ven-
ture

\footnotetext{
* Writen from Athens when he was only nineteen years of age.
}
ture therefore with great confidence to be, what you obligingly promife, the herald of my fame. Indeed, I reflect with fo much pain and contrition of mind on the errors into which my youth and inexperience have betrayed me, that I not only look upon them with abhorrence, but cannot bear even to hear them mentioned: and I am well convinced, that you take a part in the uneafinefs which I fuffer from this circumftance. It is no wonder you fhould be folicitous for the welfare of a perfon, whom both intereft and inclination recom:nend to your good-wifhes: as I. have ever been defirous you thould partake of all the adrantages that attend me. But if iny conduet has formerly given you pain ; it fhall henceforvard, be affured, afford you reafon to think of me with double fatisfartion.
I live with Cratippus rather as his fon, than his pupil : and not only attend his lectures with pleafure, but am extremely delighted with the peculiar fweetnefs of his converfation. Accordingly I fpend whole days in his company, and frequently indeed, the moft part of the night: as I intreat him to fup with meas often as his engagements will permit. Since the introduction of 1 l:is cuftom, he every now and then unexpectedly fteals in upon us while we are at table; and laying afide the feverity of the philofopher, enters with great good humour into all the mirth and plealantry of our converfation. Let me requeft you then to haften hither as foon as pofible, in order to enjuy with us the fociety of this moft agreeable and exceilent min. As to Bruttius, I never fuffer him to be abfent from me a fingle moment. His company is as entertaining, as his conduct is ezemplary: and he perfectly well knows how to reconcile mirth and good humour with the ferious dilquifitions of philofophy. I have taken a houfe for him near mine; and affif his narrow fortunes as far as my flender finances will admit.

I have begun to declaim in Greek under Caffus; as I choofe to employ myfelf in Latin exercifes of that kind with Bruttius. 1 live in great familiarity alfo with thofe learned and approved friends of Cratippus, whom he brought with him from Mitylene: and pafs much of my time likewite with Epicrates, one of the moft contiderable perfons in Athens, together with Leonides, and feveral others of the faue rank and merit. Thus I have given you a general tketch of my life

As to what you mentioned concerning Gorgias; not withftanding that he was of fervice to me in my oratorical exerciles, jet my futher's commands were fuperior to all other
confiderations: and as he peremptorily wrote to me that I fhould immediately difmifs him, I have obeyed his injunctions. I would not fuffer my felf indeed to hefitate a moment ; left my reluctance fhould raife any fufpicions in my father to my difadvantage. Befides, I thought it would ill become me, to take upon myfelf to be a judge of the propriety of his orders. I am extremely obliged to you, however, for the friendly advice you gire me in this affair.

I very readily admit the excufe you make on account of your want of leifure: perfectly well knowing how much your time is generally engaged. I am extremely glad to hear that you have bought a farm: and wifh you much joy of the purchafe. But you muft not wonder that I deferred my congratulations to this part of my letter: for you will remember it was about the fame place in yours that you communicated to me the occafion of them. You have norp a retreat from all fatiguing ceremonies of the city, and are become a Roman of the true old rural kind. I take pleafure in figuring you to myfelf in the midft of your country employments, buying your tools of hufbandry, dealing out your orders to your bailiff, and carefully treafuring up the fruit-feeds from your defert. To be ferious; 1 fincerely join with you in regretting, that I could not be of fervice to you upon this occafion. But be affured, my dear Tiro, I fhall not fail to affift you, if ever fortune fhould put it in my power: efpecially as I am fenfible you made this purchafe with a view to my ufe as well as your own.

I am obliged to your care in executing my commiffion. I defire you would fee that I have a writer tent me who underfands Greek : as I lofe much time in tranfcribing my lectures.

But above all, I intreat you to take care of your health, that we may have the pleafure of enjoying together many philofophical converfations. I recommend Antherus to your good olfices, and bid you farewel.

Notwithfanding thefe promifing beginnings, this young man turned out extremely loofe and abandoned, as the following letter from his father will fully make appear.

CAN I think, O Marcus, thy vicious courfe of life could offer to eclipfe my glory? I would queftion even the oracles of truth in this cafe, for nothing is more difficult than to make a man believe what he does not like. Yet am I obliged

1 obliged to give credit to my fenfes. I fee thee daily involved in all kinds of luxury, and hear thee as often difcourfing on nothing but vanity. Ill fortune had no other way to attack me. My country owes its lafety to me, and both the fenate and people have Riled me their Preferver. I have furmounted the meannef's of my birth, and baffled all the attempts of envy, malice, pride, and calumny againft me. Nothing but the 'vagaries of Marcus could render me unhappy. Poor unfortumate Cicero! reduced to that fate by the difobedience of a child, which thy enemies could not bring thee 'to. Thou, Marcus, thou alone robbeft me of my honour, obfcureft my virtue, and cloggeft the wings of my fame. Upon what a weak foundation have 1 founded my hopes? Upon one, who, inftead of friking in with me towards the acquiring of glory, will, if he does not reform, leave to pofterity the character of a libertine; and whereas he might inherit the renown due to my labours, will deprive his father of all content, and himfelf of all efteem. But it is yet time, O my fon, both to recant thy errors, and return to thy fudies. By one, thou wilt reftore my quiet ; and by the other, enrich thyfelf. It is never too late to learn. I have known a man of an hundred years old thirft after inftruction; nay, all wife men will hearken to their friends, even when they are dying. Caft off then that yoke which vice has put on thee, and whereby thy mind is depraved, thy fenfes fupified, thy reputation lof, and mine obfcured. Confider thefe worldly pleafures as Syrens that decoy thee to thy ruin, and which are really nothing but vain, vile, frail, fhort-lived things, fubject to a thoufand accidents, and whofe end is only torment and repentance. Yet all this while I do not fpeak againft thofe diverfions that unbend the mind. A bow always bent is foon/broken, and the imbecility of our nature requires fome recreation. I blame only incontinence, luxury, and fuperfluous ufe of meat and drink.* No vice is more abominable than intemperance, from whence all other vices flow: yet to thofe thou haft raifed altars; to thefe thou payeft thy vorrs. I wonder thou dof not fly the common lociety of mankind, to get rid of their continual reproaches. Thou art either not a man, or not my fon. Drunkennef's has transformed thee, and like that of Alexander the Great, has tarnifhed all thy glory. The delights of Capua enervated

\footnotetext{
* It was common fur this young man to drink two gallons at a time.
}
vated the prowefs of Hannibal. Whilf thou art drunk, O Marcus, thy head turns round, thy tongue falters, thy eyes deceive thee, thy feet fail thee, and thy fomach offends thee. Wherefore if thou art not altogether become ftupid, thou muft needs be fenfible thyfelf of the inconveniences of this vice. My cheeks burn with hame, while I reprove thee for thefe enormities, and my mind is under apprehenfions of contaminating itfelf by the bare naming them. Believe me, Marcus, vice has got the afcendant over thy reafon, and will not fuffer thee to be fenfible of thy folly. It will not permit thee to look through the thick fogs that envelope thy brain, and conceal its own deformity from thee. It keeps thee from difcerning the fplendour of virtue and the brightnels of thy race. If thou couldf but view the beauties of virtue I am confident thou would? foon be in love with her. No heart can be fo hardened but muft be affected by her charms. The wide world cunnot fhers any thing more amiable. She is praife to herfelf; and without her, perfection would be nothing. She gains us by her authority, even the love of our enemies. The fun once ftopped his courfe to admire her. Alfo death itfelf, which nothing elfe can conquer, and which buries every thing in oblivion, yet yields to her, and fubmis to that immortality which is only acquired by her. Tell me, I befeech thee, my fon, what is become of all the ancient Greek magnificence in building? Is it not devoured by time? Yet the works of virtue live, and will do fo to all eternity. Both the names and actions of virtuous perfons will endure the utmoft teft of time, and through all the endlels revolutions of ages flourifh. He need not to fear the horrors of death, OMarcus, who can be fure to out-live the bounds of life by his virtue. Whilf thou, if thou continueft in this fenfuality of thine, as thou haft lived unregarded, will die unlanented, and rot in the grave unremembered: or if thou fhouldft leave any name behind thee, it will be devoted to infamy ; than which it were far better to have been condemned to oblivion. That is but a foolifh opinion which fome entertain, and which I daily reflect upon with contempt and diddain, that our happinels ends with our lives and our glory ceafes with our deaths. Thofe men know not that truc life begins at the grave, and fprings from the very bofom of death. Our fouls are Phœmixes, which revive from our own athes. Then are our names eternized; then have envy and malice no more power to obfcure our merits, or to difpute our title with us to fame. The privi'eges of our

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[^0]:    Cum fis ipfe nocene, moritur cur victima pro te?
    Stultilia eft morte alterius fperare falutem. L:B. 4. diff. s4.

[^1]:    * See Letters from a Tutor to his Pupils.

[^2]:    * The Compiler has knomis perfons atrive at the firf henours of the univerfity, without ever having a Bible in their rooms, unlefs necafionally borrowed, duting the four years of their undergmaduatefhip. And for a young man to be known to read that bleffed book, efpecially if he protended to be ferious in it, was to become an object of merriment and ridirule among his companions.

[^3]:    * See Dryden's Effays on the Belles Letties.

[^4]:    * Vide Lowth Dc Sacrà Poefí Hebreorum.

[^5]:    * Hervey's Meditations.

[^6]:    * Sec bilhop Nuwton's Lidition of Milton's Poctical Works.

[^7]:    * See Gentlemen’s Magazine for Fcb. 1788 , page 108.

[^8]:    * De Naturâ Dcorum.

[^9]:    - La Bruyere, Mocurs de ce fiecle.

[^10]:    * Blackwall's Introdugion to the Clafics,

[^11]:    * See Jorlin’s Remarhs on Esclefiaftical Hintory.

